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TABLE

DES

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3. Der *Lambeth-Psalter*, eine altenglische Interlinearversion des Psalters in der HS. 427 der erzbischöflichen Lambeth Palace Library, zum ersten Male vollständig herausgegeben von U. LINDELÖF. II. Beschreibung und Geschichte der Handschrift. Verhältnis der Glosse zu anderen Psalterversionen. Bemerkungen über die Sprache der Denkmals.

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ACTA SOCIETATIS SCIENTIARUM FENNICÆ.

Tom. XLIII, No. 1.

ASSYRIAN PERSONAL NAMES

BY

KNUT L. TALLQVIST

HELSINGFORS 1914

Printed by August Pries, Leipzig.

TO

THE REVEREND C. H. W. JOHNS

Preface.

Soon after the publication of my *Neubabylonisches Namenbuch*, Helsingfors 1905, I received a letter from the Rev. C. H. W. JOHNS, Cambridge, in which he informed me that he, as long ago as 1895, had completed a similar *Namenbuch* in three parts — dealing with Old Babylonian, Assyrian, and New Babylonian — which included all the names so far published. Having meanwhile, for reasons which it is unnecessary to mention in this connection, found himself unable to publish it, he offered to make over to me the manuscript of the Assyrian names to which he had made additions regularly as new texts came out, in order to be published by me as a companion volume to my *Namenbuch* in the same size and form. A preliminary examination of the manuscript which I received for inspection convinced me of its great value. And as it seemed to me that it would be a real loss to Assyriology, if this collection of names, which must have required very toilsome and tedious work, were left unpublished, I decided to accept it for the purpose of editing it with all such corrections and additions as I might find necessary to make. I had all the more reason for doing so as I had myself, when I was preparing my *Namenbuch*, collected personal names from Assyrian texts also and had even thought of publishing a special book on Assyrian names.

As a condition for my editing the said manuscript it was agreed, in accordance with Mr. JOHNS' suggestion that I was to make the work in my own way in close resemblance to my *Neubabylonisches Namenbuch*. Of the right to do so I have made an extensive use. For example, I have grouped together the masculine and feminine names, which were separated in Mr. JOHNS' manuscript, and rearranged the names in the order of the Latin alphabet. I have also corrected Mr. JOHNS' readings, wherever they have appeared to me erroneous; I have inserted in the collection names which he has overlooked, and so forth. A number of names which he has quoted from unpublished texts and which I have not been able to verify, are marked with [J]. I have, naturally, taken care to add to the collection names from texts published after 1905 up to this day, in so far as they have been accessible to me. As several of these texts appeared when the present work was already in type, many names have been added at the end of the book. Nearly all translations, commentaries, and parallels included in List I. have been added by me, while the other parts of the book are entirely my own work. Hence I am the only one who is responsible for all the errors and deficiencies which may be found in this volume.

It is a pleasant duty for me to express my thanks to the gentlemen who have assisted me in the preparation of my work. My greatest debt of gratitude is due to the Rev. C. H. W. JOHNS who by the confidence he has placed in me has contributed so greatly to the undertaking of

this work. Professor J. N. REUTER has been unwearied in giving me information on the subject of Aryan philology. My friend and former pupil Dr. HARRI HOLMA has directed my attention to several points of etymology and has kindly read some of the proofs.

I wish also to express my gratitude to the *Societas Scientiarum Fennica* for allowing my work to be printed by Mr. AUGUST PRIES in Leipzig, so well known for his Assyriological prints. This arrangement has undoubtedly been advantageous as regards typography, but the remoteness of the place of printing has not been without its inconveniences for the author and has delayed the printing which began as early as January 1912.

Knut L. Tallqvist.

Helsingfors, April 15th, 1914.

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Abbreviations.

Aai.	(time of) Adad-apal-iddin.
Abp.	(time of) Asshurbanapal.
Abp. Ann.	The Annals of Abp., Rm. 1, published V R 1—10; H. Winckler, *Sammlung von Keilschrifttexten*, III, pp. 1—37; R. J. Lau, *The Annals of Ashurbanapal*, Leiden, 1903; transliterated and translated by P. Jensen, KB, II, pp. 152—237.
Abp. Cyl.	Cylinder Inscription, A, III R 17—26; B, III R 30—34; 27, 1—21; C, III R 27. Cf. Winckler, *op. cit.*, III, p. 38ff.; KB II, p. 240ff.
Adnir.	Adad-nirari.
Aei.	Asshur-etil-ilani.
Agk.	Agum-kakrime.
AJSL	*American Journal of Semitic Languages.*
Anp.	Asshurnazirpal.
Anp. Alt.	Inscription of Asshurnazirpal III. on a great Altar; publ. by Layard pp. 43—45; Le Gac, pp. 172—179.
Anp. Alt.^{2}	Inscription of Asshurnazirpal III. upon an Altar dedicated to the God Bêl, publ. AKA, I, p. 160; Le Gac, p. 201, No. 3.
Anp. Ann.	The Annals of Asshurnazirpal III.; publ. I R 17—26; AKA, I, pp. 254—387; Le Gac, pp. 3—122; transliterated and translated by F. E. Peiser, KB, I, p. 50ff.
Anp. Bal.	Inscription of Asshurnazirpal III. from the temple of Makhir in the city of Imgur-Bêl (Balawat), publ. V R 69—70; AKA, I, pp. 167—173; Le Gac, pp. 188—191.
Anp. Bull	Inscription of Asshurnazirpal III. upon colossal bulls and lions, publ. AKA, I, pp. 189—205.
Anp. Kurkh	Inscription of Asshurnazirpal III. upon the Monolith from Kurkh, publ. III R 6; AKA, I, pp. 222—242; Le Gac, pp. 137—151.
Anp. Li.	Inscription of Asshurnazirpal III. above a Lion containing a dedicaton to the Goddess Ishtar, publ. AKA, I, pp. 206—208; Le Gac, p. 181f.; cf. II R 66, ll. 1–10.
Anp. Nimr.	Inscription of Anp. III. upon the great Monolith from Nimroud, publ. I R 27, No. 2; AKA, I, pp. 242—253; Le Gac, pp. 129—136.
Anp. Restor.	Inscription of Anp. III. upon a limestone tablet recording the Restoration of the temple of Ishtar (BM. 92986), publ. AKA, I, pp. 162—167.
Anp. Stand.	The Standard Inscription of Anp. III., publ. Layard, pp. 1—11; AKA, I, pp. 212—221; Le Gac, pp. 153—164.
Anp. Statue	Inscription upon the breast of a limestone Statue of Anp. III., publ. III R 4, No. 8; AKA, I, p. 161; Le Gac, p. 201, No. 2; translit. and translated by Peiser, KB, I, p. 122.
AO	*Der alte Orient. Gemeinverständliche Darstellungen*, herausgegeben von der Vorderasiatischen Gesellschaft. Cf. Louvre, AO.
APO	*Aramäische Papyrus und Ostraka.* Bearbeitet von Eduard Sachau. Leipzig, 1911.
Arn.	Asshur-rim-nisheshu.
Ashnir.	Asshur-nirari.
Ashtil.	Asshur-etil-ilani-ukinni.
Aub.	Asshur-uballit.
BA	*Beiträge zur Assyriologie*, herausgegeben

von Fr. Delitzsch und P. Haupt, Leipzig, 1889ff.

Babyloniaca *Babyloniaca, études de philologie Assyro-Babylonienne*, publiées par Ch. Virolleaud, Paris, 1907ff.

Baethgen, BSR Baethgen, *Beiträge zur semitischen Religionsgeschichte*, 1888.

Barthol. Chr. Bartholomae, *Altiranisches Wörterbuch*, Straßburg, 1894.

Be. *Die Stelenreihen in Assur*, von W. Andrae, Leipzig, 1913.

BE *The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts*, Philadelphia, 1893ff.

Bezold, Cat. *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum*, Vol. I—V, London, 1889—1899. *Supplement*, by L. W. King, 1914.

Brockelmann Karl B., *Grundriß der vergleichenden Grammatik der Semitischen Sprachen*, Berlin, 1908.

BList R. E. Brünnow, *A Classified List of .... Cuneiform Ideographs*, etc., Leyden, 1889.

BM. The British Museum.

Burchardt Max B., *Die altkanaanäischen Fremdworte und Eigennamen im Aegyptischen*, Leipzig, 1909.

Camb. J. N. Strassmaier, *Inschriften von Cambyses*, Leipzig, 1890.

Capp. Cappadocian cuneiform tablet.

Capp. Ch. Capp. tablets publ. in Chantre, *Mission en Cappadoce*, p. 93ff.

Capp. E Capp. tablets from Kara Eyuk, publ. by A. H. Sayce, Babyloniaca, IV, p. 65ff.

Capp. G W. Goléníscheff, *Vingt-quatre tablettes Cappadociennes*, St. Pétersbourg, 1891.

Capp. R W. M. Ramsay's text No. 2 from Kaisariyeh, PSBA, XIX, p. 289, pl. II.

Capp. RA Capp. tablets, publ. by Thureau-Dangin, in *Revue d'Assyriologie*, VIII, p. 142ff.

Capp. S Sayce's Gyül Tepe text No. 1, publ. PSBA, XIX (1897), p. 286, pl. I.

Capp. T-D LC Capp. tablets, publ. by Thureau-Dangin, *Lettres et Contrats*, pl. CXVf.

Cass. vocabulary F. Delitzsch, *Die Sprache der Kossäer*, p. 25f.; cf. Hüsing, Memnon, IV.

CBM The Catalogue of the Babylonian Section of the Archæological Museum of the University of Pennsylvania.

CBR *Babylonian Records in the library of J. Pierpont Morgan*, edited by A. T. Clay; I, New York, 1912; II, 1913.

CBS A. T. Clay, Collations from unpublished tablets of the Cassite period in the Museum of the University of Pennsylvania; cited from CPN.

Chantre E. Chantre, *Mission en Cappadoce*, Paris, 1898.

Chron. A Chronicle K.8532 + K.8533 + K.8534; also called "S"; publ. by G. Smith in TSBA, III, p. 371ff.; Winckler, UAG, p. 153; O. A. Toffteen, *Ancient Chronology*, I, p. 44ff.; King, *Chronicles*, II, pp. 47ff., 143ff. — KB, II, p. 272ff.

Chron. B Chronicle 84-2-11,356, publ. by Pinches, JRAS, XIX (1887); Winckler, ZA, II (1887), p. 148ff.; Strassmayer, *Inschriften von Darius*, Nr. 559. — Delitzsch, *Die Babylonische Chronik*, Leipzig 1906; Winckler, KB, II, p. 274ff.; cf. Knudtzon, Assyrische Gebete an den Sonnengott, I, p. 59.

Chron. K^1 Chronicle BM. 26472, publ. by King, *Chronicles*, II, pp. 3ff., 113ff.

Chron. K^2 Chronicle BM. 96152, publ. by King, *op. cit.*, pp. 15ff., 121ff.

Chron. K^3 Chronicle BM. 27859, publ. by King, *op. cit.*, pp. 57ff., 147ff.

Chron. K^4 Chronicle BM. 35968, publ. by King, *op. cit.*, pp. 70ff., 157ff.

Chron. P Chronicle 82-7-4, 38, publ. by Winckler, AF, I, p. 298ff.; cf. Delitzsch, *Die Babylonische Chronik*; Anhang: Synchronistische Geschichte P; King, RRT, p. 157.

CIS *Corpus Inscriptionum Semiticarum.*

Clay, PN Albert T. Clay, *Personal Names from Cuneiform Inscriptions of the Cassite Period*, New Haven, 1912.

CPN see Clay.

Craig, RT J. A. Craig, *Assyrian and Babylonian Religious Texts*, I—II, Leipzig, 1895.

CT *Cuneiform Texts from Babylonian Tablets*, etc., in the British Museum, pts. I—XXXIII, London, 1896—1912.

Cyr. Cyrus; J. N. Strassmayer, *Inschriften von Cyrus*, Leipzig, 1890.

DAG F. Delitzsch, *Assyrische Grammatik*, 2. Aufl., Berlin, 1906.

DAL F. Delitzsch, *Assyrische Lesestücke.*

Dar. J. N. STRASSMAIER, *Inschriften von Darius*, Leipzig, 1892.

Dar. Beh. The Behistûn Inscription of Darius, III R 39f.; *The Sculptures and Inscription of Darius the Great on the Rock of Behistûn*, London, 1907.

DEP *Délégation en Perse. Mémoires.*

Dilbat A. UNGNAD, *Untersuchungen zu den Urkunden aus Dilbat* (BA, VI, 5), Leipzig, 1909.

DT Daily Telegraph Collection of the British Museum.

DWAk. *Denkschriften der Wiener Akademie.* Philos.-hist. Klasse.

Dynastic List Chronological List of early Babylonian kings, CBM. 19797, publ. by HILPRECHT, BE, XX, pt. 1, No. 47.

Ep. dated in the *limmu*-year of . . .

(Ep.) Canon Eponym Canon, A: II R 68, No. 1 + III R 1, 1–13 + II R 69, No. 5 + 7; B: II R 68, No. 2; C: II R 69, No. 3; D: II R 69, No. 4 + 8 ll., publ. DAL², p. 87ff.; E: II R 52, No. 1 + Rm. 2, 97 (PSBA, XI (1889), pl. IIIa; F: II R 69, No. 5 = KB, I, p. 214, + 2 fragments, publ. DAL²; G: K. 3403 + 11 ll., publ. DAL², p. 92; H: 81-2-4, 187, publ. by BEZOLD, PSBA, XI (1889), pl. I—II; I: 82-5-22, 526, publ. by BEZOLD, PSBA, XI (1889), pl. IIIb = KB, III, 2, p. 142ff.; Canon JADD 1098, cf. PEISER, MVG, 1901, No. 3. For the letters A, B, C, etc., see JOHNS, ADD, I, p. 570ff.

Epon. Eponym ruler.

Erish. Erishum.

Esarh. Esarhaddon.

Esarh. A Cylinder Inscription A + C, publ. LAYARD, pp. 20—29; I R 45—47; ABEL-WINCKLER, *Keilschrifttexte*, pp. 22—24; R. F. HARPER, *Cylinder A of Esarhaddon.* — ABEL, KB, II, p. 124ff.

Esarh. B Cylinder Inscription B, publ. LAYARD, pp. 54—58; I R 48, No. 1; III R 15—16, Nr. 1; ABEL-WINCKLER, pp. 25—26. — WINCKLER, KB, II, p. 140ff.

Esarh. Bl. st. Inscription on a black stone found at Nineveh, publ. I R 49(50). — MEISSNER-ROST, BA, III, p. 218ff.; WINCKLER, KB, II, p. 120ff.

Esarh. Neg. Inscription from the tunnel of Negoub on the Zab, publ. LAYARD, p. 35. — MEISSNER-ROST, BA, III, pp. 194, 206f.; UNGNAD, VS, I, No. 79.

Esarh. S VA 2708, publ. in *Mittheilungen aus den orientalischen Sammlungen der K. Museen zu Berlin*, XI (1893), pp. 11—43; VS, I, No. 78.

GES.-BUHL see GHW.

GHW *Gesenius' Hebräisches und Aramäisches Handwörterbuch über das Alte Testament*, bearbeitet von FR. BUHL. 15. Aufl., Leipzig, 1910.

GTD H. DE GENOUILLAC, *Tablettes de Drehem*, Paris, 1911.

HABL R. F. HARPER, *Assyrian and Babylonian Letters*, belonging to the K. collection of the British Museum, Parts I—XIII, London, 1892—1913.

Ḥam. Ḥammurapi.

HAV *Hilprecht Anniversary Volume*, Chicago, 1909.

HESS J. J. HESS, *Beduinennamen aus Zentralarabien*, Heidelberg, 1912.

HINKE W. J. HINKE, *A new Boundary Stone of Nebuchadrezzar I.*, Philadelphia, 1907.

HOMMEL, AÜ F. HOMMEL, *Die Altisraelitische Überlieferung in inschriftlicher Beleuchtung*, München, 1897.

HOMMEL, Grundr. F. HOMMEL, *Grundriß der Geographie und Geschichte des alten Orients*, I., München, 1904.

HPN E. HUBER, *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin*, Leipzig, 1907.

HÜSING GEO. HÜSING, *Die Iranischen Eigennamen in den Achämenideninschriften*, Norden, 1897.

Imb. Itti-Marduk-balâṭu.

JA *Journal Asiatique.*

JADB C. H. W. JOHNS, *An Assyrian Doomsday Book or Liber censualis of the District round Ḥarran*, Leipzig, 1901.

JADD C. H. W. JOHNS, *Assyrian Deeds and Documents*, Vol. I—III, Cambridge, 1898—1901.

JAOS *Journal of American Oriental Society.*

JASTROW, *Religion* M. JASTROW, *Die Religion Babyloniens und Assyriens*, Vol. I—II, Giessen, 1905—1912.

JENSEN, *Hittiter* P. JENSEN, *Hittiter und Armenier*, Straßburg, 1898.

JIN F. JUSTI, *Iranisches Namenbuch*, Marburg, 1895.

K. The Kouyunjik collection of the British Museum.

KA EBERH. SCHRADER, *Die Keilinschriften und das Alte Testament*, 3. Aufl., Berlin, 1903.

KAHI *Keilschrifttexte aus Assur historischen Inhalts*. Erstes Heft, Autographien von LEOP. MESSERSMCHIDT, Leipzig, 1911.

KGAS J. A. KNUDTZON, *Assyrische Gebete an den Sonnengott*, I—II, Leipzig, 1893.

KB *Keilschriftliche Bibliothek*, herausgegeben von E. SCHRADER, Vol. I—VI, 1, Berlin, 1889—1900.

Ki. KING's Collection of the British Museum.

KING, BBS *Babylonian Boundary-Stones and Memorial-Tablets in the British Museum*, edited by L. W. KING, London, 1912.

KING, *Chronicles* L. W. KING, *Chronicles concerning early Babylonian Kings*, Vol. I—II, London, 1907.

KING, *Magic* L. W. KING, *Babylonian Magic and Sorcery*, London, 1896.

KING, RRT L. W. KING, *Records of the the Reign of Tukulti-Ninib I.*, London, 1904.

King-list List of Babylonian kings; A: 80-11-12, 3; ROST, MVG, II, p. 241 f.; WINCKLER, UAG, p. 146f.; KNUDTZON, GAS, I, p. 60; TOFFTEEN, *Chronology*, I, p. 24ff.; KB, II, p. 286f.; — B: 80-11-12, 3; PINCHES, PSBA, 1880, pl. 21f.; SCHRADER, SBAk., 1887, p. 582f., pl. XI; WINCKLER, UAG, p. 145; ROST, MVG, II, p. 240; KB, II, p. 288f.

KPRT E. G. KLAUBER, *Politisch-religiöse Texte aus der Sargonidenzeit*, Leipzig, 1913.

KRAUSZ J. KRAUSZ, *Die Götternamen in den Babylonischen Siegelcylinderlegenden*, Leipzig, 1911.

KRETSCHMER P. KRETSCHMER, *Einleitung in die Geschichte der Griechischen Sprache*, Göttingen, 1896.

KŠ Kalah Shergat.

K-U, AR KOHLER & UNGNAD, *Assyrische Rechtsurkunden, Umschrift und Übersetzung*, Leipzig, 1913.

KZ *Zeitschrift für vergleichende Sprachforschung*, begründet von A. KUHN.

LAYARD *Inscriptions in the Cuneiform Character from Assyrian Monuments*, discovered by A. H. LAYARD, London, 1851.

LE GAC Y. LE GAC, *Les inscriptions d'Aššur-naṣir-aplu III.* Nouvelle édition, Paris, 1907.

LEHMANN, *Shmk.* C. F. LEHMANN, *Šamaššumukin*, Leipzig, 1892.

L-H, *Mater.* C. F. LEHMANN-HAUPT, *Materialien zur älteren Geschichte Armeniens und Mesopotamiens: Stein-, Fels- und Bauziegelinschriften in Assyrischer Sprache*, 1906.

LIDZB(ARSKI), *Handb.* MARK LIDZBARSKI, *Handbuch der Nordsemitischen Epigraphik*, I—II, Weimar, 1898.

Lo. 99. BM. 90850, Kudurru of the time of Merodach-baladan I; publ. IV R 38; KING, BBS, pls. XXXI—XLII, p. 24ff. — PEISER, KB, IV, p. 60ff.

Lo. 101 BM. 90829, Kudurru of the time of Meli-Shipak; publ. by BELSER, BA, II, p. 165ff.; KING, BBS, pls. XXIII—XXX, p. 19ff. — PEISER, KB, IV, p. 56ff.

Lo. 102. BM. 90835, Kudurru of the time of Nabu-kin-aplu; publ. by BELSER, BA, II, p. 171ff.; KING, BBS, pls. LXVII—LXXIX, p. 51ff. — PEISER, KB, IV, p. 82ff.

Lo. 103. BM. 90827, Kudurru of the time of Meli-Shipak, publ. by BELSER, BA, II, p. 187ff.; KING, BBS, pls. V—XXII, p. 7ff. — PEISER, KB, III 1, p. 154ff.

Louvre, AO Musée du Louvre. — Département des antiquités orientales.

Mae. Mardukakherjba.

Maqlû K. L. TALLQVIST, *Die Assyrische Beschwörungsserie Maqlû*, Helsingfors, 1894.

MDOG *Mitteilungen der Deutschen Orient-Gesellschaft.*

Melis. Meli-Shipak.

Merod. Merodach-baladan.

Merod. Bl. st. Kudurru (VA 2663) of the time of Merodach-baladan II; publ. VS, I, No. 37 — PEISER & WINCKLER, KB, III 1, p. 184ff.

Mna. Marduk-nadin-akhe.

Mshi. Marduk-shum-iddin.

Mshz. Marduk-shapik-zer.

MVG *Mitteilungen der Vorderasiatischen Gesellschaft.*

Mzš. Marduk-zakir-shum.

Nabd. Nabonidus.

Nabd. Ann. The Annals of Nabonidus; PINCHES, TSBA, VII (1882), p. 139—176: PSBA, V, 10; WINCKLER, UAG, p. 154ff.; O. E. HAGEN, BA, II (1894). — SCHRADER, KB, III 2, p. 128ff.

Nabd. Br. Cyl. Inscription on a broken Cylinder of Nabonidus, found at Mugheir; publ. I R 69. — PEISER, KB, III 2, p. 80ff.

Nabd. Cyl. Inscription from Cylinders found at the corners of the temple of the Moon at Mugheir; publ. I R 68. — PEISER, KB, III 2, p. 94ff.

Nabd. Rm. A, B, C Inscriptions from Cylinders found at Abou-Habba; A: V R 64; dupl. VS, I, No. 53; B: V R 65; C: V R 63. — KB, III 2, pp. 96ff.; 108ff.; 112ff.

Nabd. St. L. MESSERSCHMIDT, *Die Inschrift der Stele Nabuna'ids*, MVG, I, pp. 73—83.

Nabop. Nabopolassar.

Nai. Nabu-apal-iddin.

Nazim. Nazimaruttash.

NE P. HAUPT, *Das Babylonische Nimrodepos*, Leipzig, 1884.

Neb Nebuchadrezzar.

Neb. Nippur Kudurru of the time of Nebuchadrezzar I., translit. and translat. by HINKE, BS, pp. 142—155.

Nku. Ninib-kudur-usur.

NÖLDEKE, BBS TH. NÖLDEKE, *Beiträge zur Semitischen Sprachwissenschaft*, Straßburg, 1904.

Nshi. Nabu-shum-ishkun.

OBI *Old Babylonian Inscriptions*, by H. V. HILPRECHT, Philadelphia, 1893.

OLZ *Orientalistische Litteratur-Zeitung.*

OTSS *Old Testament and Semitic Studies*, in memory of W. R. HARPER.

P. F. PEISER, *Urkunden aus der Zeit der dritten babyl. Dynastie*, Berlin, 1905.

PAPE-BENSELER W. PAPE'S *Wörterbuch der Griechischen Eigennamen*, 3. Aufl., bearb. von G. E. BENSELER, Braunschweig, 1884.

PRÁŠEK, GMP J. V. PRÁŠEK, *Geschichte der Meder und Perser*, Gotha, 1906.

PSBA *Proceedings of the Society of Biblical Archæology.*

I R—V R H. C. RAWLINSON, *The Cuneiform Inscriptions of Western Asia*; Vol. I—V, London, 1861—1884; Vol. IV, second edition, 1891.

RA *Revue d'Assyriologie* (Voll. VII—X).

RANKE, Material H. RANKE, *Keilschriftliches Material zur Altägyptischen Vokalisation*, Berlin, 1910.

RH *Sumerisch-Babylonische Hymnen*, herausg. von G. REISNER, Berlin, 1896.

Rm. RASSAM'S Collection of the British Museum.

RPN H. RANKE, *Early Babylonian Personal Names*, Philadelphia, 1905.

RT *Tempelurkunden aus Telloh*, herausg. von G. REISNER, Berlin, 1901.

SAK *Die Sumerischen und Akkadischen Königsinschriften*, bearbeitet von F. THUREAU-DANGIN, Leipzig, 1907.

Sarg. Sargon II., king of Assyria.

Sarg. A. Inscription upon a broken prism, publ. by WINCKLER, *Die Keilschrifttexte Sargons*, II, pl. 44b; I, p. 186.

Sarg. Ann. The Annals, publ. by WINCKLER, *op. cit.*, II, pp. 1—36; I, pp. 1—79.

Sarg. B Inscription upon a broken prism, publ. by WINCKLER, *op. cit.*, II, pl. 45—46a.

Sarg. Br. Bronze Inscription, publ. by WINCKLER, *op. cit.*, II, pl. 42a.

Sarg. Bull Bull Inscription, publ. by WINCKLER, *op. cit.*, pls. 40—42a.

Sarg. Cyl. Cylinder Inscription, publ. I R 36; WINCKLER, *op. cit.*, II, pl. 43a. — PEISER, KB, II, p. 38ff.

Sarg. Cypr. The Stele Inscription from Cyprus, publ. III R 11; WINCKLER, *op. cit.*, II, pls. 46b—47; I, pp. 174—185; VS, I, No. 79.

Sarg. G Gold Inscription, publ. by WINCKLER, *op. cit.*, II, pl. 44a.

Sarg. H Harem Inscription, publ. by WINCKLER, *op. cit.*, II, pl. 49a, No. 3; I, p. 191f.

Sarg. Khors. The great Inscription in the palace of Khorsabad (also called the General Inscription, Prunkinschrift), publ. by WINCKLER, *op. cit.*, II, pls. 30—36; I, pp. 30—36; I, pp. 96—135. — PEISER, KB, II, pp. 52—81.

Sarg. Mi. Mineral Inscription, publ. by WINCKLER, *op. cit.*, II, pl. 43.

Sarg. N Nimroud Inscription, publ. by LAYARD, pls. 33—34; WINCKLER, *op. cit.* II, pl. 48; I, pp. 168—173. — PEISER, KB, II, pp. 33—39.

Sarg. Pl. Inscription on the Back of the Slabs, publ. by WINCKLER, *op. cit.*, II, pl. 40 I, pp. 164—167.

Sarg. Pp. The Inscriptions on the Gateway Pavement, publ. by WINCKLER, *op. cit.*, II, pls. 36—40; I, pp. 136—163.

Sarg. Si. Silver Inscription, publ. by WINCKLER, *op. cit.*, II, pl. 43.

Sarg. St. Kudurru, publ. VS, I, No. 70. — PEISER, KB, IV. pp. 158—165.

Sarg. VIIIth *Une relation de la huitième campagne de Sargon, texte Assyrien, publié et traduit par* FR. THUREAU-DANGIN, Paris, 1912.

Sarg. XIV The Annals of the Room XIV, publ. by WINCKLER, *op. cit.*, II, pl. 26ff.; I, p. 80ff.

SAV J. N. STRASSMAIER, *Alphabetisches Verzeichnis der Assyrischen und Akkadischen Wörter*, Leipzig, 1886.

SBAk. *Sitzungsberichte der Berliner Akademie.*

SCHIFFER, *Aramäer* SINA SCHIFFER, *Die Aramäer, historisch-geographische Untersuchungen*, Leipzig, 1911.

SCHIFFER, *Spuren* SINA SCHIFFER, *Keilinschriftliche Spuren ... der deportierten Samarier*, Berlin, 1907.

SCHNABEL, *Chronologie* P. SCHNABEL, *Studien zur babyl.-assyrischen Chronologie*, MVG, 13 (1908), pp. 1—100.

Senn. Sennacherib, king of Assyria.

Senn. Bav. The Bavian Stele, publ. III R 14; POGNON, *L'inscription de Bavian*, Paris, 1879—80; translated by PINCHES, *Rec. of the Past*, First Series, IX, pp. 21—28; partially by BEZOLD, KB, II, p. 116ff.

Senn. Bell. The Bellino Cylinder, K. 1680, publ. LAYARD, pl. 63f.

Senn. Const. The Neby Yunus Inscription (at Constantinople); publ. I R 43; partially translated by BEZOLD, KB, II, pp. 118f.

Senn. King Cylinder Inscription, BM. 103000; publ. by KING, CT 26: 1—39.

Senn. Kui. Inscription from slabs belonging to the Kouyunjik bulls; publ. III R 12—13, cf. LAYARD, pls. 38—40a, 56—60.

Senn. Tay. The Taylor Prism Inscription; publ. I R 37—42; HÖRNING, *Das sechsseitige Prisma Sanheribs*; ABEL-WINCKLER, *Keilschrifttexte*, pp. 17—21. — ROGERS, *Rec. of the Past*, New Series, VI, pp. 83—101; BEZOLD, KB, II, pp. 80—113.

Shalm. Shalmaneser.

Shalm. Co. The Bull Inscription of Shalmaneser III., publ. LAYARD, pls. 12—16, 46—47. — Translit. and translated by DELITZSCH, BA, VI, 1, p. 144ff.

Shalm. Bal. The Inscription on the Gates of Balawât, publ. by PINCHES, TSBA, VIII, 1 (1880). — SCHEIL, *Rec. of the Past*, New Series, IV; DELITZSCH, BA, VI, 1, p. 133ff.; cf. KB, I, p. 134ff.

Shalm. Lay. The Throne Inscription, publ. LAYARD, pl. 76f.; J. A. CRAIG, *Hebraica*, II (1886); DELITZSCH, BA, VI, 1, p. 152ff.

Shalm. Mon. The Monolith Inscription, publ. III R 7—8. Translit. and translated by J. A. CRAIG, *The Monolith Inscription of Shalmaneser* II, New Haven, 1887; PEISER, KB, I, pp. 150—175.

Shalm. Ob. Inscription on the Black Obelisk found at Nimroud; publ. LAYARD, pls. 87—98. — WINCKLER, KB, I, pp. 128—151.

Shalm. Statue The Statue Inscription, publ. KAHI, I, No. 30.

Shams. Shamshi-Adad.

Shmk. Shamash-shum-ukin, king of Babylonia.

Shmk. Bil. The Bilingual Inscription, publ. V R 62; LEHMANN, *Šamaššumukin* pl. I—IV. — KB, III 1, pp. 198—204.

Shmk. Cyl. The Cylinder Inscription, publ. by LEHMANN, *op. cit.*, pl. VIII—X. — JENSEN, KB, III 1, pp. 134—199.

Simb. Simbar-Shipak.

Sm. SMITH's Collection of the British Museum.

SMITH, Hist. G. SMITH, *History of Assurbanipal*, London, 1871.

SMITH, Texte S. A. SMITH, *Die Keilschrifttexte Asurbanipals*, 3 parts, Leipzig, 1887—89.

STEVENSON, Contracts J. H. STEVENSON, *Assyrian and Babylonian Contracts with Aramaic Reference Notes*, New York, 1902.

SUNDWALL JOH. SUNDWALL, *Die einheimischen Namen der Lykier nebst einem Verzeichnisse kleinasiatischer Namenstämme*, Leipzig, 1913.

Šurpu *Die Beschwörungstafeln Šurpu*, publ. by H. ZIMMERN, in *Beiträge zur Kenntnis der Babyl. Religion*, Leipzig, 1901.

Susa 2 Kudurru of the time of Nazimaruttash, found at Susa, SCHEIL, DEP, II, pls. 16—19, pp. 86—92.

Susa 3 Kudurru of the time of Meli-Shipak, found at Susa, SCHEIL, DEP, II, pls. 21—24, pp. 99—111.

Susa 14, 16 Kudurrus of the time of Merodach-baladan I., SCHEIL, DEP, VI, pls. 9—11, pp. 32—41.

Synchron. The Synchronistic History (K. 4401 + Rm. 854, Sm. 2106), publ. II R 65, No. 1, III R 4, No. 3; WINCKLER, UAG, p. 148 ff.; TOFFTEEN, *Chronology*, I, pp. 35, 37. — KB, I, p. 194 ff.

SWAk. *Sitzungsberichte der Wiener Akademie.*

TA *Die el-Amarna-Tafeln, bearbeitet von* J. A. KNUDTZON, Lief. 1—15, Leipzig, 1907—1914.

Ta'(annek) *Die Keilschrifttexte von Ta'annek*, DWAk. 50 (1904), No. IV. *Eine Nachlese*, DWAk. 52 (1906), No. 3. Cf. PEISER, OLZ, VI (1903), col. 321 ff.

Th. THOMPSON's Collection of the British Museum.

Tigl. Tiglathpileser, kings of Assyria.

Tigl. I: Ann. The Cylinder Inscription of Tiglathpileser I, publ. I R 9—16; WINCKLER, *Sammlung von Keilschrifttexten*, I, pl. 1—25; AKA, I, pp. 27—108; LOTZ, *Die Inschriften Tiglathpilesers I.*, Leipzig, 1880; WINCKLER, KB, I, pp. 14—47.

Tigl. I: Hunt. The campaigns and hunting expeditions of Tiglathpileser I., from an obelisk of one of his successors, AKA, I, pp. 128—149; cf. I R 28; III R 4, No. 1.

Tigl. IV: B The clay tablet K. 3751, publ. II R 67; ROST, *Die Keilschrifttexte Tiglath-Pilesers III.*, II, pp. 22—24; I, pp. 54—77. — KB, II, pp. 8—25.

Tigl. IV: Pl. The Slabs of Nimroud, publ. by LAYARD, *op. cit.*, pl. 17—18; ROST, *op. cit.*, pls. XXIX—XXXIII. — KB, II, pp. 2—9.

Tigl. IV: Tel Abta Stele from Tel Abta, translit. and translated by PEISER, KB, IV, pp. 102—105.

TNB K. L. TALLQVIST, *Neubabylonisches Namenbuch*, Helsingfors, 1905.

TOFFTEEN, *Chronology* O. A. TOFFTEEN, *Ancient Chronology*, I, Chicago, 1907.

TRep. R. C. THOMPSON, *The Reports of the Magicians and Astrologers of Nineveh and Babylon*, Vol. I—II, London, 1900.

Tuk. Tukulti-Ninib, kings of Assyria.

UMBS *University of Pennsylvania, The Museum Publications of the Babylonian Section.*

VAB *Vorderasiatische Bibliothek.*

VAS see VS.

VS *Vorderasiatische Schriftdenkmäler der königl. Museen zu Berlin.*

W HUGO WINCKLER.

WAF HUGO WINCKLER, *Altorientalische Forschungen*, 1—3. Reihe, Leipzig, 1897—1905.

WE. *Misc.* F. H. WEISSBACH, *Babylonische Miscellen*, Leipzig, 1903.

WEBER O. WEBER, Anmerkungen zu KNUDTZON, *Die el-Amarna Tafeln.*

WSml. *Sammlung von Keilschrifttexten*, herausgegeben von HUGO WINCKLER, Leipzig, 1893.

WUAG H. WINCKLER, *Untersuchungen zur altorientalischen Geschichte*, Leipzig, 1889.

WZKM *Wiener Zeitschrift für Kunde des Morgenlandes.*

ZA *Zeitschrift für Assyriologie.*

ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

For other abbreviations see p. 1.

Introduction.

By "Assyrian Personal Names", I understand those personal names which occur in cuneiform inscriptions of Assyrian origin from the age of the Patesis until the fall of the Assyrian kingdom (c. 2200—606 B. C.). But the work also contains many names from non-Assyrian sources. For I have included all names mentioned in RAWLINSON's *Cuneiform Inscriptions of Western Asia*, except such New Babylonian names as are to be found in my *Neubabylonisches Namenbuch*. A number of personal names from Old Babylonian texts have thus been introduced, as also the names in the Babylonian version of the great Behistun Inscription. I have furthermore completely excerpted HARPER's *Assyrian and Babylonian Letters*, the Tell el Amarna letters[1] according to KNUDTZON's transcribed edition, the Ta'annek texts, the inscriptions of the Babylonian kings beginning with the 3rd dynasty, especially all *kudurru*-inscriptions[2], the most important chronological sources (King-list A and B, Chron. A, B, K1–4, P), as also all Cappadocian tablets[3] and Boghazköi texts[4] within my reach. I also intended to include all the names of the Vannic or Khaldian inscriptions, a certain number of which are to be found in inscriptions of the Assyrian kings; but in spite of all my endeavours I did not succeed in laying hands on Professor SAYCE's book *The cuneiform inscriptions of Van*, and have therefore had to be contented with excerpting miscellaneous Khaldian inscriptions scattered in different publications.

The bulk of the c. 5500 names given in List I consists of purely Assyrian names. But the contingent of non-Assyrian (resp. non-Babylonian), West Semitic, and non-Semitic names is very large, which is partly due to the above mentioned choice of sources, partly to the fact that the numerous inscriptions of the Assyrian kings contain more foreign than Assyrian names. The non-Assyrian (resp. non-Babylonian) names in List I, and the abundant foreign name-elements in List II, 3 are indicated by a * before the name or the name-element. It is quite possible, however, that in some cases this sign has been erroneously put before names which in reality are Assyrian, and that in other cases it has been left out before non-Assyrian names. For it is often very difficult to decide with certainty whether a name is Assyrian or foreign, especially as the Assyrians in rendering foreign names were apt to make them as "mundgerecht"

1) A complete list of the names in the Tell el Amarna letters was not to be had at the time I set about my work.

2) For the names in the Babylonian *kudurru*-inscriptions, cf. the excellent works of WM. J. HINKE, *A new boundary stone of Nebuchadrezzar I. from Nippur*, Philadelphia 1907, and L. W. KING, *Babylonian boundary-stones and memorial tablets in the British Museum*, with an Atlas of Plates, London 1912.

3) Cf. sub Capp. in "Abbreviations".

4) Cf. H. WINCKLER, *Die im Sommer 1906 in Kleinasien ausgeführten Ausgrabungen*, in OLZ, 9 (1906), coll. 611—634; *Vorläufige Nachrichten über die Ausgrabungen in Boghazköi im Sommer 1907*, in MDOG, 35 (1907); *Die Arier in den Urkunden von Boghaz-köi*, in OLZ, 13 (1910), coll. 289—301.

as possible and indulged in all kinds of national etymologies. As instances of this may be mentioned such ways of writing as *^{d}RI-BÁD* (= *Ištar-dūri*) for *Sarduri*, *Ištar-ḫundu* for *Šutur-Naḫundi*, *LUGAL* or *MAN* (= *šarru*) for Hittite *šar* and West Semitic *milk*, *TUR* (= *māru* "son") for Aramaic *mār* "lord", and so forth. In many cases it is still harder to decide to which language or group of languages a foreign name belongs and to dissolve the names into their constituent elements. Therefore the preparation of List II, 3 has been attended with many difficulties, as I have had to explain the origin and composition of names of the most miscellaneous character, partly belonging to little known or almost unknown languages: Assyrian, Babylonian, Sumerian, Aramaic, Phoenician, Hebrew, Arabic, Egyptian, Greek, Iranian, Elamite, Cassite, Urartian or Alarodian, Hittite, Mitannian, etc. The explanation of a name given in this part of the work differs in many cases from the interpretation to be found in List I, and may be regarded as my revised opinion. The rule "dies diem docet" is here applicable. Yet there is much that remains hypothetical or doubtful.

As regards the **Assyrian-Babylonian** names, both their formation and the ideas on which they are usually based and which appear in them, may be considered to be known for the most part, by reason of earlier investigations[1]. This does not mean that particular problems of Assyrian onomatology are not still awaiting their solution. To what an extent ideas earlier accepted need correction is proved by Prof. UNGNAD's suggestion as regards the name Sennacherib[2]. And what valuable special researches can be made in the investigation of Assyrian names, appears from Dr. HOLMA's study on the form *quttulu* used in the formation of Assyrian-Babylonian personal names[3]. I do not wish, however, at this juncture to discuss Assyrian-Babylonian names, and will only give a list of the ideograms used in the names which are checked in this book and their phonetic equivalents.

A = *aplu*, *māru*; **A-ÁŠ** = *apal-iddin*; **A-GIŠ** = *apal-lišir*; **A-MU** = *apal-iddin*; **A-PAP** = *apal-uṣur*; **A-SE**-*na* = *apal-iddina*; **A-ŠEŠ** = *apal-uṣur*; **^{d}A.USAR** = ^{d}*Ašur*; **A-ZU** = *āsû*; **^{d}A-Ē** = *Mārbīti*; **$^{(d)}$AB** = ^{d}*Enlil*; **AD** = *abu*; **AD-ÁŠ** = *ab-apli*; **AD-DI** = *aba-šallim*; **AD-PAP** = *ab-uṣur*; **AD-SU** *ab-erība*(?); **AD-ŠEŠ** = *ab-uṣur*; **^{d}AG** = *Nabû*; **AM** = *rīmu*; **AMA** = *ummu*; **^{d}AMAR.UD** = *Marduk*; **AN** = *ilu*, *Anu*; **AN-***e* = *šamê*; **AN.KI** = *šamê-u-irṣiti*; **AN-SÚR** = *ṣalūlu*; **^{d}ASAR.MULU.ḪI** = *Marduk*; **ÁŠ** = *aplu*, *Ašur*, *Aššūr*, *edu*, *ina*, *nadānu*; **ÁŠ-A** = *nādin-aplu*; **ÁŠ-GIŠ** = *apal-lišir*; **ÁŠ-PAP** = *eduuṣur*, or *nādin-aḫi*; **ÁŠ-SU** = *apal-erība*; **AZAG** = *ellu*; **BA-***ša* = *iqtša*; **BAD** = *mītu*; **BÁD** = *dūru*; **BÁD-PAP** = *dūr-uṣur*; **BÁD-ŠI** = *dūr-pāni*; **BE** = *bēl*, *kabtu*; **^{d}BE** = ^{d}*Enlil* (NBa. ^{d}*Ēa*); **^{d}BU** = *Šēru*; **BUR**-*ra* = *ippašra*; **DA** = *itti*, *li'ū*; **DA.RI** = *ḫātin*; **DAGAL** = *rēmu*; **DI** = *dēnu*, *šulmu*, *šalāmu* II 1; **DI.KUD** = *daiānu*, *dānu*, *dinu*, *šiptu*; **DI-MAN** = *šallim-šarru*; **DI-PAP** = *šallim-aḫi*; **DIŠ** = *ana*, *ina*; **DU** = *alāku*, *kānu* II 1, *kīnu*, *kittu*; **DU-A** = *kīn-aplu*; **DU.DU** = *šuzziz*(?); **DU-KUL** = *kīn-zēr*; **DU-PAL** = *mukīn-palê*; **DU-PAP** = *kīn-uṣur* (*kīn-aḫiš*); **DU-SU** = *kīn-erība*; **DU-ŠI** = *ālik-pāni*; **DU-ŠEŠ** = *kīn-uṣur* (*kīn-aḫiš*); **DU-ZU** = *kīn-tēdi*; **DUB** = *šapāku*; **DUG**(.**GA**) = *ṭābu*; **DÚG**(**BAD**).**GA** = *mītu*; **DUGUD** = *kabtu*; **DUL** = *napḫaru*; **E** = *qibû*; **Ē** = *bītu*; **Ē.GAL** = *ēkallu*; **^{d}EDIN** = *Šerūa*; **EGIR** =

1) Cf. H. RANKE, *Early Babylonian Personal Names from the published Tablets of the so-called Hammurabi Dynasty*, Philadelphia, 1905; K. TALLQVIST, *Neubabylonisches Namenbuch zu den Geschäftsurkunden aus der Zeit des Šamaššumukīn bis Xerxes*, Helsingfors, 1905, pp. XIV—XLII, and the literature there mentioned; A. T. CLAY, *Documents from Temple Archives of Nippur dated in reigns of Cassite Rulers*, Philadelphia, 1906 (BE XV), pp. 2—15; K. TALLQVIST, *Babylonische Kurznamen passivischer Bedeutung*, OLZ, 1906, col. 466ff.; E. HUBER, *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin*, Leipzig, 1907, pp. 12—15; A. UNGNAD, *Untersuchungen zu den Urkunden aus Dilbat*, Leipzig, 1909 (BA VI), p. 77ff.; A. T. CLAY, *Personal Names from Cuneiform Inscriptions of the Cassite Period*, New Haven, 1912, pp. 13—24.

2) A. UNGNAD, *Der Name Sanherib's*, ZDMG, 62 (1908), p. 721ff.

3) H. HOLMA, *Die Assyrisch-Babylonischen Personennamen der Form quttulu, mit besonderer Berücksichtigung der Wörter für Körperfehler*, Helsinki, 1914.

arkâtu; **EN** = *bêl*; **EN-ÁŠ** = *bêl-apli* (*bêl-iddin*); **EN-DU** = *bêl-kaʾin*; **EN-KAK** = *bêl-ibni*; **EN-LAL** = *bêl-taqqin*; **EN-MU** = *bêl-iddin*, *bêl-šumi*; **EN-PAP** = *bêl-uṣur*; ^{d}**EN.ZU** = *Sin*; **GAB** = *gabbu*; **GAL** = *rabû*; ^{d}**GAL** = (*Aḫâ*); **GAL-ÁŠ** = *rabâ-iddin*; **GÁL** = *bašû*; **GAR** = *šakânu*; **GAR.GÁL** = *bûšu*; **GAR. GAR** = *šâkin*; **GAR-MU** = *šâkin-šum*; ^{d}**GAŠAN** = *Bêlit*; **GAZ.GAZ** = *karâbu*; **GI** = *šalâmu* II 1; **GI.NA** = *kânu* II 1, kinu; **GID** = *arâku* (*arik*); **GIG** = *marṣu*; **GÍL** = *agû*; **GIŠ** = *lišir*; **GIŠ.BAL** = *pilaqqu*; **GIŠ.KU** = *tukultu*; ^{d}**GIŠ.NA** = *Šamaš*; ^{d}**GIŠ.NU** = *Šamaš*; $^{(d)}$**GIŠ.SIR**(.GAL) = *Šamaš*; **GIŠGAL** = *manzazu*; **GUGU** = *ešû*; **GUR** = *târu* II 1; **ḪAL** = *šemû*; ^{d}**ḪAR** = *Bunene*; **ḪE.NUN** = *muḫšu*; **ḪE.UL** = *lamassu*; **ḪI** (= **DUG**) = *ṭabu*; ^{d}**ḪI** = *Aššur*; **ḪI.LI** = *kuzbu*; **ḪU.KAK** = *kapdu*; **I** = *naʾid*; ^{d}**IB** = *Uraš*; **ID** = *idu*; **ID.DAḪ** = *riṣu*; **ID.GÁL** = *liʾû*; **IDIM(BE)** = *kaštu*; **ILI** (= **GA** + **TU**) = *našu* (*iši*); **IM** = *šâru*; $^{(d)}$**IM** = *Adad*, *Baḫlum* (*Baʿal*), *Tešup*; **IM.TUK** = *naʾid*; **IN.GAR** = *šakânu* (*iškun*); **KA** = *amatu*, *panu*, *pû*, *rigmu*, *rigmatu*, *qibû*(?); **KA.DA** = *šasû*; **KA.E** = *qibû* (p. 205 a); **KA-GIŠ** = *taqbi-lišir*; **KA.KA** = *amat-pî* (? p. 144 b), *dabâbu* (*da-bi-bi*, *lidbubu*); **KÁ** = *bâbu*; ^{d}**KÁ** = *Bau*; **KÁ.GAL** = *abullu*; **KAB** = *kamâru* II 1 (? p. 200 a); **KAD** = *kaṣâru*, *riḫtu*; **KAK** = *epêšu*, *banû*, *bûnu*, *gabbu*; **KAK-A** = *bân-aplu*; **KAK-KUL** = *ban-zêr*; **KAK.A.BI** = *kullatu*; ^{d}**KAK-***ti*,*tû* = ^{d}*Bântu*; **KAL** = *aqru*, *danânu* II 1 (or *damaqu* II 1, cf. p. 99 b; TNB p. XII, n. 3); **KAL**(= **LIG**).**GA** = *dannu*; **KAM** = *erêšu*; **KAN** = *erêšu*; **KAR** = *eṭeru*, *ezebu* III 1; $^{(al)}$**KASKAL** = *Ḫarrân*; **KI** = *irṣitu*, *itti*; **KI.NE** = *kînunu*; **KI.UŠ** = *kibsu*(?); **KU** = *tukultu*; ^{d}**KU** = *Marduk*; ^{d}**KUD** = *Qadmu*; **KUL** = *zeru*; **KUL-ÁŠ** = **KUL-MU** = *zêr-iddin*; **KUL-BA-ša** = *zêr-iqtša*; **KUL-DU** = *zêr-kitti*, *zêr-ukîn*; **KUL-KAK** = *zêr-ibni*; **KUR** = *kašâdu*, *matu*, *šadû*; ^{d}**KUR.GAL** = *Amurru*; **KUR.KUR** = *matâti*; **KUR-LAL** = *mât-taqqin*; **LAḪ** = *nuru*, *namaru*; **LAḪ.LAḪ** = *ebêbu* II 1; **LAL** = *taqânu* II 1, *tu-qu-nu*, *tarâṣu*; **LID** = *remu*; **LIK** = *kâru*; **LU** = *eteqû* III 1, *ṣabâtu*; **LUGAL** = ^{m}*milku*, *šarru*; **MAḪ** = *ṣtru*; **MAN** = *Šamaš* (*Samsu*), *šarru*; **MAN-KAK** = *šar-ibni*; **MAN-PAP** = *šar-uṣur*; ^{d}**MAR.TU** = *Amurru*; **MAŠ** = *ašaridu*; ^{d}**MAŠ** = *NIN.IB*; $^{(d)}$**MAŠ.MAŠ** = *Nergal*; ^{d}**ME.ME** = *Gula*; **MI** = *šillu*; **MU** = *naḫânu*, *zakâru* (*zâkir*), *šumu* (*šû*); **MU-A** = *nâdin-aplu*; **MU-ÁŠ** = *šum-iddin*; **MU-DU** = *šum-ukîn*, (*mukîn*,) *šum-kitti*; **MU-DU-PAP** = *šum-kitti-uṣur*; **MU-GÁL-*si*** = *šum-ušašši*; **MU-GAR** = *šum-iškun*; **mu-GI** = *mušallim*; **MU-GI.NA** = *šum-ukîn*, *muktn*; **MU-GIŠ** = **MU-SI.DI** = *šum-lîšir*; **MU-KAM** = *šum-êreš*; **MU-KAR** = *šum-êṭir* (or *mušêzib*); **mu-LAL** = *mutaqqin*, or *mutarriṣ*; **MU.ME** = *šumâti*; **MU-MU** = *nâdin-šumi* (cf. sub *Aššur-*, *Enlil-nâdin-šum*), *zâkir-šumi* (cf. sub *Marduk-zâkir-šum*), *šum-iddin* (cf. sub *Adad-šum-iddin*; TNB p. XIII, n. 1); **MU-PAP** = *šum-uṣur* (cf. TNB, p. XIII, n. 2); **MU-SE-na** = *šum-iddina*; **MU-ŠEŠ** = *nâdin-aḫi* (cf. *Kaššû-nâdin-aḫi*), *šum-uṣur* (cf. *Adad-*, *Enlil-*, *Marduk-šum-uṣur*; **mu-ŠIG** = *mudammiq*; **MULU** = *amêlu*; **NAM**^{pl} = *šimâti*; ^{d}**NE.URU.GAL** = *Nergal*; **NER**^{2} = *šêpâ*; **NI** = *etequ*; **NI.GÁL** = *bašû*; **NI.NI** = *Ì-lí*, *Êl*; **NIR. GAL** = *etillu*; **NIGIN** = *paḫâru*; **NIM** = *šaqû*; **NIN** = *aḫâtu*; ^{d}**NIN** = *Belit*; ^{d}**NIN.LIL** = *Belit*; ^{d}**NINNI** = *Ištar*; **NIR.GAL** = *etillu*, *etillit*; **NU** = *ṣalmu*, *lâ*, *ul*; **NU-UR** = *ul-abâš*; **NUN** = *rubû*; **NUN.ME** = *abkallu*; **NUNUZ** = *pîrʾu*; ^{d}**PA** = *Nabû*; ^{is}**PA** = *ḫaṭṭu*; ^{d}**PA** + **KU** = *Nusku*; **PAL** = *palû*; **PA.TE.SI** = *išša-kku*; **PAP** = *aḫu*, *naṣâru*; **PAP-A** = *nâṣir-aplu*; **PAP-ÁŠ** = *aḫ-iddin*; **PAP-DU** = *aḫi-kinu*; **PAP-MU** = *PAP-SE* = *aḫ-iddin*; **PAP-PAP** = **PAP-ŠEŠ** = *aḫ-uṣur*; **PAP-TUR** = *nâṣir-aplu*; **PI** = *uznu*, *ḫaṣîsu*; **PIN** = *erêšu*; ^{d}**PIN** = *NIN.IB* (in *Ê ṭir-Ninâ*); ^{d}**QAR** = *Sin* (K. 2169, R. 11); ^{arah}**QI** = *ulûlu*; **RAM** = *râmu*; **RAM-MAN** = *râʾim-šarri*; **RA** + **PA** = *ṣalûlu*; ^{d}**RI** = *Ištar*; ^{d}**RIŠ** = *Marduk*; **RU-ZI** = *šârig-napîšti* (? p. 157 b); **SAG** = *rešu*; **SAG.KAL** = *ašaridu*; **SE** = *nadânu*; **SE-A** = *nadin-aplu*; **SE-MU** = *nâdin-šumi*; **SE-PAP** = **SE-ŠEŠ** = *nâdin-aḫi*; **SE-TUR.UŠ** = *nâdin-aplu*; ^{d}**SI** = *Enlil*; **SI.DI** = *kittu*, *lišir*; **SÍB** = *reʾû*; **SIG** = **SÍG** = *enšu*; **SU** = *râbu* (רב); **SU-U** = *ertba-Adad*; **SUḪUŠ** = *išdu*; **SUR** = *eṭêru*; ^{d}**ṢALAM** = *Ṣalmu*; **ŠA.BA** = *qâšu*, *qîštu*; **ŠA.DU** = *kudurru*; **ŠER** = *qaṣâru*; **ŠEŠ** = *aḫu*, *naṣâru*; **ŠEŠ-A** = *nâṣir-aplu*; **ŠEŠ-ÁŠ** = **ŠEŠ-MU** = **ŠEŠ-SE**-*na* = *aḫ-iddin*; **ŠEŠ-KAK** = *aḫi-bâni*; **ŠEŠ-PAP** (= NBa. **ŠEŠ-ŠEŠ**) = *aḫ-uṣur*; ^{d}**SEŠ.KI** = *Nannaru*; **ŠI** = *mu*, *pânu*, *amâru*; **ŠI.DU** = *âlik-maḫri*; ^{d}**SI.DU** = *Nergal*; **ŠI.LAL** = *amâru* (*emur*, *lâmur*); **ŠI.UM** = *tukultu*; **ŠIG** = *damaqu* (*dâmiq*, *damqu*; ^{d}**ŠU** = *Marduk*; **ŠU** = *gamâlu* (*gâmil*, *gimillû*), *qâtu*; **ŠÚ-GUR** = *gimil-tirra*; **ŠÚ.SI** = *ubânu*; **TA** = *itti*; **TAB** = *tappû*; **TAM.MA** = *talîmu*; **TI** = *balâṭu* (*uballiṭ*); **TI-E** = *balaṭ-iqbi*; **TI.LA** = *balâṭu*, (*lû-*)*balaṭ*, *uballiṭ*;

TI.TI = *balāṭu* II 1; **TIL** = *kītu*; **TIN** = *balāṭu*; **TIN.TIR** = *Bābilu*; **TUK** = *bašû*, *rašû*; **TUR** = *aplu*, **bin*, *māru* (**mār*); ^{d}**TUR.Ē** = *Mar-biti*; **TUR.SAL** = *mārtu* (Ar. mārᵉ|pā); **TUR.UŠ** = *aplu*; **U** = *bēl*, *kiššatu*; **U-LAL** = *bēl-taqqin*; **U-PAP** = *bēl-uṣur*; $^{(d)}$**U** = *Adad*, *Bēl*; **U** + **DAR** = *Ištar*; **UB.LA** = *paḫāru* II 1; **UB.RI** = *nā'id*; **UD** = *šamšu*, *ūmu*; ^{d}**UD** = *Šamaš*; **UD.DU** = *aṣû* (*luṣi*); $^{(d)}$**UGUR** = *Nergal*; **UN** = *nīšu*; **UR** = *bāšu* (*abāš*, *ubāša*, *bāštu*, *baltu*), *kalbu*; **UR.RU** = *kalbu*; **UR.SAG** = *qardu*, *garradu*; **URU** = *abādu*; **UŠ** = *zikaru*; ^{d}**UŠ** = *Ninib*; **UŠ.SA** = *bu'ūtu*; **ZAB** = *ṣābu*; **ZAB.DAḪ** = *nirarî*; **ZAG.LU** = *imittu*; **ZI** = *ktnu*, *kittu*, *napištu*; **ZU** = *idû*, *li'ū*.

A considerable number of **West Semitic names** occurring in Assyrian and Babylonian cuneiform texts have long been known. Prof. ZIMMERN has given an excellent summary of the theophorous West Semitic names in SCHRADER's *Keilinschriften und das Alte Testament*, 3rd edition, pp. 465 ff. The manner of rendering West Semitic sounds in cuneiform characters is in its main features set forth in DELITZSCH's *Assyrische Grammatik*. I shall here make some additional observations chiefly founded on the materials of the present work.

West Semitic ס, as a general rule, corresponds in Assyrian to *š*, e. g. סמעי = *Ša-aš-ma-a*; עבסא = *Ab-ša-a*; *בעלישק probably = *Ba'al-iṣ-šú-pu*; מלכישק = *Mil-ki-a-ša-pa*; קוסגברי = *Qa-uš-gabrī*; סמכי = (*Ilu-*, *Si'-*)*ši-im-ki*, etc. The writing *Maḫ-si-ia-a-u* = Bi. מחסיה is an exception, probably caused by the close resemblance of the West Semitic verb חסי to Ass. *ḫisū*. In Babylonian, on the other hand, West Semitic ס (س) appears as *s*; e. g. *Sa-ma-ki-ilu* TNB, *Sa-mu-ki-im* RPN, cf. Bi. סמכיהו; *קוסיהב = *Qāṣu-ṭaḫabi* BE IX; *سمس (BROCKELMANN, p. 234) = *Samsu(-iluna)*; سُمْهُ (إِسْمُهُ) = *sumu* (in *Sumu-abi*). Vice versâ Assyrian-Babylonian *š* is represented in West Semitic writing by ס (resp. שׂ), e. g. *Ašur* = אסר (Ass. *Ašur-aḫiddin* = Bi. אסרחדן), *Ešarra* = אסר (Ass. *Tukulti-apil-Ešarra* = Bi. תגלתפלאסר, Ar. תגלחבל(י)סר), *ašaridu* = אסר (sic!) (Ass. *Šulmān-ašarid* = Bi. שלמנאסר); חלמש = *Ḫal(i)musu*, *šarru* = סר and שׂר (Ass. *Šarru-nūri* = Ar. סרנרי; *Sarrukīn* = Bi. סרגון; *Nabū-šar-iddin* = Ar. נבוסרדן; *Nabū-šar-uṣur* = Ar. נבסרצר; *Sîn-šar-uṣur* = Ar. סנסרצר; *Šar-uṣur* = Bi. שראצר; *Nergal-šar-uṣur* = Bi. נרגלשראצר; *šaru* = סר (Ass. *Šār-Ištar* = Ar. סראש); *šumu* = סם, שם, שו (Ass. *Nabū-šum-iddin* = Ar. נבוסמדן); Ba. *Bēl-šum-iddin* = בלשואדן, OTSS, p. 315, No. 46; Ba. *Šum-ukīn* = Ar. שמכן; Ba. *Nabū-šum-iškun* = נבוסמסכן, APO); *šallim* = שלם (*Nabū-šallim*, Ass. = Ar. נבושלם; Ba. = נבושלי, APO); *Šamaš* = שוש (Ba. *Nūr-Šamaš* = Ar. נורשוש, APO); Ba. *Iqīša* = Ar. אקשא, STEVENSON, Contracts, 34, 3; *Lābāši* = Ar. לבש; *Mušēzib* = מישזב; *Rīm-šukun* = רמשכן, and so forth. Exceptions are the following: Ba. *Nabū-šēzibanni* > Bi. נבושזבן, where שׂ may be derived from the loan-word שׂזיב, and *Aššūr* = Bi. אשור, cf. DAG², p. 125. *Šulmān-ašarid* > Bi. שלמנאסר, is only an apparent exception, as the name should perhaps really be written *Sulmān-ašarid*.

West Semitic שׂ is represented: in Assyrian by *s*, e. g. שגב = *Sagab*, שרי = ^{l}*Sa-ra-a-a*, בעשא = *Ba-'-sa*, מעשי = ^{l}*Me-'-sa-a*, שניר = $^{iad\bar{u}}$*Sa-ni-ru*, דמשק = $^{\bar{a}l}$*Dimasqa* (and, as in Babylonian, $^{\bar{a}l}$*Di-ma-aš-qi*, Adnir. IV: I R 35, No. 1, 16, 21); in Babylonian by *š*, e. g. *שמאל = *Ša-am-Ēl*, Dar. 265, 8, דמשק = TA $^{\bar{a}l}$*Di-maš-qa* 197, 21, $^{\bar{a}l}$*Ti-ma-áš-gi* 53, 63. Vice versâ Assyrian and Babylonian *s* appears in West Semitic writing as ס or שׂ; e. g. *Sinaḫērība* > Bi. סנחריב, Ar. סנאחריב and שנחאריב APO; *Sîn-šar-uṣur* > Ar. סנסרצר; *Sîn-uballiṭ* > Ar. סאבלט APO; *Balassu-iqbi* > בלסאקב (see under קבא).

West Semitic שׁ, ש became in Assyrian *s*, e. g. אבישלום > *Abi-sa-la-mu*, עבדשמש > *Abdi-sām-si*, עבדשחר > *Abdi-si-ḫar*, עתרשור > *A-tar-su-ri*, הושע > *A-u-si-'*, יהושבע > *A-u-sa-bi-'*, חבשו > ^{l}*Ḫambusu*, חרש (or חנש) > *Ḫa-da-sa-a*, *Ḫa-an-da-sa-ni* (Ba. *Ḫa-an-da-ša-nu*), כמשנדב > *Kam-mu-su-nadbi*, מנשה > *Me-na-si-e*, קיש > *Qtsu*, *ראשון > *Ra-'-su-nu*, שאלתיאל > *Sa-'-al-ti-iu*, *שכנהדד > *Sa-kan-da-da*, שלמו > *Sa-la-ma-a-nu*, שמע = *Sa-ma-'*, אשמן = *Sa-mu-nu*, ישמעאל = ^{h}*Su-mu-'-ilu* Senn. King VII 96, שפטבעל = *Sa-pa-ṭi-ba-al*, שאול

= *Sa-u-li*, שמירון = ^{āl}*Sa-me-ri-na*, ירושלם = ^{āl}*Ur-sa-li-im-ma*, פלשת = ^{māt}*Pa-la-as-tu*, *Pi-lis-ti*, and so forth. In the Babylonian writing it corresponds to *š*, e. g. שמש = *Ša-ma-*^{a}, *Tammeš-ša-ma-*^{a}, *שבעתיגי = *Ša-ba-aḫ-ta-ni* BE X, *שגואל = *Ši-kin-El* BE X, שבויהו = *Šu-bu-nu-ia-ma* (cf. *Šú-ubna-ilu* RPN), כרש = ^{māt}*Ku-ú-šú* (Ass. *Kūsu*). In the Amarna letters the Canaanite ש is preserved as *š*; thus we find אשקלון = ^{āl}*Áš-qa-lu-na*, עשתרות = ^{āl}*Aš-tar-te*, ובש = ^{āl}*Ia-bi-ši*, לכיש = ^{āl}*La-ki-šá* 328, 5, 329, 5, שכם = ^{āl}*Šakmi*, שמעון = ^{āl}*Šá-am-ḫu-na*, שרון = ^{āl}*Šá-ru-na*, שונם = ^{āl}*Šú-nama*, and so forth. Exceptions are found only in the letters of the Hittite Abdi-Ḥepa: לכיש = ^{āl}*La-ki-si* (287, 15. 288, 43), and ירושלם = ^{āl}*Ú-ru-sa-lim* (287, 25. 289, 14. 290, 15), and בית־שאן = *Bit-sa-a-ni* (289, 20).

The West Semitic laryngals ע and ה are in cuneiform writing of all periods sometimes represented by *ḫ*, e. g. עם *ḫam(m)u* in OBa. *Ḫammurapi*; אבירתע = *A-bi-e-šú-uḫ*; in the Amarna texts *עמר = *Ḫamu-nīri*, *יגעם = *Ianḫamu*, *יפעהד־ = *Iapaḫ-Addu*, *בעלמעיר perhaps = *Ba'lume-(ḫi)-ir*, בעל = *baḫlu* in *Pu-ba-aḫ-la*, etc.; ידע = NBa. *ia-(a)-da-aḫ*, *ia(-a)-di-iḫ*; עמרי = Ass. חמרי; Ass. *Adad-ra-ḫa-a-u*, *Ad-ri-a-ḫa-u*, and *Si'-ra-ḫi-i* probably contain the element רעי. As for the rendering of ה = *ḫ*, cf. ההד = *ḫadda* in TA *Ri-ib-ḫa-ad-da*, יהב = NBa. *iaḫabi*, יהו = NBa. ^{d}*Ia-a-ḫu-u*, אלהה = NBa. *i-la-ḫi-i*.

Assyrian *k* is represented in West Semitic writing by ג in Bi. סרגון < *Šarrukīn*, תגלתפלאסר < *Tuklat-apil-Ešarra*, and Ar. טגגיארבל < *Man-ki-Arbail*. This change of the sound is probably due to the influence of the neighbouring liquid[1].

A considerable number of **Egyptian names** are found, besides in New Babylonian texts, also in the Amarna letters, the Boghazköi texts, and the Assyrian sources of the 8th and 7th century. In explaining these I have principally followed STEINDORFF and RANKE[2]. Some of the names which RANKE gives as possibly Egyptian, as *Dašarti*, *Ḫabaia*, *Iršappa*, *Kar-me-u-ni*, *Lie-ia*, *Pirizzi*, etc., are more likely Hittite; cf. List II, 3.

Of **Greek names** in cuneiform characters only a few are known. In the Tell el Amarna letter, no. 37, from Alašia (Cyprus), four names appear, of which *Ku-ni-e-a* reminds one of the Greek Κυνεας, but also of the Lycian Kuñniiẽi; *E-til-lu-na* (cf. the Greek Εὐτελιων, Εὐθαλλιων) and *Pa-áš-tum-me-e* (cf. Παστος, Cret. παστας "lord") are possibly Greek, while *Uš-bar-ra* (cf. Pis. Οσβαρα, Οσβαρας) probably represents the language of the island's pre-Hellenic Hittite population from Asia Minor[3]. The first names which can unhesitatingly be set down as Greek occur in the inscriptions of Esarhaddon and Asshurbanipal, some 700 years later. These names which also are derived from Cyprus are *Da-ma-su* (Δαμασος), *Da-mu-u-su*, *E-ki-iš-tu-ra* (Ακεστωρ), *E-ri-e-su* (Ερεσος), *Gir-me-su* ('Ερμης?), *I-tu-u-an-da-ar* (Ετεϝανδρος), *Ki-i-su* (cf. κεισος, κισσος "ivy"), *Pi-la-a-gu-ra* (Φιλαγορας), and *Ú-na-sa-gu-sa*, the first part of which is obviously ονασ-. Greek, also, is perhaps the name *La-du-qi-i* (Λαδοχος?, cf. the name of Seleucus II's wife *Lu-da-ki-i* = Λαοδικη), which was borne by an Assyrian slave sold B. C. 676. The other Greek names occurring in cuneiform inscriptions are from the time of the Arsacids and Seleucids[4].

In the Tell el Armana letters a number of names occur which have been looked upon as **Iranian** or **Aryan**. Mr. BEZOLD and Mr. BUDGE, who published the tablets in the British Museum first compared some of those names with Persian names in the Behistûn inscription[5]. Five years

1) Cf. BROCKELMANN, p. 153.

2) G. STEINDORFF, *Die keilschriftliche Wiedergabe ägyptischer Eigennamen*, 1890 (*Beiträge zur Assyriologie*, Vol. I, pp. 330—361, 593—612); H. RANKE, *Keilschriftliches Material zur altägyptischen Vokalisation*, Berlin 1910.

3) Cf. HOMMEL, *Grundriss*, p. 62.

4) Cf. A. T. CLAY's collection in *Babylonian Records in the library of J. Pierpont Morgan*, Part II, *Legal Documents from Erech, dated in the Seleucid Era* (312—65 B. C.), New York 1913, p. 16 ff.

5) *The Tell el-Amarna Tablets in the British Museum*, London, 1892, pp. 144, 146.

later Dr. PAUL ROST declared that the names *Artamaṇia, Šuvardāta, Ruzmaṇia, Teuvatti, Ḫaždāta* and *Zirdamiašda* were derived from Aryan "forerunners", which had come to Syria and Palestine at the end of the fifteenth century[1]. In the following year, 1898, Professor HOMMEL took up the problem of these names. He came to the conclusion that they are Iranian and prove that the royal dynasty of Mitanni and the Hittite kings of the time of Ramses II were of Iranian, or, more exactly, of "Scythian" descent[2]. In 1901 these names were studied by Dr. SCHEFTELOWITZ[3], who compared them partly with Old Iranian and partly with Old Indian names, emphasizing their Aryan character and attempting to prove that the Mitanni language corresponded closely with Vedic. It is worthy of special mention that he was the first to suggest the possibility that the name of the Palestinian prince *Šu(v)ardāta* contains the Skr. word svar (Av. hvarə) "sun" — and thus represents a period of linguistic development when the Iranian sound change s > h had not yet taken place. SCHEFTELOWITZ's daring etymology and especially his attempt to prove the Indo-European and, particularly, the Aryan character of the Cassite also, evoked, in 1906, a much-needed criticism from Professor BLOOMFIELD[4] who suggested that "the Mitanni and other Asiatic Iranoid proper names came from a dialect closely allied to Iranian but not yet exactly Iranian; *i. e.* a dialect which did not change s to h". In 1907 the problem was taken up once more, this time by Professor ED. MEYER[5]. Without going into the question of more or less probable etymologies, he regarded the subject primarily from a historical standpoint and proved that the then known kings of Mitanni and a number of Syrian dynasts mentioned in the Tell el Amarna letters bore names of an Iranian stamp. This circumstance MEYER accounted for by supposing that the Median and Persian tribes came to their homes in Iran in the 17th or 16th century, while individual Iranian chiefs penetrated into Mesopotamia and Syria at the latest in the 15th century and perhaps considerably earlier. The names of these chiefs would constitute the oldest dated instance of the Iranian language. Before MEYER's essay had been printed, however, a discovery was made which necessitated an essential modification of this theory.

In the summer of 1907 the late Professor HUGO WINCKLER's excavations at Boghazköi in Cappadocia — probably identical with Herodotos' Pteria — brought to light the remains of the Hatti kings' former residence and parts of the royal archives. Among other things was found the cuneiform text of a treaty between the Hatti king Šubbiluliuma and the Mitanni king Mattivaza. In this treaty the gods of either kingdom are cited as witnesses, and among other deities worshipped in Mitanni are named *ilāni mi-it-ra-aš-ši-il ilāni u-ru-na-aš-ši-el* (var. *a-ru-na-aš-ši-il*) *ilu in-dar ilani na-ša-a[t-ti-ia-a]u-na* (var. *in-da-ra na-š[a]-at-ti-ia-an-na*. In his "*Vorläufige Nachrichten über die Ausgrabungen in Boghaz-köi im Sommer 1907*"[6] WINCKLER recognised in these names, whose suffixes *aššil* and *anna* clearly belong to the Mitannian idiom, the Vedic deities Mitra, Varuna and Indra, while, following the suggestion of Prof. F. ANDREAS, he hesitatingly, though certainly by right, compared *Našattiia* with Nāsatya. It is clear that the occurrence of these Vedic deities in Mitanni in the 14th century B. C. throws a new light upon the supposed Iranian origin of the Mitanni kings. In a postscript to his essay, which was published in 1908, MEYER felt compelled to characterize the Mitanni kings as Aryans and he lays stress on the fact that they did not yet speak Iranian but Aryan. MEYER reached this con-

1) P. ROST, *Das sogenannte Mederreich und das Emporkommen der Perser*, in MVG, II (1897), p. 216.

2) FRITZ HOMMEL, *Hethiter und Scythen und das erste Auftreten der Iranier in der Geschichte*, in *Sitzungsberichte der Gesellschaft der Wissenschaften in Prag*, Philos.-Histor. Cl., 1898, No. VI, p. 9.

3) J. SCHEFTELOWITZ, *Die Sprache der Kossäer*, in KZ, 38 (1905), pp. 260 ff.

4) *On some alleged Indo-European languages in cuneiform characters*, in *American Journal of Philology*, XXV.

5) *Die ältesten datierten Zeugnisse der iranischen Sprache und der zoroastrischen Religion*, in KZ 42 (1909), p. 1 ff.

6) *Mitteilungen der Deutschen Orient-Gesellschaft*, Dezember 1907, No. 35.

clusion from the name *Našattiṷa*, in the Boghazköi texts referred to, not appearing in its Iranian form Nāhaṇya*, but in its Indo-Aryan shape with *s*. It thus constitutes the first original proof of the common Aryan period reconstructed by scholars, when Hindu and Iranian were not yet separated. MEYER now explained that the sound-phenomenon mentioned appears also in the name *Šuvardāta* inasmuch as it contains the Skr. word svar, "sun", as SCHEFTELOWITZ had already indicated. He also put forward his modified view in his essay "*Das älteste Auftreten der Arier in der Geschichte*"[1]. Generally speaking, MEYER's opinion seems to have been embraced also by Professor OLDENBERG[2], Mr. KEITH[3] and Mr. KENNEDY[4]. Professor JACOBI[5], on the other hand, continued to speak of the language in question as Iranian, supposing that the Vedic deities had come to Mitanni from Eastern Iran where they must have been borrowed from India about the sixteenth century. A totally different view was put forward by Professor SAYCE, who, in a short contribution[6] expressed the opinion: "that the names of the Mitannian kings are either Indo-European or Iranian is very unlikely". This opinion appears to be shared by Prof. CLAY, to judge from the fact that he has registered the elements contained in these names among such of Hittite-Mitannian origin[7]. On the other hand, Professor WINCKLER[8], in 1910, expressly maintained that in the Tell el Amarna and Boghazköi texts we have to do with real Aryans before their division into Indians and Persians. He shows that the ruling class in Mitanni was called *Ḫarri*, a name which survives in the second column of the Behistûn inscription, where it denotes the Aryans, and, further, that the persons in closest touch with the Mitanni kings, namely, the nobility, are named *marianni*, which seems to be identical with the Vedic word marya, "man, hero". The Aryan theory, which at first was received with so much distrust, seemed thus to have won a decisive victory.

Nevertheless, this theory must be somewhat modified. The fact that the Aryan *s*[9] has not with the Mitannians been changed to *h* — a fact which is confirmed by the names *Našattiṷa* and *Šuvardāta* and further by several names given below — does not itself justify the supposition that the Mitannian chiefs spoke Aryan. In a notable article entitled *Notes on the Classification of Bashgali*[10] Professor STEN KONOW pointed out that also the Iranian Bashgali language which forms part of a group of dialects spoken on the North-Western frontier of India has retained the old Aryan *s*. KONOW draws the conclusion that the change of *s* to *h* is not so old as the other Iranian characteristics and therefore gives his adhesion to BLOOMFIELD's theory that in Mitanni was spoken "a dialect closely allied to Iranian but not yet exactly Iranian". The names in question from Mitanni and Palestine, indeed, show a peculiar mixture of Indo-Aryan and Iranian forms. Apart from the already mentioned names *Našattiṷa* and *Šuvardāta*, the following also appear to me to be purely Indian in type: *Artaššumara* (Ind. Artasmara* "remembering the law"), *Biridašva* (Ind. pṛd-açva*[11]), *Ṯaždata* (Ind. n. p. Yaço-datta), *Ruzmaniṷa* (Ind. rucimanya*), *Šatiṷa* (Ind. n. p. Satya "the faithful one"; Av. haiþya,

1) *Sitzungsberichte der Berl. Akad.*, 1908. 2) JRAS, 1909, p. 1095 ff.
3) Ibid., p. 1100 ff. 4) Ibid., p. 1100 ff. 5) Ibid., p. 721 ff.
6) Ibid., p. 1106 ff. 7) CLAY, *Personal Names*, p. 28 ff.
8) *Die Arier und die Urkunden von Boghazköi*, in OLZ, 1910, col. 289 ff.
9) As in the Tell el Amarna letters the Babylonian characters are used, one would expect to find Aryan *s* rendered by *s*. Instead, it appears everywhere as *š*, which perhaps renders a transition sound between the Arian *s* and the Iranian *h*.
10) *Journal of the Royal Asiatic Society*, 1911, p. 1 ff.
11) Suggestion of Prof. REUTER. The etymology given by BÖHL, *Kanaanäer und Hebräer*, p. 17, n. 1, according to whom *Biridašva* would = Skr. Bṛhad-açva, can hardly be correct. For if the name *Zirdamiašda*, as appears, contains the Iranian wosd zərəd "heart" (= Ind. hṛd), it proves that Ind. *h* in Mitanni was changed into *z*, and accordingly *h* also in Bṛhadaçva ought to be written as *z*.

OPe. hašiya), *Šauššatar*[1] (Sau-kṣatra, patron. of Ind. n. p. Su-kṣatra, Av. huχšaþra), *Šubandi* (Ind. n. p. Subandhu), *Šūta* (cf. Ind. sūta), *Šut(t)arna* (perhaps = sū-taraṇa, SCHEFTELOWITZ), *Šutatna* (possibly = suta-tana "to whom offspring has been born", or = sūta-tana "son of a charioteer", cf. Ind. n. p. Sūtatanaya), *Tu(i)šratta* (cf. Ind. tuviṣ "strong, big", and rátha "chariot"). On the other hand *Zirda-miašda* and *Ma-varzāna* are Iranian, while *Artamaṇia* and *Artatāma* can be both Aryan and Iranian and *Arzaviia*, *Naṇḫavaza*, *Mattivaza*, *Teuvatti*, and others ought probably to be distinguished as Mitannian-Hittite. Considering that the majority of the names adduced have an obviously Indo-Aryan character, it seems to me that one might formulate the conclusion thus, that they represent a dialect closely allied to Aryan but partly in process of adopting the characteristics distinguishing Iranian, thus a proto-Iranian dialect.

Purely Iranian names first appear some centuries later, in the inscriptions of the Assyrian kings, from the ninth century onwards. Shalmaneser III was the first Assyrian ruler who entered the land of Media. Among the chieftains against whom he fought on the western border of Media *Artasari* of Shurdira, *Datā* of Khubushki and *Upū* of Gilzan probably bore Iranian names. In the inscriptions of Shalmaneser's successor Shamshi-Adad V we meet with the names *Titamaška, Pirišāti, Ḫanasiruka, Munsuartu, Zarišu, Parušta, Ašpaštatauk, Mamaniš, Bāra, Dirnakuš, Irtizati, Satiria, Artasirari*, etc., most of which are undoubtedly Iranian. In Sargon's account of the conquest of Media the Iranian names are most numerous. To Sargon's famous list of Median chiefs[2] we can now append a similar list from the account of Sargon's eighth campaign[3], in 714 B. C. In business documents from the periods of the Neo-Assyrian and Neo-Babylonian kingdoms, Iranian names occur hardly at all. On the other hand, they naturally appear in great quantities in Babylonian deeds and documents from the period of the Persian domination. To these sources of information regarding the occurrence of Iranian names in Semitic cuneiform texts are finally to be added the inscriptions of the Achæmenides.

An exhaustive treatment of all the Iranian names in Semitic cuneiform characters would certainly be a very profitable task, which must, however, be reserved for an Iranian scholar. When, as a layman in Iranian, I attempted to identify and point out the Iranian names occurring in this work, I naturally started from the great Behistûn inscription[4], seeing that the Iranian names occur there in a three-fold form: Early Persian, Semitic and Neo-Elamic. Besides, I have kept mainly to JUSTI, *Iranisches Namenbuch*[5], but have also consulted ROST[6], SCHEFTELOWITZ[7], HÜSING[8], MEYER, BARTHOLOMAE[9], and others.

1) The final portion of the name, *šatar*, corresponds rather to χšaþra than to kṣatra and is thus Iranian, as Mr. KONOW rightly points out, l. c., p. 44.

2) K. 1668 b. G. SMITH, *Assyrian Discoveries*, p. 288 f.; DELITZSCH, *Die Sprache der Kossäer*, 1884, p. 48 f.; H. WINCKLER, *Die Keilschrifttexte Sargons*, 1889, II, pl. 44; ROST, in MVG, II, p. 111 ff.; STRECK, in ZA, XV (1900), p. 356 ff.; SCHEFTELOWITZ, in KZ, 38, p. 274 ff.; E. MEYER, ibid., 42, p. 1 ff.

3) THUREAU-DANGIN, *Une relation de la huitième campagne de Sargon*, Paris 1912.

4) For the Babylonian version of the Behistun inscription, see III R 39—40. I have also used *The Sculptures and Inscriptions of Darius the Great on the rock of Behistûn in Persia, a new collation of the Persian, Susian, and Babylonian texts, with English translations*, etc., London 1907; F. H. WEISSBACH, *Die Keilinschriften der Achämeniden*, Leipzig 1911.

5) F. JUSTI, *Iranisches Namenbuch*, Marburg 1895. This work is a great storehouse of facts, but often misleading; cf. HÜSING, KZ, 36, p. 556 ff.

6) PAUL ROST, *Das sogenannte Medervolk und das Emporkommen der Perser*, MVG, 1897, pp. 175—222.

7) ISIDOR SCHEFTELOWITZ, *Arisches im Alten Testament*, I, Berlin 1901; *Ergänzungen zu Justis iranischen Namen*, ZDMG, 57 (1903), pp. 165—167; in this essay the author takes into consideration only a small portion of the new cuneiform materials available in 1903; *Die Sprache der Kossäer*, KZ, 38 (1905), pp. 260—277.

8) G. HÜSING, *Die iranischen Eigennamen der Achämenideninschriften*, Norden 1897; *Altiranische Mundarten*, KZ, 36, p. 556 ff.; miscellanies. 9) CHRISTIAN BARTHOLOMAE, *Altiranisches Wörterbuch*, Strassburg 1904.

Many cuneiform names which JUSTI included in his book must be eliminated as not Iranian; e. g. *Erisinni*, *Telusina*, *Iranzu*, *Ullusunu*, *Uassurme*, *Ualli*, *Ninni*, *Kibaba*, and so forth. That the name *Aḫšēri* — borne by a ruler of Man — which JUSTI was inclined to derive from the Iranian base χšā, is not Iranian seems to me proved by the fact that it is written *Aḫ-še-e-ri* in Assyrian but *Aḫ-si-ri* in Babylonian (KGAS 24), while Iranian χš, as a rule, was rendered in Assyrian by *ks* and in Babylonian by *ḫš* (see below). Like *Erisinni*, *Ualli*, *Ullusunu*, *Lutipri*, *Arame*, *Sardur*, and other Urartian names, so also *Aḫšēri* seems to belong to the widespread group of Hittite names. The names *Kundašpi* and *Kuštašpi*, which were borne by two princes in Kummukh-Commagene in 854 and 740 B. C., have generally been regarded as Iranian, ever since FRANÇ. LENORMANT[1], ALFR. VON GUTSCHMID[2], BALL[3], ROST[4] and HOMMEL[5] connected them with Gundāsp (Vindāspa) and Guštasp (Vištāspa). The necessity of supposing the sound change vi > gu (ku) to have occurred already at that remote time (9th and 8th century) to which these names belong is, however, calculated to awaken doubts[6] as to the correctness of these identifications, since the sound change in question is with certainty known to occur only in a much later period namely in Middle Persian in the time of the Arsacids and Sassanids. Further, these supposed Iranians, in spite of their predecessors in Mitanni, are historically isolated, all other known princes of Kummukh having purely Hittite names: *Kurirpa*, *Muttallu*, *Qatazilu*. And as κουνδα and κοστο and σπι are common elements in names in Asia Minor[7] and the Hittite names, as a general rule, correspond with them (see below), it is most probable that *Kundašpi* and *Kuštašpi* are Hittite names[8].

As for the name *Ni-bi-e*, which was borne by a son of *Daltā* of Ellipi, a half-brother (?) of the Iranian *Išpabāra*, JUSTI's attempt to connect it with the Iranian naiba "handsome" seems quite plausible, and yet the name is rather a hypocoristicon belonging to a Cassite name such as *Nibi-Šipak*[9].

These examples show how difficult it is to decide with certainty under which group of languages certain names ought to be classified. This is especially the case with a number of names coming from the borders of Media, which have a strikingly Iranian ring but defy all the efforts of the etymologists. Under such circumstances, to attempt to establish the laws regulating the representation of Iranian sounds in Semitic cuneiform characters is a hazardous undertaking. I will, however, venture upon a few observations which throw light upon the question.

Iranian *s*, like the West Semitic *s*, appears in Babylonian as *s*, e. g. Vištaspa = *Uštaspi*, Vahumisa = *Umissu*, Vayaspāra = *Misparū*, Suguda = *mât Su-ug-du*, Pārsa = *mât Pa-ar-su* (Beh.), Aspumitāna* = *As-pu-me-ta-na-*' TNB, Av. spitama = *Is-pi-i-ta-am-mu* UMBS II 1, and so forth; seldom as *š*, e. g. Aspa-zanta* = *Aš-pa-za-an-da-*' BE X; in Assyrian as *š* and *s*, cf. aspa = *ašpa*, *išpa*, *ispa* (cf. BROCKELMANN, p. 166 η) in *Ašpabāra*, *Iš-pa-ka-a-a*. In the Amarna letters and Boghazköi texts the proto-Iranian or Old Indian *s* (> *h*) is represented by *š*[10], e. g. Nāsatya

1) *Lettres Assyriologiques*, Paris 1871, p. 144.
2) *Neue Beiträge zur Geschichte des alten Orients*, Leipzig 1876, p. 66.
3) C. J. BALL, *Iranian Names among the Hetta-Ḫatti*, in PSBA, X (1887/8), p. 424—436.
4) MVG II (1897), p. 184. 5) *Hethiter und Skythen*, 1898, p. 1 ff.
6) Cf. MEYER, KZ, 42, p. 17.
7) Cf. SUNDWALL, *Die einheimischen Namen der Lykier nebst einem Verzeichnisse kleinasiatischer Namenstämme*, Leipzig 1913, pp. 78, 98, 111.
8) CLAY, *Personal Names*, pp. 37 f. dismembers our names *kun* and *kuš* + *daspi* registering them among Cassite name elements.
9) Cf. HÜSING, MVG III (1898), p. 317; the name read there as *Ni-be-šar-usur* ought, in accordance with HABL 466, R. 4, to be read *A-mat-šarri-usur*.
10) Cf. above, p. XXI.

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= ^{d}*Na-ša-at-ti-ia*, Suvar-datta* = *Šu-wa-ar-da-ta*, OInd. Satya = *Šá-ti-iá*, OInd. Subandhu = *Šú-ba-an-di*, Sutaraṇa* = ?*Šú-tar-na*, Sutatana* = ?*Šú-ta-at-na*.

Iranian *š* is represented by *š* in Babylonian and, strangely enough, in Assyrian also; cf. for Babylonian: Dadaršiš = *Da-da-ar-šu*, Čišpaiš = *Šišpiš*, Fravartiš = *Parumartiš*, Xšayaršā = *Aḫšiiaršu*, Kuruš = *Kuraš*, maniš = *maniš*, Mānūštāna = *Ma-nu-uš-ta-nu* BE X; for Assyrian: Pātišuuariš, MPe. Pātišχᵛār = Ass. ^{mât}*Pa-tu-uš-ar-ra* Esarh. I R 15, IV 3 = Ba. ^{ḫ}*Pa-id-di-iš-ḫu-ri-iš*; aiša = *ēšu*, in Ass. *Sa-tar-e-šú*, Ba. *Mizda-*, *Bag-e-šú*; šāta = *šāta*, in Ass. *Pi-ri-ša-a-ti*, Ba. *Arta-ša-a-ta* TNB; Ass. šiti-vairya* (KZ 38, p. 276) = ^{ât}*Ši-ti-i-a-ri-ia* Shalm. Ob. 181. On the other hand there is no certain evidence of the simple Iranian *š* changing into Ass. *s*[1].

Iranian *st* and *št* appear as *št* in Babylonian as well as in Assyrian, e. g. Astivaēγa*(*i*) = Ba. *Iš-tu-me-gu*, Av. Ā-rāstya = Ass. *A-ra-aš-tu-a*; cf. *Su(i)-tir-na*, in case this name is connected with Avestan stūra (cf. Στυρανοι); OPe. Vištāspa = Ba. *Uštaspi*; parav+ušti (cf. Av. Pouruštay) = Ass. *Pa-ru-uš-ta*.

Iranian χš is in Babylonian represented by *ḫš*, *kš*, and *š*, e. g. Xšayaršā = *Aḫḫkšiiaršu*, Artaχšaᵇra = *Artaḫšassu*, Artaχšāra* = *Ar-ta-aḫ-ša-ar* BE IX; χšaᵇra (resp. OInd. kṣatra) = *šatar* in TA *Šauššatar* and *Ša-ta-ar-bar-za-nu* UMBS II 1 = Xšaᵇravarzāna*; Bagabuχša = *Ba-ga-bu-ki-šu*; Xšaᵇrita = *Ḫa-ša-at-ri-it-ti*, *Ka-aš-ta-ri-ti*. In Assyrian the Iranian χš corresponds to *ks* and *s*, cf. *Uaksatar* = Huvaχšatara, *Sandaksatru* (compos. with χšaᵇra), *Satar-pa-nu* = Xšaᵇrapāvan, *Arta-sa-ri* = Ba. *Ar-ta-aḫ-ša-ri* < Artaχšaᵇra, *Za-na-sa-na* = zana+χšan* (cf. Skr. kṣan "to hurt", OPe. a-χšata "unhurt").

Iranian č became *š* both in Babylonian and Assyrian; e. g. Čⁱnšiχriš = Ba. *Šinšaḫriš*, Čišpaiš = Ba. *Šišpiš*, čiᵇra = *šitra*, *šitir* in Ba. *Šit(i)rantaḫma*, Ass. *Ši-tir-parna*; raučah = *rūšu* in *Arta-ru-šu* TNB, cf. *Ru-šú-un-datu*, *Ru-šú-un-pāti* BE IX.

Aryan palatal ś (= Skr. ç) passed in the West into *š*, cf. TA *Bi-ri-da-aš-wa* = pṛd-açva, and *Ia-aš-da-ta* = Yaçodatta. Iranian ǰ and ž appear in Babylonian as *z*, cf. Kaⁿbuǰiya = *Kambuziia*, mižda = *mizda* in *Mi-iz-da-e-šú*, etc.

Iranian zd appears as *šd* in Ass. *Maštdaku* = Mazdāk; cf. *Zirdamiašda* (compos. with myazda).

Old Persian *d* = Avestan *z* is in Babylonian and Assyrian rendered with *z*; e. g. OPe. Artavardiya = Ba. *Artamarziia*; Bardiya = *Barziia*; Bagadušta*, Av. Bagazušta = *Bagazuštum* BE IX; Skr. Jambhana, Av. Zambhana* = Ass. *Zabanu* (Scheftelowitz, KZ, 38, p. 275); cf. OPe. Dāduhya = Ba. *Za'tu'a*; ^{ât}*Durdukka* = *Zurzukka* Sarg. Ann. 32, Khors. 48. Old Persian þ = Avestan *s* appears as *s* in Ba. *Suḫra*.

Iranian *r* is changed into *l* in Ass. *Daltā* (= Av. darətā), and Ba. *Altakšatsu* < Artaχšaᵇra. Cf. ^{ât}*Arbailu* = Pe. Arbirā.

Iranian *v* is in TA represented by *ua*, *ui* (the sign *pi*), in New Babylonian by *m*, *u*, and *b*, in Assyrian by *u*; e. g. TA *Mā-warzāna*; Ba. *Misparū* = Vayaspāra; *Parumartiš* = Fravartis; *Umimanā* = Vivāna; *Ú-mi-da-ar-na'* (Beh.), *Ú-da-ar-na-'* BE IX = Vidarna; *Ša-tabar-za-na* BE IX = Σατιβαρζανης (compos. with varezān); Ass. *Ú-ar-za-an* = varezāna.

Iranian $χ^{v}$ appears as *ḫ* in Ass. *Biriz-ḫatri* (compos. with $χ^{v}$aᵇrᵃ). Iranian *h* was usually not pronounced by the Babylonians and Assyrians; hence we have Haχāmaniš = *Aḫamaniš*, Dārayavahuš = *Dāriiamuš*, Vahyasdāta = *Umisdātu*, and so forth. In a few cases it is represented by *ḫ*; e. g. ^{d}*A-ḫu-ru-mazdā* besides ^{d}*Ú-ra-ma-az-da* (cf. Weissbach, *Die Keilinschriften der Achämeniden*, p. 137); *Pir-ru-ḫa-a-tu*, *Pu-ur-ḫa-at* BE X = OPe. Frahāta*; cf. *Ḫa-ad-ba-ga-a* besides *Ad-ba-ga-'* BE IX, *Ḫu-u-mar-dātu* besides *Ú-mar-dātu*, and so forth.

1) Nor did in Hebrew and Aramaic Iranian *š* pass into *s* (Scheftelowitz, *Arisches*, I, p. 58).

Iranian *y* between two vowels appears sometimes as *m* or *u* (= *v*); Xšayaršā = *Aḫšiamaršu*, *Aḫšumarši*, *Aḫšuaršu*, etc.; cf. Bi. אַחְשְׁוֵרוֹשׁ.

The Iranian diphtongs are in Semitic cuneiform writing weakened: aē, ai to *ē* or *i*, e. g. Arta-raēva* = *Arta-ri(-e)-mu* BE IX; aiša, aēša = *ēšu* in *Bagi-*, *Mizda-e-šu* BE IX, Xšaþra-aēša* = Ass. *Satar-e-šú*; pairi = *piri* in Ass. *Pi-ri-šāti*; au, ao to *ū*, cf. Gaubruva = *Gūbarū*, raočana-dāta* = *Rūšundātu*, and so forth.

In order to facilitate the pronunciation of two consonants, especially in the beginning of a word, but not infrequently also in the interior of it, an additional vowel is used: a) before the first consonant, e. g. *Aḫšiiaršu* = Xšayaršā, *Is-pi-i-ta-am-mu* UMBS II 1 = Spitama, *Ip-ra-a-du-pirnā* BE IX = Φραταφερνης; cf. Bi. אַחַשְׁדַרְפָּנִים from χšaþrapāvan; b) between the two consonants; e. g. *Ḫaši*/*Ḫiši-iaršu*, *Ḫašatrittu* = Xšaþrita; Ba. *šatar*, Ass. *satar* = χšaþra; *šitir* (beside *šitra*) = čiþra; *par*(*a*) = fra in *Pa-ra-da-'* = Frāda, *Partāma* = fratama, *Parumartiš* = Fravartiš, etc.; *ḫatir* (beside *ḫatri*) = χᵛaþra; *pirrina* = farna, in *Pi-ir-ri-na-zātu*; *Bagabukišu* = Baga-buχša, and so forth; c) before and after the first consonant; e. g. *Akkašiiaršu* = Xšayaršā.

The Iranian sound group þr is in Babylonian and Assyrian represented by *tr*, e. g. Miþra = *ᵈMi-it-ri*, Xšaþrita = *Ḫašatrittu*, and so forth, while the corresponding Old Persian single character þʳ appears in Babylonian as *tr*, *ts*, *ss* and *š*, e. g. čiþ̣a = *šitir*, *šitra* in *Šit(i)rantaḫma* = Čiþ antaχma, *Artaksatsu*, *Artaḫšassu* etc. = Artaχšaþʳa, *Ašina* = Aþʳina. The change of this double sound into a sibilant took place in a comparatively early time, as may be concluded from the examples just mentioned and such Greek forms of names as Αρταξεσσης and Τισσαφερνης. Hence I have presumed that this change likewise occurs in the name *Umissu* < Vaʰumisa < Vaʰumiþʳa; but I quite admit that this explanation is doubtful, since the etymology of the name in question, according to Iranian scholars, is not clear. As for the later change into *hr*, which is frequent in Middle and New Persian, it is difficult to believe that it could have led to the names *Baga-mīri* and *Artaḫšar* from the time of Artaxerxes I (B. C. 462—424) as HÜSING supposes[1]. *Baga-mīri* is, in all probability, identical with Bagāvīra[2]. On the other hand, *Ar-ta-aḫ-ša-ar* BE IX or *Ar-taḫ-ša-ri* TNB *i. e.* Αρταξαρης, to my mind, corresponds to Ass. *Ar-ta-sa-ri*, which name is known from 830 B. C. Now if *Artaḫšar* — *Artasari* were identical with Artaχšahr we should be obliged to assume that the sound change þr > hr occurred as early as the 9th century, which is improbable. Hence we may accept the explanation given by JUSTI, SCHULZE[3] and others, according to which (*Artahšar* — *Artasari* —) Αρταξαρης is a "Kosename" formed with -ara from the abbreviated form Artaḫš*.

Finally it will be noted that Iranian vowel stems in *a* in the Assyrian-Babylonian rendering frequently appear with the ending *ā*, which perhaps corresponds to the Avestan nominative ending *ō* and Old Persian *aʰ*; cf. *Ardarā* (arədra), *Aršakā*, *Arḫaramnā*, *Ataršitrā*, *Dātā*, *Daltā* (dərəta), *Paradā* (Frāda), *Mitirriadadā* (UMBS, II, 1), *Umimanā* (Vivāna), *Umidarnā* (Vidarna), *Umittanā* (TNB; Utāna), *Uppammā* (Av. upama), *Suḫrā*, etc.; cf. also *Misparū* (= Vayaspāra).

The investigation of **Elamite names**, which especially the excavations at Susa provided with a rich material, is still in its infancy. In treating of the not very numerous Elamite names that occur in this work, I have availed myself of JENSEN's[4] and HÜSING's[5] important researches and suggestions.

1) Cf. KZ 36, p. 562. 2) Cf. NÖLDEKE, BE IX sub voce; SCHEFTELOWITZ, ZDMG, 57, p. 166.
3) JUSTI, *Iranisches Namenbuch*, p. 36; SCHULZE, KZ, 33, p. 220 ff.
4) P. JENSEN, *Elamitische Eigennamen*, in WZKM, VI (1891), pp. 47—70, 209—226.
5) G. HÜSING, *Reduplication and Iteration in Elamischen Eigennamen*, in OLZ, 1900, col. 83 f.; *Die Elamische Sprachforschung*, in Memnon, 1910, pp. 5—40.

Our knowledge of the name-formation among the **Cassites** also is still very incomplete. It is rendered the more difficult by the fact that we have no original texts in the language of the Cassites and that Cassite names have come to us only in a more or less semiticized form. That the Assyrian translations of Cassite names in the tablet K. 4426 (see II R 65, No. 2; V R 44) and the famous Cassitic-Assyrian glossary[1], the original text of which has unfortunately never been published, are not reliable, indeed are quite misleading, has been shown convincingly by HÜSING[2]. In its main features the name-formation among the Cassites corresponds with that of the Elamites, as is only natural, considering that the languages of the Cassites and the Elamites were related[3].

A large number of Cassite names occur in the documents from the temple archives of Nippur, dated in the reigns of Cassite rulers[4]. The personal names occurring in these and in various unpublished texts were collected by Professor CLAY in his useful book *Personal names from Cuneiform Inscriptions of Cassite Period*, New Haven 1912. He added to his merits by giving (pp. 36—41) a summary of the elements occurring in the names. He moreover demonstrates by several examples that the Cassite and Mitannite-Hittite names have many elements in common[5], and emphasizes the necessity of investigating "whether there is not linguistically some connection between the people". As a matter of fact, this question has already been answered in the affirmative, in so far as those students are right, who, like HOMMEL, BORK and others, have maintained the relationship of Cassite to Elamite and of Elamite to Mitannite. Many lexical and grammatical similarities which appear in the name-formation of the languages in question, are pointed out in this work also.

It still remains for us to refer to the numerous **Hittite-Mitannian names** in this work. Names belonging to this group occur, as is well known, first in early Babylonian texts, and are very frequent in Babylonian documents from the Cassite period, especially in those from Nippur; they occur also in ancient Assyrian documents from Asshur and Kerkuk, east of the Tigris, in the Tell elAmarna letters, in the cuneiform inscriptions discovered at Ta'annek (Taanach), in the Hatti documents from Boghazköi, in the so-called Cappadocian tablets, in the Assyrian kings' inscriptions and in Assyrian business documents. To these cuneiform sources must be added the Egyptian inscriptions and the Hittites' own documents in hieroglyphs. The former I have taken into consideration, but not the latter, since their decipherment still appears to be uncertain.

To interpret names, regarded as Hittite-Mitannian, it would naturally be of the utmost importance to understand the language or languages spoken by Hittites and Mitannians. But up to the present our knowledge of this subject is very defective. Mitannian is better known

1) F. DELITZSCH, *Die Sprache der Kossäer*, Leipzig 1884, p. 25 f.

2) Memnon, IV, p. 22 ff.

3) SCHIEFTELOWITZ's attempt in *Die Sprache der Kossäer*, KZ, 38, p. 260 ff., to prove the Indo-European, especially Aryan character of the Cassite language, represents a point of view since abandoned. There is more to be said for the opinion of HOMMEL (in *Hittiter und Skythen*) partly supported by BLOOMFIELD (*On some alleged Indo-European languages*) and DHORME (*Les Aryens avant Cyrus*, in Conférences de Saint-Etienne, 1910—1911; cf. BORK, OLZ, 14 (1911), col. 472 ff.), namely, that there was among the Cassites, as among the Mitannites, an Aryan overlordship, and that some of the Cassites names for gods and kings were Aryan. But many of the similarities of language suggested by those scholars are extremely problematical. The identification of *Šuriaš* with Skr. sūrya, however, is possibly correct; cf. MEYER, KZ, 42, p. 26.

4) A. T. CLAY, *Documents from the Temple Archives of Nippur*, Philadelphia, 1906, 1912 (BE XIV, XV; UMBS II, 2). HUGO RADAU, *Letters to Cassite Kings from the Temple Archives of Nippur*, Philadelphia, 1908 (BE XVII).

5) Some of the names adduced by CLAY (p. 44 f.) ought, indeed, to be taken differently from his interpretation. *A-kal-šar* is probably to be read *A-rib-šar*; instead of *A-ri-la-lum* read *A-dal-la-lum*, from the Semitic base דלל; *Ia-aḫ-zi-ba-da* may be Canaanite and not Cassite; for *Ḫaš-me-Tešup* read *Šil-me-Tešup* (cf. *Ši-il-me*); *Me-Tešup* is not found in CLAY's list of names, but *Me-Turgu*, and so forth.

owing to the special study devoted to the great Mitanni text in the Tell elAmarna letters by KNUDTZON [1], SAYCE [2], JENSEN [3], BRÜNNOW [4], MESSERSCHMIDT [5] and BORK [6]. As a result, especially of the inquiries made by the last named scholar, it is most probable that Mitannian was a Caucasian language, showing affinity with north-Elamitic and the Hatti-Khaldian group of languages. That the language spoken by the Hatti was Indo-European, is probably no longer maintained by anybody. A closer acquaintance with its character may be expected when the valuable Boghazköi material becomes accessible to research. What relation the language or dialects spoken in the petty Hittite kingdoms which arose after the fall of the Hatti empire, bore to the Hatti or to the Mitannian language we can only determine by the names of persons from that period. We may, therefore, first and last lay stress upon the fact that the Hatti, Mitannian and late-Hittite names have an uniform character and thus, to a certain extent, justify the inclusion of Hatti, Mitannians and late-Hittites under the general name of Hittites.

Whatever has been done hitherto for the collection and interpretation of cuneiform Hittite names, is chiefly due to investigators such as BALL [7], SAYCE [8], SACHAU [9], PINCHES [10], HOMMEL [11], JENSEN [12], WINCKLER [13], BORK [14], WEBER [15], UNGNAD [16], LUCKENBILL [17], RANKE [18], GUSTAVS [19] and CLAY [20]. Whilst formerly students, led astray by superficial sound resemblances and by the occurrence of unmistakably proto-Iranian names among the Mitannians, sought for parallels to Hittite names in Iranian or Indo-European languages, they have only lately turned their attention to the indigenous languages of Asia Minor. In 1892 Professor SACHAU identified some "Hittite" names as Cilician. Professor JENSEN, in 1894, was disposed to replace the appellation Hatti or Hittite by Cilician, and in drawing his comparisons took names even from other parts of Asia Minor, whilst regarding Cilician as nearest to the Indo-European languages, especially to Armenian. In his book *Hittiter und Armenier* (p. 120) he says expressly that the "Hatti-Cilician" elements he found in the names *Surri, Kundašpi, Urikki, Uassurme, Uštitti, Urimme, Gunzinanu, Ḫulli, B(P)urutaš*, etc. are not to be met with in later names from Western Asia Minor. This, however, is an obvious error, since in reality the majority of the elements contained in these names, are to be found in Carian and Lydian names also. Meanwhile, KRETSCHMER

1) *Die Tafel in der Mitannisprache, WA. 27,* in *Beiträge zur Assyriologie,* IV, pp. 134—153.

2) *The language of Mitanni,* Academy, Jan. 25, 1890; *Zeitschrift für Assyriologie,* V (1890), pp. 260—274.

3) *Vorstudien zur Entzifferung des Mitanni,* ZA, V, pp. 166—208; VI, pp. 34—72; *Zur Erklärung des Mitanni,* ZA, XIV (1899), pp. 173—181.

4) *Die Mitâni-Sprache,* ZA, V, pp. 209—259.

5) *Mitanni-Studien,* MVG, IV (1899), pp. 175—308.

6) *Die Mitannisprache,* MVG, XIV (1909), pp. 1—126.

7) *Iranian names among the Hetta-Hatte,* PSBA, X, 1887/8, pp. 424—436.

8) Many contributions, in PSBA and JRAS.

9) *Bemerkungen zu Cilicischen Eigennamen,* ZA, VII (1892), pp. 85—103.

10) JRAS, 1897, p. 590 f.

11) *Hethiter und Skythen und das erste Auftreten der Iranier in der Geschichte,* 1898; *Grundriss der Geographie und Geschichte des Alten Orients,* 1904, pp. 42—56; *Mitanni-Namen in den Drehem-Tafeln,* OLZ, XVI (1913), col. 304—306.

12) *Grundlagen für eine Entzifferung der (hatischen oder) cilicischen(?) Inschriften,* ZDMG, 48 (1894), pp. 235—352; *Die kilikischen Inschriften,* WZKM, X, pp. 3—20; *Hittiter und Armenier,* Strassburg, 1898.

13) See above, p. XV.

14) *Mitanni-Namen aus Nippur,* OLZ, IX (1906), col. 588—590.

15) *Anmerkungen,* in KNUDTZON, *Die el-Amarna-Tafeln,* p. 1009 ff., passim.

16) *Untersuchungen zu den Urkunden aus Dilbat,* BA, VI (1909), No. 5, pp. 8—21.

17) *Some Hittite and Mitannian personal Names,* AJSL, 26 (1909/10), pp. 90—104.

18) *Keilschriftliches Material zur altägyptischen Vokalisation,* Berlin, 1910.

19) *Bemerkungen zur Bedeutung und zum Bau von Mitanni-Namen,* OLZ, 15 (1912), col. 241—246, 300—305, 350—356.

20) *Personal Names,* 1912.

had proved in his fundamental work *Einleitung in der Geschichte der Griechischen Sprache* (1896) that the languages of Asia Minor are interrelated on phonetical, onomatological and ethnological grounds. With the establishment of this fact, the way lay open for a comparison on a scientific basis of Hittite names, not only with Cilician names, but even with those from the western part of Asia Minor. And further, since WINCKLER's discovery in Boghazköi established that the centre of the Hatti empire, circa 1500 B. C., lay in Asia Minor (Cappadocia), the Hittites and the peoples of Asia Minor have been brought still nearer to each other. With greater reason than ever before, research on the subject of Hittite names must henceforth turn its attention to the linguistic material found in the names in Asia Minor. BORK[1] and GUSTAVS[2] were, as far as I know, the first to lay stress on the importance of that material, GUSTAVS using even Carian (and Lycian) names for comparison with Mitannian ones. These points of view have, unfortunately, been left quite unnoticed by Professor CLAY, the latest and most thorough investigator of Hittite names, and he contented himself with giving a list of name elements adopted by him, without comments or parallels.

For my own part, I have consistently compared Hittite names with those from Asia Minor. In this I have been greatly helped by my countryman Dr. SUNDWALL's excellent work *Die einheimischen Namen der Lykier nebst einem Verzeichnisse kleinasiatischer Namenstämme* in which the name-material offered by Asia Minor is given, critically collected and systematically treated, especially with regard to the elements used in the formation of the names. In the course of my comparisons I have come to the noteworthy conclusion, that it is not a question of a few accidental points of agreement, but that all the elements contained in Hittite-Mitannian names, with a few exceptions, are to be found in the names of Asia Minor also, such as they occur in (Lycian) original inscriptions or in Greek transcriptions. This fact would bear out the theory that Hittite-Mitannians and the original inhabitants of Asia Minor belong to the same group of nations, whether called Hattians (acc. to FICK) or Hittites (acc. to KANNENGIESSER) or Caucasians (acc. to BORK), — which spread westwards to the Greek islands and the continent of Europe, and eastwards to Armenia and the confines of Media and Elam.

The Hittite name elements traced by me will be found in List II, 3, in so far as they are contained in the names of List I. But for the sake of lucidity, an additional list is given below, in which are included the elements also of some personal names (and some place names) which are not included in List I. The Hittite name elements are printed in fat-faced type, those of Asia Minor in the usual type; the mark * indicates such forms as have not been met with in original inscriptions from Asia Minor, but are derived from Greek name-forms which, in some cases, are added in Greek characters. The small letters $^{h\ c\ k\ m\ t\ n\ a\ b}$ attached to the Hittite name elements mean: ^{h} that the respective names occur in Boghazköi texts, ^{c} in Cappadocian tablets, ^{k} in Kerkuk tablets, ^{m} in Mitannian and Tell el Amarna texts, ^{t} in texts from Ta'annek, ^{n} in documents from Nippur, ^{a} in Assyrian documents (chiefly from the 9th to 7th centuries) and ^{b} in early Babylonian texts. The probable meaning of the elements is also given in parenthesis.

aba^{h} — aba, apa; **ada**^{c} — ada; **aga, aḫa,** see aka; **aḫli(b)**$^{k\ n}$ — kla* (perhaps = φυλή); **aka**$^{h\ c\ k\ m\ a}$, **aḫ(ḫ)a**^{c}, **agi**$^{n\ t}$, **aka-b**^{k}, **aga-b**$^{m\ n}$ (cf. Mit. *ak* "to bring") — aka (ακκα, αχε, αγο); **akpar**^{h}

1) BORK notices in passing that names from Asia Minor, not preserved in cuneiform characters, show a surprising number of points of agreement with Mitannian names, *Memnon*, V (1911), p. 46 b.

2) GUSTAVS, *l. c.*, has taken a fundamentelly correct course also in trying to discover grammatical forms of Mitannian verbs in Mitannien names. Many of his ideas, however, carry little conviction. He is entirely mistaken in the suggestion on col. 303 f., as the name occurring VS, I, 108, 2 is not *Ḫas-sa-ga* but *Bi-ir-ga-sa-ta*. One should also read *Ta-ḫab-šenni* for *Ta-kil-šenni*.

(in *Akpara*) — kppara; **akša**^{h} (in *Ala-(a)kša-u-du*), **aḫša**^{a}, **aḫsa**^{b} (in *Alḫše-ri*) — akzza*; **akte**, see kta; **ala**$^{h\,c}$ — ala (= ἵππος); **algi**^{n} (in *Al-gi-zi-zi* CPN; cf. ^{āl}*Al-ga-ri-ga*, in Elam, Abp. Ann. V 51) — ǯalka*; **ama**^{m} — ama; **amba**$^{h\,a}$, **umbi**^{n} (cf. *Lu-amba-dura*; *Umbi-ia*, *-ia-cu-ni*, *-at-rum*, *-Tešup*, CPN) — hmpa* (emb, μβ, ομβ); **ambar**^{a} (in *Ambari-di*|*s* (< *ds*)) — hmpra; **an(a)**$^{h\,c\,a}$ — ēne (hanaʔ); **anda**$^{m\,a}$, **anta**^{h} — hāta* (ανδ); **apa**, see aba; **apli**$^{a\,?}$ (cf. Mit. *apli* "great") — eple, ple; **ara** (**ar**, **ari**) $^{h\,c\,m\,n\,a}$, **ari-b**^{n} (cf. Mit. *ar* "to give") — ara (= "free"(?), SUNDWALL, Klio, XI, p. 473 f.); **arbi**^{a} (in *Arbi-teḫi*; cf. ^{āl}*La-ar-bu-sa*) — erbbe; **arga**^{a} — erqe; **arma**$^{h\,a}$, **irme**^{n} — erma; **arna**$^{h\,n\,a}$ (cf. *Arnuanta*; *Lubarna*, *Liburna*; *Ḫa-mi-ir-ni* CBS 11826, *Šab-bur-ni* CBS 3492; Mit. *irn* "to rule"?) — arnna (αρνα); **arta**^{m}, **arda**$^{n\,a}$ (in *Ar-du-me-cu-ni* BE XIV, 56a, 27: arta + ume-enni, cf. Car. Αρτημος; ^{āl}*Ar-du-ba*, p. 301a; ^{māt}*Urarṭu*, ^{māt}*Ku-mu-ur-da-a-a* Abp. B, III 67) — erte; **arza**$^{c\,m\,n\,a}$ erze; **asa**$^{h\,m}$ — aza (αασα, αζα); **aši**, see spi; **ašta**$^{a\,?}$ — astte; **ata**$^{m\,a}$ — ata; **atli**$^{h\,m\,a}$ — tla; **atra**^{n} (cf. *Arsi-*, *Umbi-at-rum*, ? *At-ri-ḫa-at*, CPN) — tra; **baba**^{a} (cf. **papa**) — baba; **badu**$^{m\,t}$ — bada; **banba**^{a} — bāba; **banda**, see penti; **bani**^{n}, n. div.(?); **banti**, **benti**, see penti; **barga**^{a}, **birga**^{k}, **barḫu**^{h}, **parḫi**^{n} — prqqa (βαργ, περγ, παρκ, πρακ); **bata**^{a} — bata*; **bila**^{b} — bila; **biriia**^{m} — priya; **birid**^{m} — prdde; **buba**^{a} — buba*; **buḫša**^{m} (in ? *Buḫšenni*) — bukzza*; **bula**$^{c\,n}$ (cf. *Bu-li-ia*, *Bu-li-ma-nu*, *Bu-li-zu-ri* CPN) — bula*; **bura**, **pura**$^{c\,m\,n}$ — b(p)ure; **buta**^{a} — buta*; **dada**$^{c\,n\,a}$ — dedi* (dada); **dan(i)**$^{h\,c}$ (cf. **tana**) — dene (δαν, δεν); **dapi**^{a} — dapa; **dara**^{m} — dere (dara); **dašа**, see taša; **diia**$^{m\,?}$ — tiya (δια); **du**, see te; **dud**, see tuta; **duma**^{c} — tume; **dura**, see tura; **elli**^{a} (in ^{āl}*El-li-ta-ar-bi* = Apamea) — eli; **gala**, see kala; **gama**, see kama; **gaššu**, see kasa; **gil**, see kila; **guga**, see kuka; **gunza**^{a} — qnza (κονζ); **ḫaba**$^{h\,c\,m}$ — kebe; **ḫala**, see kala; **ḫalpa**, see kalba; **ḫani**, see kana; **ḫaša**, see kasa; **ḫata**, see kata; **ḫaza**, see kasa; **Ḫeba**, **Hepa**$^{h\,m}$ (n. div.; Eg. Gpȝ); **ḫibi**, see kibe; **ḫirbe**, see kirba; **ḫišmi**, see kišmi; **ḫit(t)e**^{a} — kita; **ḫubida**$^{k\,b}$ — kbada; **ḫud(a)**, see kuda; **ḫula**, see kula; **ḫurma**$^{h\,a}$ — kurma*; **ia**$^{m\,c}$ — iya; **iani**^{n} — iya-(añ)na; **iaza**$^{m\,n}$ — iya-aza*; **ik**$^{a\,?}$ — ike; **ila**$^{h\,a}$ (cf. *Barḫu-ilu-ua*; ? *Illu-knu*; ^{āl}*Il-lu-ub-ri* Senn. King IV 62) — ila*; **ini**^{h} (cf. Mit. *en*, El. *in*, Sum. *en* "lord") — ina*; **indi**^{a} — hnta; **inga**^{a} — iāke; **ipa**^{a} (in ? *Za-ipp(a)-arma*) — iba; **ipri**^{m} (cf. **pri**; Mit. *ipri* "king") — ipre, pre; **iri**$^{h\,k}$ — eri; **irme**, see arma; **irpa**$^{a\,?}$ — hrppi (ερπι); **iršа**$^{c\,m\,a}$ — erze; **irti**$^{c\,a\,?}$ — irte; **is**$^{c\,?}$ — ise*; **iska**^{a}, **iška**$^{b\,m\,?}$, **isga-n**^{n}, **išga**^{k} — iskka*, askka*; **išta**, see sta; **išteli**^{a}(?) — istla*; **itḫib**(?), cf. teḫib; **itti**^{a} — ite; **kaka**$^{n\,a}$, **ḫagga**^{h}, **gaga**$^{h\,m\,a}$ — kaka (κακα, γαγα); **kala**^{a}, **ḫala**$^{h\,k}$, **gala**$^{n\,a}$ — kele (γελα = βασιλευς); **kalbi**^{a}, **qalpa**^{a}, **ḫalpa**^{h} — klppa (καλβ, καλπ); **kama**$^{m\,a}$, **qama**^{m}, **gama**^{m} — kama; **kana**^{n}, **ḫani**^{m} — kana; **kanda**^{a} — kāta; **karma**^{c}, **ḫarma**^{a} — karma* (k, χ); **kasa**$^{m\,?}$, **kazu**^{n} (in *A-ri-(ik)-ka-zu* CPN), **ḫaza**$^{a\,?}$, **ḫaša**$^{c\,b}$, **gasi**^{c}, **gaššu**^{m} — kezi (kaza*); **kaš'ta**$^{c\,a}$ — kastte*; **kata**^{a}, **qata**^{a}, **ḫat(t)a**$^{h\,c\,t\,a}$ — kata; **katpa** (in ^{māt}*Ka-at-pa-tuk-ka*, Eg. gdpdk = Cappadocia) — kttba (SUNDWALL, p. 117); **kibi**^{k}, **ḫibi**$^{m\,t}$ — kibe*; **kida**^{n}(?) — kida*; **kiia**$^{k\,a}$, **gia**^{a} — kiya; **kik(i)**$^{h\,m\,n\,a}$ — kike*; **kil(i)**$^{n\,a}$, **gil**^{m}, **gel**^{k} — kili; **k(i)na**$^{n\,a}$ (in ? *Ki-na-az-zi*, CBS 3650; ? *Il-lu-uk-nu*) — knna (κινα; "mother", SUNDWALL, p. 274); **kirba**^{n} (in *Ki-ir-ba-as-si*, CBS 3474), **ḫirbe**^{n}(?), **qarba**^{a} — krbba*; **kirme**^{n} (in *A-ri-kir-me* CBS 3513), *Kir-ma-nu* BE XV, 198, 62), cf. karma; **kirti**^{a}(?) — kerte; **kiru**^{a} — kiru, or kruwa; **kišmi**^{c}, **ḫišmi**^{h} (cf. *ḫi-iš-ma-šš-iv* . . . , TA Mit. II 15) — (kisme*, or) kizmmi* (κισμι); **kizza**^{h} (in n. l.) — kisa (γισσα = λιθος); **kri**$^{h\,n}$ (List II, 3, under ikri; cf. also *Ak-ri-ia-áš* BE XIV, 12, 16, *A-gar-til-lu* CBS 3461) — kre; **karka**, **kurka**, **gurg** (in nn. l. ^{āl}*Kar-ka-ra*, cf. Γαργαρον; ^{māt}*Qar-ka-si-a* K. 1668 b, II 36, (Ba.) ^{māt}*Kar-kaš-ši-i* Sm. 2005, ZA 15, p. 360, cf. Καρκησια = Minoa in Amorgos; ^{āl}*Garga-mi-š*; ^{āl}*Kargi*, in Kirruri, cf. Κραγος; ^{āl}*Kurku-pa*, p. 301a; ^{āl}*Gurgumu*) — krqqa*; [**karzi** (in Cassite names) — krssa* (καρσα, γαρσα)]; **kta** (see List II, 3, under akdu; cf. ^{āl}*Aḫti-rumma* TA 319, *Nuna-ak-te* CPN) — ktta*, aktta*, ikttа; **kuba**^{c} — kuba*, kupa; **kuda**$^{k\,n}$, **ḫud(a)**$^{n\,a}$ (cf. Mit. *ḫud* "to combat"?), **ḫuta**^{n} (in *Ḫu-ut-tir-me* CPN, cf. Lyc. Erma-kuta-va, Ερμακοτας) — kuda, kuta; **kuka**$^{c\,n\,a}$, **gugu**^{a} — kuka; **kula**$^{c\,a}$ (cf. Mit. *kul* "to say"; TA Mit. 105: *urḫe-n kul-ša-ma* "das Wahre möge er sagen" BORK, MVG 14, p. 98, cf. kul(a)-iy(a) + urqe* = Car. Κολιοργευς, SUNDWALL, p. 121), **ḫula**^{a} — kula; **kulma**$^{c\,a}$, cf. kurma*; **kuma**$^{k\,m\,a}$ — kuma; **kuna**$^{n\,a\,m\,?}$ — kuna; **kunda**^{a} — kāta (kātawata

"commander in chief", KLUGE, MVG 15 (1910), p. 132); **kuppi**^{n} (in *Ku-up-pi-ta-ti* CBS 11144, 11751) — kupa (sepulcrum, KLUGE, l. c., p. 132); **kura**$^{h\,n\,a}$ — kura; **kušta**^{a} — κωστο-; **kuza**$^{m\,a}$, **kuša**^{n}, **ḫuza**^{a} — kuza; **laba**$^{h\,c\,?\,m}$ — lebe*; **labsa**^{a} — lepse*; **lala**$^{c\,a}$ — lele* (λαλα); **laptu**^{a} — la-ptta* (λαττο); **lara**$^{c\,a}$ — lara*; **liia**$^{h\,m}$ — liya*; **lila**^{c} — lila*; **lit, lid**^{c} (in *Na-ki-li-e-it*; $^{\acute{a}l}$*Pa-pa-a-li-ti*, p. 302a; ?$^{\acute{a}l}$*Ru-gu-li-ti* III R 8, 35) — lida*; **luba**^{a}, **lupa**^{m} — luba*; **luda**^{a}, **luta**^{a} — luda*, luta*; **lura**$^{n\,a}$ — lura*; **mal**^{a} — mala (maliya "counsel", KLUGE, l. c., p. 130); **mama**$^{a\,?}$ — mama; **mana**$^{h\,m}$ — mana; **marla**$^{a\,?}$ — mrlli (μαρλα); **maštu**$^{a\,?}$ — mastta*; **mata**$^{h\,a}$ — meti (ματα); **mazi**$^{m\,a\,?}$ — masa; **miga**^{k} — mika*; **miia**^{m} — miya*; **mita**^{a} — mida; **mna**^{c} (see under umna, p. 268 b) — mῆna (μνα); **muga**^{a} — muka; **muna**$^{h\,m\,a}$ — muna*; **mura**$^{a\,?}$ — mura; **murši**^{h} — murza*; **miski**^{t}, or **muški**^{k} (see under *miski*; cf. also $^{m\acute{a}t}$*Muški*, the Moschi, Μοσχοι) — muskka; **mušni**^{n} (in *A-ga-muš-ni* CBS 3534); **muta**$^{n\,a}$ — muta; **muua**^{c}, **mū**$^{n\,a}$ — muwa; **nabu**^{n} (in *Ḫudin(n)abu* CPN); **nada**$^{h\,c}$ (in *La-ba-na-da*, *Ala-ra-na-du*) — nata, nada; **naḫšu**^{c} — nakssa (cf. Cass. *naḫzi*, CPN, p. 39); **nai**^{k} — na-(a)ha* (να); **naki**^{c} — naki; **nana**$^{c\,k\,m\,n\,a}$, **nena**^{h} — nēni ("uncle, aunt", SUNDWALL, p. 273); **nazi**$^{a\,t\,?}$ (also Cass. and El.) — nezi; **neri**^{h}, **nira**^{n} — neri; **niḫra**^{a} (in $^{\acute{a}l}$*Ni-iḫ-ri-a* Be. 17760) — nakre*; **nina**^{a} — nini*; **nuba**$^{k\,a}$ — nube; **nunu**$^{h\,n\,a}$ — nuni*; **nur(a)**$^{n\,a}$ (in *Nu-ur-Tešup* CPN, $^{\acute{a}l}$*Nu-ri-bi*, $^{\acute{a}l}$*Nur-qa-me*) — nura*; **nušak** — nuza*; **pa**$^{h\,n}$ (in *Mana-pa-Tešup*, *Mazi-pa-tli*) — pa; **pala**^{k} — bala*, pele*; **pama**^{a} — pama*; **pana**$^{h\,n\,a}$ — pana*; **pap(p)a**$^{h\,k\,m\,a}$ — papa*; **parna**$^{k\,n\,a}$ — parῆna* (παρνα); **panda**^{n}, **banda**^{t}, **bente**$^{h\,(m)}$ (Mit. *bent* or *pent* "to let vanquish"; BORK, MVG, 14, p. 126, or "to lead", GUSTAVS, OLZ, 15, p. 300 f.) — pēte* (βανδα = νίκη, cf. SUNDWALL, p. 178); **pelga**^{m} — plqqa* (πελγ, παλγ); **piḫa**^{a} (cf. *Pik(k)andu*, Cass.?, CPN) — pike (πιγα); **piḫiri**^{a} — pikre (πιγρα); **pija**$^{h\,k\,m}$ — piya (piyètē = ἐπέτρεπ\ρε); **pina**^{n} (in *Pi-in-na-ri* BE XV, 198, 91; cf. *Bi-in-na-rum* RPN, Lyc. city Πιναρα) — pina (Πιναρα = στρογγύλα, cf. SUNDWALL, p. 180); **pipa**$^{k\,?}$; **piri**^{m} — pira*; **pisa**^{a}, **piša**^{a}, **pizi**$^{n\,?}$ — pize; **pri**$^{m\,a}$ (*Pu-pri*; $^{\acute{a}l}$*Il-lu-up-ri*, in Cilicia, Senn. King IV 62, $^{m\acute{a}t}$*Kar-zi-ip-ra*, in Namri, II R 67, 31 = *Kar-si-pa-ri*, HABL 381, 646) — pri; **pši**^{h} (cf. Mit. *ipš* "to bid, to appoint") — psse; **pta**^{a} (see lapṭu) — ptta; **pu**$^{m\,a}$ (cf. *Pu-pri*; ?*Pu-li-lu*^{a}, Lyd. n. l. Πυγελα) — pu*; **puba**$^{m\,?}$ (in ?*Pu-ba-aḫ-lu*) — pube; **pudu**^{h} — buta, puda*, pute; **pura**, see bura; **qalpa**^{a}, **qarpa**^{a}, see kalba, kirba; **qata**, see kata; **quua**^{a} — kuva; **ra**^{h} (in *Ala-ra-nadu*) — hra*; **ru**^{a} — hru*; **ruda**^{a}, **runda**^{a} — hru(ῆ)-ta*; **šaba**^{h}, **šabbu**^{n} (in *Šabbur-ni* CBS 3492), **sapa**^{a} — sebe*; **šadi**$^{n\,a}$ — zada*; **salu**^{a} — zala; **šama**$^{h\,n}$ — zama*; **šanda**$^{c\,n\,a}$ — zāta* (σανδα); **sanga**^{a}, **šanḫa**^{m} — zāka; **sapa**^{a}, see šaba; **sara**^{a}, **šar**$^{k\,m\,n\,a}$ (cf. Mit. *šar* "to command", BORK, MVG, 14, p. 126) — sara*; **sarba**, see zarba; **sarda**^{a}, **šerda**^{b} — zarta*; **sarma**^{a}, **šarma**^{h}, **surme**^{a} — zerma* (cf. Armen. zarm "seed, descendant", JENSEN, Hittiter, p. 118); **šarna**^{c} (cf. Cass. *Širni-Saḫ*, CPN) — sarῆna (σαρνα); **sasi**^{a} — zaza*; **sata**^{k} — zata*; **šenni**$^{k\,n\,b}$, **šina**^{b}, **šin(a)**$^{h\,a}$ (cf. Mit. *šen* "brother") — sῆne·(συν, σιν); **siba**^{a}, **šipa**$^{h\,a\,c}$, **zipa**$^{c\,a}$ — sibe* [zipa*]; **sid**^{c} (in ?*Pi-li-si-id*(*t*), **zida**^{h} (in *Zi-da-a*) — sida [zida*]; **šiga**^{n} (in ?*Šigari-tilla* CPN) — zika; **šili**$^{c\,n\,a}$, **šila**$^{h\,k\,n}$, **zili**$^{k\,m\,a}$ — zila; **šilme**^{n} — slῆme (σελμ); **šima** (in *Ši-mi-til-la* VAT 5762; Dilbat, p. 14, n. 10; *In-di-si*(not *lim*)-*ma*) — zima; **sinda**$^{a\,?}$ — sῆta; **šipa**, see siba; **siza**$^{a\,b}$ (in $^{\acute{a}l}$*Si-zu-u*, in Cilicia; *Si-iz-zi-i* VS VII, 155, 43), **sisi**^{n} (in *Si-is-si*, *Si-is-si-ia*, *Si-si-in-ni* CPN), **ziša**$^{m\,?}$ (in ?*Zi-šá-mi-mi*) — ziza; **spi, špi** (**ašpi**)$^{n\,a}$ — sba; **šqa**^{b}, **šḫa**$^{c\,k\,a}$, **sga**^{h} — sqqa; **štra** (**aštar**^{n}, in *Aš-ta-ra-aš*, *Aš-tar-tilla*, CPN; **ištar**^{c}, see under laba, p. 292) — sttra*; **šuua**^{a} (*Šua*) — zuva* (σουα = τάφος, SUNDWALL, p. 253); **šuba**$^{h\,c\,m}$ — suba*; **šugur**^{n}, **šuḫur**^{c} — sqqu-ra*; **sula**^{a}, **šula**$^{c\,n\,a}$ — zula*; **šulubi**^{h} — zlbba*; **sunu**$^{n\,a}$, **šuna**^{h} — sῆne (συνα); **sura**$^{n\,a}$, **šura**^{h}, **zura**$^{m\,a}$ — sura; **šurbi**^{n} (cf. zarba) (in *Šur-bi-en-ni*, CBS 4572, cf. Isaur.-Pis. Σουρβιανος) — zrppe; **šurki**^{k} — zrqqe (σοργ, σουργ); **ta**$^{k\,n}$, **te**$^{h\,m}$, **du**^{h} — ta, te, da; **taba**$^{n\,a}$ — tebe (ταβα = πέτρα); **taku**$^{h\,m}$, **taḫa**$^{n\,b}$, **tagu**$^{m\,n\,a}$, **teḫi**^{a}, **teḫi-b**^{k} — teke; **tala**$^{c\,n\,a}$, **telu**^{a} — tele (warrior, according to TORP, see SUNDWALL, p. 200); **tarba**^{a} (in $^{\acute{a}l}$*Tar-bu-si-ba* = Apamea; ?$^{\acute{a}l}$*Tar-buga-ti* Sarg. Ann. 263; $^{\acute{a}l}$*Tar-bi-lu* OLZ 1904, 216, cf. Lyc. city Τραβαλα; $^{\acute{a}l}$*El-li-ta-ar-bi* = طربذ, Λιταρβα, in the district of Hamath) — trbbe (cf. n. div. Trebos[1]); **temi**^{m}, **timi**$^{k\,m}$ — teme;

1) KANNENGIESSER, *Ist das Etruskische eine hettitische Sprache?* Cf. Memnon, II, p. 256 ff.

tana$^{h\,n\,a}$ (cf. Mit. *tan* "ta give") — tene*; **tanda**^{a}, **tendi**^{k} — tēte* (τανδ, τενδ); **tari**^{n} — tere* (exercitus?); **tarza** ($^{\bar{a}l}$*Tarzu* = Ταρσος) — trzze*; **taša**$^{h\,m}$, **daša**^{m}, **tešš**$^{u\,n}$ — tezi, daza; **tata**$^{h\,c\,m\,a}$, **tadu**$^{m\,n}$, **dadu**^{m} (cf. Mit. *tat* "to love") — tete (tata); **taua**^{h} — teve; **til(l)a**$^{k\,n}$ (Mit. *tila* = "lord", Ungnad, Dilbat, p. 14) — tile; **titi**^{a} — titi*; **tli** (atli)$^{h\,m}$ — tla; **tuka**^{n}, **dukki**^{m}, **tuqu**$^{a\,?}$, **tuḫa**$^{c\,n\,a}$ — tuke*; **tulbi**^{m} — tlbba*; **tarbu**^{a}, **turba**$^{m\,?}$ — trbbe; **tarku**^{c}, **tarqu**^{m}, **targa**^{h}, **tarḫu**$^{m\,a}$, **turku**^{a} — trqqa; **tarma**^{a} (in $^{\bar{a}l}$*Tarma-nazi* III R 9, 51, $^{\bar{a}l}$*Tar-ma-qi-sa* Sarg. Ann. 113) — trmme (ταρμα); **ṭubu**^{a} — tubu; **tumni**^{m} — tumnna* (τυμνια = ῥάβδος); **dura**^{h}(-**r**^{k}), **tura-r**^{k} — ture; **tuna**$^{n\,a}$ — tuna; **tusa**^{a}, **dusa**^{a} — tusa*; **tuta**^{a}, **tud**$^{h\,c}$, **dud**^{h}, **ṭudi**^{a} — tuti; **tuua** (tū, dū)^{a} — tuwa, tuhe (= αδελφιδῆ); **uda** (in $^{\bar{a}l}$*Ú-da*, stronghold of Lapṭuri, Tuk. II, Ann. 6) — ude* (cf. Car. city Υδη); **uku**$^{k\,a}$ — uke*; **ula**$^{n\,?\,a}$ (cf. *Ullusunu*; *?Ú-la-za-na* UMBS II 2, 132, 86; $^{\bar{a}l}$*Ú-lid-du* (in Kummuḫ) Sarg. Ann. 390, $^{\bar{a}l}$*Ú-lu-ši-a* HABL 342 (cf. Lyd. n. l. Ωλασηα, Car. n. l. Ολοσσις) — ula*; **ulme**$^{m\,n\,a\,b}$ (cf. *Sapalulme*; *Kukulme*, *Šuqulme* CPN; *Kiribulme* GTD) — hlmmi (> Ολμοι); **umba**, see amba; **uppa**^{h} — upa; **ura**$^{n\,a}$ — ure; **urba**$^{a\,?}$ — urbbe*; **urda**$^{n\,a\,?}$ — urta; **urḫi**$^{k\,n}$, **irḫu**^{a} (cf. Mit. *urḫi* "true") — urqe*; **urna**^{a} (in *?Urnim-ri-ia*) — urnna*; **uršа**^{k} — urza; **ušba**$^{m\,?}$, **ušpa**^{a} — usba*; (**u**)**ua**$^{h\,m\,a}$ — uwa (= "family"); **ụana**^{h} — wana*; **ụauа**^{a} — wawa; **ụaza**$^{h\,c\,m\,a}$, **ụašа**$^{c\,m}$ — waza; **za**^{a} (pref.) — za; **zāna**$^{m\,n}$ — zāna; **zarba**$^{h\,c}$, **sarba**^{a}, **šurbi**^{n} — zrppe; **zida**^{h}, **zita**$^{m\,?}$ — sida*; **zila**, see sil; **zuli**$^{h\,?\,k\,b}$ — zula*; **zura**, see sura; **zutaḫ**; **zuzu**^{k} — zuza*.

Besides these elements which constitute complete words and word forms the following affixes occur in Hittite names: **-ba**, **-pa**; **-da**, **-ta**; **-ga**, **-ka**, **-ḫa**; **-ma**, **-na**, **-la**, **-ra**; **-enna** (cf. (a)nna); **-še**, **-za**, **-zi** (**izzi**; cf. (a)sa, -aza); **-ụa**, and **-ịa**, the last of which, as established by Prof. Ungnad, indicates hypocoristica. All these affixes are to be met with in the names of Asia Minor also[1]. Of the above-named affix elements, **b** seems to be used also in the middle of compound names, between the two elements; cf. **aga-b-**$^{n\,b}$, before elements beginning with **š** or **t**; **aḫli-b-**^{b}, before **š**; **aki-b-**$^{k\,b}$, before **š**; **ari-b-**^{n}, before **š** and **s**; perhaps **ḫaši-b**, in *Ḫa-ši-ib-a-ri* AO 5488 and *Ḫa-ši-ba-ri* CT 32: 36, II 8, and **nani-b**, in *Na-ni-ba-ri* AO 5500, also belong to these[2]. **R** is, perhaps, used in the same manner in **anta-r-**, **iri-r-**, **dura-r-**, **and tura-r-**. There seem to be no equivalents to this use of the said letters in the names of Asia Minor, but in Cassite and Elamite names **b** seems to be used in this manner (cf. p. 273 b, under **b**).

The nasal sound, characteristic of names from Asia Minor, which is introduced after the final vowel of the proceeding element in compound names (according to Sundwall, p. 269, before *t*, *p*, *k* and *z* (*s*), occurs (before *t* (*d*) and *š*) in Hittite names also; cf. *Arandaš* (arā + da-š), *Alakšandu* (ala + akšā-da), *Karparunda* (karpa + rū-da), *Kuruntaš* (kurū-ta-š), *Kilundu* (kilū-da; CPN; cf. Lyc. Κλῃνδης), *Pikkandu* (pikā-da; cf. Car. n. l. Πιγινδα), *Pilandu* (pilā-da; CPN), *Pisandu* (pisā-da), *Tarḫundapi* (tarḫū + dapi), *Tarḫundaraba* (tarḫū + dara-ba), $^{m\bar{a}t}$*Tarḫuntaš* (Tarḫū-ta-š, cf. Ταρκονδας); *Išganšar* (CPN; išgā + šar); cf. also Cass.(?) *Širidu* besides *Širindu* (CPN).

The Hittite names and those from Asia Minor agree also in this, that they are used indiscriminately both for persons and places. There is a difference, however, in that the Hittite-Mitannian nominative termination **s** or **š**, which may be seen both in *-a* and *-i* stems (e. g. *Giliia-š*, *Šauška-š*, *Artatāma-š*; $^{\bar{a}l}$*Arinna-š* (Chantre 46, 16), *Pappa-š*, *Sura-š* (UMBS II 2); *Siu-Tešupa-š*, *Tarḫunta-š*; *Muršili-š*, $^{\bar{a}l}$*Gargami-s*; *Pisiri-s*, *Ambari-s*, etc.) is not found in names from Asia Minor, though it is found in Khaldian names.

Finally, a few Hittite consonant sounds should be briefly touched upon. The correctness of the observation[3] that fortis and lenis are interchangeable in Mitannian is confirmed in every way by Hittite names (cf. *Taššu-Daša*, *D|Tušratta*, *? Tatu|Tadu|Dadu-Ḫepa*, *D|Tuḏḫaliia*, *Kil|Gil-Tešup*, etc.).

1) As for the affixes used in the formation of names in Asia Minor, see Sundwall, *l. c.*, p. 276 ff.

2) Cf. Hommel, OLZ, 16 (1913), col. 305, n. 3.

3) Bork, MVG, XIV, pp. 9, 15 f.

Dr. BORK [1] has shown that an *ḫ* has disappeared in the Mitannian. He is confirmed in this by the fact that the *ḫ*, which occurs (conventionally preserved) in Lycian inscriptions, has nothing corresponding to it in Hittite names (cf. under the elements amba, ambar, anda, indi, ru), and is not even indicated in Grecian transcription of names from Asia Minor.

The *ḫ*, which so frequently recurs in cuneiform Hittite names (and Mitannian words), I couple with *k*, *q* and *g*. These letters *ḫ*, *k*, *q* and *g* alternate in cuneiform rendering of Hittite names just as κ, χ and γ alternate in Greek transcription of names from Asia Minor. This clearly appears from the different readings *Tarku*, *Tarqu*, *Tarḫu* and *Targa* (cf. El. *Turgu*), in comparison with Lyc. Trqqñ-, Gr. Τροκο, Ταργυ, Τρογο, etc.; *mātḪilakku*, Gr. Κιλικία; *mātKummuḫu*, Κομμαγηνη, and so forth. It seems that the proximity of a sonoral, dental, labial or sibilant sound led to the sound-change *k* > *ḫ*.

It is not quite clear what relation *s*, *š* and *z* bear to each other in cuneiform rendering of Hittite names and to what sounds in Hittite-Mitannian they correspond. Dr. BORK has adopted *č* for *z* in Mitannian. This suggestion seems to be confirmed by the fact that the sound, which corresponds to Lycian *z*, usually is rendered by *š* (as Iran. *č* = Ba. *š*) in Babylonian ($^{b\,c\,k\,m\,n}$) cuneiform rendering of Hittite names, by *s* in Assyrian writing, rarely by *z*. On the other hand the sound, which corresponds to *s* in names from Asia Minor, is generally represented in Babylonian cuneiform writing by *š*, in Assyrian by *s*.

I must here pass over several other interesting observations suggested by the Hittite personal names collected by me. I will only point out that also the cuneiform (and Biblical) geographical names, which have only been noticed cursorily in these pages, would be most deserving of thorough investigation. Such a study would certainly corroborate the above named conclusions and would give a surer clue to the geographical distribution of the Hittites than can be obtained from personal names.

1) MVG, XIV, p. 80.

I. List of Personal Names.

Abbreviations.

b., brother; **cf.**, *confer*; **contemp.**, contemporary; **d.**, daughter; ^{d} (determinative), *ilu, deus, dea*; **f.**, father; ^{f} (determinative), *femina*; **gd.**, granddaughter; **gf.**, grandfather; **gen.**, genitive; **gent.**, gentilic; **gs.**, grandson; ^{h} (determinative before names of tribes and professions), *amelu, homo*; **hu.**, husband; **m.**, mother; ^{m} (determinative), *mas* (used passim); **n. pr.**, *nomen proprium*; **perh.**, perhaps; ^{pl}, *MEŠ*, plural; **prob.**, probably; **q. v.**, *quod vide*; **s.**, son; **si.**, sister; **wi.**, wife; **Ar.**, Aramaic; **Arb.**, Arabic; **Ba.**, Babylonian; **Bi.**, Biblical; **Can.**, Canaanite; **Capp.**, Cappadocian; **Cass.**, Cassite; **Eg.**, Egyptian; **El.**, Elamite; **Gr.**, Greek; **He.**, Hebrew; **Hit.**, Hittite; **Iran.**, Iranian; **Jew.**, Jewish; **Med.**, Median; **Mit.**, Mitannian; **N-**, Neo-; **Na.**, Nabataean; **O-**, Old-; **Pa.**, Palmyrene; **Pe.**, Persian; **Ph.**, Phoenician; **Pu.**, Punic; **S-**, South-; **Saf.**, Safaïtic; **Sem.**, Semitic; **Si.**, Sinaïtic; **Sum.**, Sumerian; **WSem.**, West-Semitic; *, precedes Non-Assyrian names and follows names not actually found. Small black figures signify that the person is referred to as writer of the document; small figures in italics indicate witnesses.

Transliteration.

àb, abi, abu = *AD*	*Bel* = ^{d}*EN*	*Nabû*^{2} = ^{d}*PA*
Adad^{1} = ^{d}*IM*	*duri* = *BDÁ*	*Nergal* = ^{d}*UGUR*
Adad^{2} = *U*	*Ea* = ^{d}*É.A*	*Nineb*^{1} = ^{d}*NIN.IB*
àḫ, aḫi, aḫu = *PAP*	*ibni* = *KAK*	*Nineb*^{2} = ^{d}*MAŠ*
aḫe = *PAP*^{pl}	*iddin* = *MU*	*Sin* = ^{d}*XXX*
aplu, apal, apil = *A*	*iddina* = *SE-na*	*Šamaš* = ^{d}*UD*
ardu = *URU*	*ilu, ili, il* = *AN*	*šar(ru)* = *MAN*
Ašur^{1} = ^{d}*III*	*Marduk*^{1} = ^{d}*AMAR.UD*	*šum(u)* = *MU*
Ašur^{2} = $^{(d)}$*AŠ-šur*	*Marduk*^{2} = ^{d}*ŠU*	*ṭabu* = *DUG.GA*
bel = *EN*	*Nabu*^{1} = ^{d}*AK*	*uṣur* = *PAP*

A-a-a-šú-zu-bu-i-li-$^{?}$ "Aya is able to save" s. of *Nabu-rê'uni*; ^{h}*A.BA* ^{h}*rabšaqêša Sinaḫcriba*, K. 2169, R. 11.

*__A-a-ab-bu__ "Aya (or Ya) is father" (cf. *Ia-abi, Ia-ab-ba-a*) ^{h}*irrišu*, JADD 742, R. 70.

__A-a-aḫē__ (prob. abbrev.; cf. *Ia-aḫi*) JADD 3, R. 3 (B.C. 680). 294, R. 2 (B.C. 700). f. of *Aḫua-erība*, JADD 308, 2 (Ep. Q).

*__A-a-am-me__ (WSem. = (*A*)*ia-amme*) JADD 296, R. 3.

*__A-a-am-mu__, var. of *A-a-mu*, q. v.

^{d}__A-a-apal-iddin__ (*MU*) "(A)ya has given a son" or ^{d}*A-a-a-iddin* ^{h}*mukil apate ša mâ(r sarri)*, JADD 694, .

^{d}__A-a-ba-ba__ (we may perh. read *Ili-ababa*, cf. ^{d}*A-a-ia-ba-ba*, or *Ilia-ba-ba*, cf. *Ba-ba-àḫ-iddin*) K. 11930.

^{d}A-a-bēl "(A)ya is lord" (or abbrev.); cf. *A-a-EN* . . ., JADD 433, 8. KK. 5420b. 8855. 12968.

***A-a-bu** (abbrev. = *ʾaḫu* = אָח, cf. *Ia-a-bi-ilu* etc., scarcely = *aʾābu* "Enemy", cf. NBa. *Samaš-kāšid-a-a-bi*) JADB 5, II, 21.

^{d}A-a-da-ri "(A)ya remains for ever" (or rather abbrev.; unless *DA.RI* = *ḫātin*) JADD 855, 6.

A-ad-di (hypocor., cf. *Addā*, *Addi*, *Addu*) s. of *Be-lá-aḫ-a-šir*, Epon., Capp. G, 9, 11.

***A-ad-du-mi** (WSem., cf. *A-du-me-e* BE X, Pa. אֲדֹנִיָּה; see also *Ad-du-mu*) TA 170, 17.

A-a-e-nu-u (abbrev., cf. *Nusku-ia-e-ni-pšu* BE XV) JADD 619, 9 (Ep. S).

A-a-ḫa-li, see *Iaḫālu*.

^{d}A-a-ia-ba-ba (cf. *Adad-*, *Aḫi-*, *Našuḫ-*, *Sî-iaba-ba[bi]*; see also ^{d}*A-a-ba-bā*) ^{ḫ}*šaknu ša* ^{ḫ}*aklē*, in ^{āl}*Til-ra-ḫa-a-ú-a*, JADD 986, R. II, 6.

***A-a-i-da-a** (WSem., cf. NBa. *A-a-i-da-ʾ* TNB, Bi. יוֹרֵדָע) Rm. 157, 4, slave (B. C. 680).

***A-a-ila-a-ʾ** (Ar.) "Ya is god" ^{ḫ}*Ru-ú-a-a*, HABL 287, 5.

***^{d}A-a-ka-ma-ru** (cf. KA p. 467, n. 7) s. of *Am-me-ʾ-ta-ʾ*; ^{ḫ}*Mas-ʾ-a-a*, HABL 260, R. 2 (IV R 47, no. 1).

^{d}A-a-lišir (*SI.DI*) (abbrev.), JADD 33, R. 4 (B. C. 692).

***A-a-lu-nu** (Ar., cf. **Ia-a-ḫu-lu-nu* BE IX = ? *יְהוֹ לֻנִי, KA p. 466); *nasiku* of Yatburu, Sarg. Ann. 281.

***A-a-me-ṭu-nu** (WSem., cf. *Aḫi-meti*, *Ilu-meti*, *Metunu*), perh. "(A)ya is our man" JADD 69, 6 (B. C. 692).

A-am-ṣi-ni(?), JADD 677, R. 2 (B. C. 712).

***A-a-mu,** var. *A-a-am-mu* (SACHAU, ZA XII, p. 45, compares אֲלַיְמֵם; cf. *A-a-am-me*) s. of *Te-ʾ-ʾe-ri*, b. of *Abiate'*, Arabian prince, Abp. A, VII, 109; VIII, 33, 122; IX, 111; Ann. VII, 57. VIII, 31. IX, 19 (*A-a-am-mu*). X, 1; III R 36, no. 1, IV, 22, 25. — KB II, pp. 214, 218, 222, 228.

***A-a-ni-e** (cf. Bi. יַעֲנִי) JADD 391, R. 21 (III R 48, 61 c; B. C. 717).

***A-a-ni-ʾ-ri** (WSem.), prob. "(A)ya is my light" (cf. *Ḫa-mu-ni-ri* etc.) JADD 29, 5 (B. C. 693).

***^{d}A-a-ram-mu,** var. ^{d}*A-a-ram-me* (KB II, p. 91, n. 39; WSem., cf. Bi. יוֹרָם, *A-a-ra-mu*, *A-a-ri-im-mu*, KA p. 467 f.), ^{mât}*Ú-du-ma-a-a*, king of Edom, Senn.: King II, 82; Tay. II, 54. — KB II, p. 91.

***A-a-ra-mu** (cf. ^{d}*A-a-ram-mu*), JADD 752, 16.

***A-ar-di-ma-ni-iš** (Pe. *Ar{duma}n[iš]*), supporter of Darius, Beh. III R 40, 111.

***A-a-ri-im-mu** (cf. ^{d}*A-a-ram-mu*), *nasiku* of Yatburu, Sarg. Ann. 281.

***A-a-sag-gi-i** (for the second element cf. */ Sag-ga-a*, TNB, */ Sag-gi-ia* P 131, and Bi. שַׂגִּיא "great") HABL 214, 4.

***A-a-sa-am-mu** (seems to be the same name as *Iasam* q.v.), *nastku* of Gambulu, Sarg. Ann. 255.

A-a-šar-ibni (*KAK-ni*) "(A)ya has created the king"; ^{ḫ}*MÁ.KI*, JADD 481, R. 9.

A-a-ṭāb "(A)ya is good" ^{ḫ}*irrišu* in ^{āl}*Ilu-ṣalc*, JADD 742, 35.

***A-a-ṭu-ri** (Ar.) "(A)ya is my mountain" JADD 186, 3, slave, B. C. 675.

***A-a-u-id-ri** (WSem., cf. *A-u-id-ri*, Bi. יוֹעֵזֶר), JADD 741, 11.

A-a-zi-e, see *Ia-zi-e*.

***A-ba-gu-ú** (correct?), ^{ḫ}*A.BA* $^{mat\,ḫ}$*Ar-ma-a-a*, JADD 179, R. 2 (B. C. 697).

***Abā-il** (Ar. cf. *Abi-ilu*, Bi. אֲבִיאֵל)
1. *A-ba-a-AN*, JADD 197, R. 2 (cf. KB IV, p. 148; B. C. 646?).
2. *A-ba-AN*, JADD 425, 13 (B. C. 664?).
3. *A-ba-il*, ^{ḫ}*rab* . . . ., JADD 448, 2.

***Ab-ba-a** (hypocor., cf. *Ia-ab-ba-a*, OBa. *A-abba(-a)* RPN, *A-ab-ba-ṭabum* RPN, *Ab-buṭa-bu* BE XV, ^{d}*Ab-ba-ba-áš-ti* Dilbat), JADD 752, 6. 830, 5.

***Ab-ba-a-a** (hypocor., cf. *Abba*), ^{ḫ}*irrišu* in ^{āl}*Še Mannu-lū-aḫua*, JADD 742, R. 16.

***Ab-ba-^{d}A-gu-u-ni,** ^{ḫ}*šalšu ḫinni šanu*, JADD 179, R. 4 (B. C. 697).

Ab-ba-ti (hypocor., OBa. *A-ab-ba-tum* RPN, *A-batum* CT 8 : 50, 3 b)
f. of *Bu-ru-ša*, Ninibkudurusur: Lo. 102, I, 28. — KB IV, p. 84.

***Ab-bi-ḫa** (WSem.(?), cf. *A-du-ni-iḫ-a*) TA 69, 25, 29. [58, 6], an Egyptian officer.

***Abbi-Tešub** (Hit.), king of Amurru, succeeded Te-Teshub; Boghazköi, MDOG 35, p. 43 f.

Ab-bu-idi(*ZU*) "Abbu knows"
f. of *Qannī*, VS I, 94, 2 (Ep. N).

Ab-da ....., JADD 210, R. 17. 579, 3.

***Abdā** (WSem., hypocor., cf. *Ab-da-'* BE IX, X, Bi. and Na. עַבְדָּא)
1. *Ab-da-'*, JADD 210, R. 17. 718, 1. $^{h}A.BA$, JADD 238, R. 11 (B. C. 688). $^{h}bēl\ piḫāti\ ^{mât}Raṣappa$, JADD 764, 3. 853, 10. ^{h}tar [-*tan*?], JADD 281, R. 6 (B. C. 694).
2. *Ab-da-a*, $^{h}bēl\ piḫāti\ ^{mât}Raṣappa$, JADD 854, 12. $^{h}SAG\ ša\ abarakki$, JADD 805, 5. $^{h}rē'ū$, JADD 3, IV, 15. *ša eli ki-ṣa-te*, JADD 112, B. E. 1 (B. C. 700).

***Ab-da/du-Ašur**[1] (NBa.) "Servant of Ashur" BE VIII, pt. 1, 68, 8. 72, 7.

Ab(?)**-da-ba**(?)**-a-ni**, or prob. *Adda-bāni*, K. 3790, 11 (KB IV, p. 124; B. C. 680).

***Ab-da-ili** (cf. Bi. עבד(י)אל, OBa. *Ab-di-*, *Ḥab-di-ili* RPN), JADD 532, R. 5.

***Ab-da-li** (cf. Eg.-Ar. עבדל APO, Arb. عَبْدَلْ, ZDMG 57, p. 530 ff.) JADD 28, R. 2 (B. C. 686).

Ab-di....., JADD 307, R. E. 2. 568, R. 9. $^{h}naggaru$, JADD 292, R. 5 (B. C. 707).

***Abdī** (*Ab-di-i*, hypocor, cf. OBa. *Ab-di-im* RPN, Bi. עַבְדִּי), JADD 186, R. 4 (B. C. 675). 254, 5. 373, L. E. 1 (Ep. C). 628, R. 2 (Ep. P). 672, 2. 947, 1. $^{h}amēl\ urqi$ of $^{āl}Ja-da-'-i$, JADD 742, 26. $šá^{āl}Kar-Ašuraḫiddin$, JADD 884, 1.

***Abdi-Addi** "Servant of Adad" (cf. Ar. עבדהדד) $URU^{d}IM$, (Can.) TA 119, [51]. 120, [31], 35. Ta'annek 7, 12.

***Abdi-Aširta**, *Abdi-Aširata* "Servant of Ashera" (Can., cf. Ph., cf. עבדעשתרת, Ἀβδάστρατος)
1. *Ab-di-áš-ta-ti* (sic), f. of. *Aziru*; *arad šarri*, TA 63, 3.
2. *URU-a-ši-ir-ta*, TA 71, 17. 73, 18, 25. 74, 24, 30. 75, 29, 41. 76, 8. 79, 12, 22, 41. 81, 7, 18, 47. 82, 8, 23. 83, 25. 85, 41, 64, 68. 89, 24, 64. 90, 12, 28. 93, 23. 95, 24, 41. 97, 21. 101, 6, 30. 103, 9. 104, 8, 18, 47. 105, 11, 25. 107, 27. 108, 12, 33. 109, 9, 47. 116, 12, 68. 117, 27, 36. 118, 26, 29. 121, 20. 123, 28, 43. 125, 41. 126, 36. 132, 11, 17, 34. 133, 7. 136, 12. 138, 37.
f. of *A-zi-ru*, TA 107, 27.
f. of *Pu-ba-aḫ-la*, TA 104, 8.
3. *URU-a-ši-ir-te*, TA 61, 2. 62, 2.
4. *URU-a-ši-ir-ti*, TA 58, R. 3. 126, 36, 61, 65. 129, 5. 138, 72.
5. $URU\text{-}^{m}A\text{-}ši\text{-}ir\text{-}ti$ (*mārē ša*), TA 137, 19, 43, 70.
6. $URU\text{-}^{d}A\text{-}ši\text{-}ir\text{-}ti$, TA 84, 8.
7. $URU\text{-}^{d}áš\ ra\text{-}ta$, TA 94, 11. 102, 23.
8. $URU\text{-}^{d}áš\text{-}ra\text{-}ti$, TA 88, 10. 137, 56, 58, 68. 138, 29, 37, 50, 102, 116.
9. $URU\text{-}^{d}Áš\text{-}ra\text{-}ti$, TA 92, 18.
10. $URU\text{-}^{d}áš\text{-}ra\text{-}tum$, TA 92, 19. 127, 31.
11. $URU\text{-}^{d}Áš\text{-}ra\text{-}tum$, TA 60, 2.
f. of. *A-zi-ru*, TA 147, 68. 149, 26.
12. $URU\text{-}^{d}$(BL 3046), *arad-šarri*, TA 64, 3.

***Ab-di-a-zu-zi** (cf. Pu. עבדזה)
JADD 285, R. 4 (B. C. 686).

Ab-di-Bēl "Servant of Bel" (cf. Pa. עברבל, Αβδδηλ.ου) JADD 210, L. E. 2 (Ep. W).

***Ab-di-ḫi-mu-nu** (WSem., cf. NPu. עבדחמן; KA p. 472, Ges.-Buhl s. v. חַמָּן) JADD 425, 15 (Ep. q).

***Abdi-Ḫipa** "Servant of Khipa" (Hommel, Grundr., p. 29, n. 3, and Winckler, MDOG 35, p. 48, suggests that the first part of the name should prob. be read Mitannian, *Arda* < *Arta-Ḫepa*)
1. *URU-ḫe-ba*, TA 286, 2, 7, 61.
2. *URU-ḫi-ba*, TA 280, 17, 22, 34. 285, 2, 14. 287, 2, 65. 288, 2, 63. 289, 2, 48. 290, 3, 19. Cf. Ta'annek 7, R. 7.

***Ab**(?)**-di-id-ri**, prob. *Ad-di-id-ri*, q. v.

***Ab-di-ku-bu-bi** (for the second element cf. *Ku-bu-bi*) JADD 473, 5, slave (B. C. 698).

***Abdi-Līmu** "Servant of Lim"
1. *Ab-di-li-me*, f. of *Ra-pa-a*, JADD 151, 1 (Ep. Y).
2. *Ab-di-li-mu*, JADD 857, I, 33.

***Ab-di-li-'-ti** (Ph.)
$^{āl}A|Ú\text{-}ru\text{-}da\text{-}a\text{-}a$, king of Arvad, B. C. 701, Senn.: King II, 77; Tay. II, 49. — KB II, p. 90.

***Abdi-milki** (Can., cf. Ph. עבדמלך; KA p. 470)
1. *Ab-di-mil-ki*, VS I, 95, 25 (Ep. A). $^{h}rab\ kiṣir$, JADD 1040, 5.
2. *URU-LUGAL*, TA 123, 37; $amēl\ ^{āl}Šá\text{-}as\text{-}ḫi\text{-}mi$, 203, 3.

***Abdi-milkūti** (Ph. עבדמלכת; cf. KA p. 472)
1. *Ab-di-me-il-ku-ut-ti*, king of Sidon, Esarh. C, II, 4.
2. *Ab-di-mi-il-ku-ti*, *šar* $^{āl}{}^{mât}Ṣiduunni$, Esarh. KAHI I, 52, 3.

3. *Ab-di-mi-il-ku-ut-ti*, the same, Esarh. A, I, 51 (I R 45). — KB II, p. 126.
4. *Ab-di-mil-ku-u-te*, *šar* [^{al}*Sidunni*], ZA II, p. 299, pl. II.
5. *Ab-di-mil-ku-ut-ti*, *šar* ^{al}*Sidunni*, Esarh.: A, I, 14, 40; B II, 27 (I R 45. III R 15). K. 4473. — KB II, pp. 124, 126, 144.

***Ab-di-na** ...., TA 229, 3.

***Abdī-rāma** (Can.), perh. "The object of my worship is high" (cf. HOMMEL, Grundriss, p. 167, n. 1, RANKE, PN, p. 219), *URU-i-ra-ma*, TA 123, 36.

***Ab-di-^{d}Sam-si** "Servant of the Sungod" (cf. Ph. עבדשמש = Gr. Ἡλιόδωρος) JADD 1, 3 (B. C. 730).

***Ab-di-si-ḫar** (cf. Pu. עבדשחר), JADD 254, R. 4.

***Ab-di-ŠUR**(?) or *-šarri*(?), ^{h}*rab sagullāte*, JADD 386, R. 7.

***Abdi-šar-ru-ma**, Taʿannek 7, 3.

***Abdi-šá-ru-na**(?) (Can.), Taʿannek 4, R. 2.

***Abdi-tir**(?)**-ši**, *amēl* ^{al}*Ḫa-zu-ra*, TA 228, 3.

***Abdi-Uraš**
URU-^{d}IB, TA 170, 26.

***Abdūnu** (prob. dimin.) "Little servant" (cf. Bi. עַבְדּוֹן, Ar. عُبَيْدَان)
1. *Ab-du-nu*, JADD 311, 7, R. 3 $^{h\,al}$*Ku-da-tú-a-a* (Ep. S). VS I, 86, 28 (Ep. *Stl*). ^{h}*narkabāt šarri*, JADD 41, R. 1 (B. C. 671).
2. *Ab-du-u-ni*, ^{h}*irrišu*, JADD 429, 20.

Ab-ḫar-u-di(?), JADD 511, 2.

***Ab-ḫa-ta-a** (Ar.), a ^{h}*na-sik-ku* of *Ru-ʾ-a*, Sarg. Ann. 269.

A-bi .., JADD 80, R. 5. Cf. *A-bi*, TA 158, 107.

***A-bi-ba**(-ʾ)**-al** "My father is Baal" (cf. Ph. אבי-בעל, Pu. אב-בעל) *mār ʾakīnlu*, *šar* ^{mat}*A-ru-ad-da*, king of Arvad, Abp.: A, II, 120, 130; B, II, 79, 86; Ann. II, 82, 90 (KB II, p. 172). *šar* ^{al}*Sam-si-mu-ru-na*, Esarh. B, V, 17. Abp. Rm. 3, II, 30. — KB II, pp. 148, 240.

^{f}A-bi-da ....., JADD 309, 1, slave, B. C. 663.

***A-bi-da-a-nu** (cf. Bi. אבידן SCHIFFER, Spuren, p. 34, n. 9), JADD 73, R. 4. 74, R. 3 (B. C. 680).

Abī-dūri "My father is my wall (protection)" (cf. OBa. *A-bi-du-ri* SCHEIL, Sippar 10, R. 3, ^{f}*A-bi-BAD* THUREAU-DANGIN, Lettres) JADD 106, 2. 190, R. 3 (B. C. 668). 544, 5. K. 241, XI 23; Sm. 55, XI, spec. ^{h}*rēʾū*, JADD 11, I, 8.

Abi-erība (prob. abbrev., cf. *Ilu-abi-eriba*)
1. *AD-eri-ba*, *zēr šarri*, HABL 511, 5, 7.
2. *AD-SU*, f. of *Ardi-Ištar* and *Šamaš-balliṭ-šunu*, from ^{al}*Qu-ur-ú-bi*, JADD 623, 3 (III R 46, no. 4).

Abi-ḫa-a-a ..., K 6409 [J].

^{f}Abi-ḫa-ʾ-li (cf. *Ḫa-il-ilu*, *Lu-ḫa-ʾ-il*, *Sí-ʾ-ḫa-il*, Bi. אבי־חיל (!), OBa. *A-bi-ḫi-el* T-D LC), *amtu* JADD 215, 3. B. C. 682).

Abi-ḫa-riʾ**ru** "My father is Khar", i. e. Horus(?) (SAYCE, PSBA XX (1898), p. 261 (cf. *A-pi-ḫa-ri*, OBa. *A-bi-ḫa-ar* RPN, *Ha-ri-ma-li-ki* T-DLC), JADD 3, VI, 8. VIII, 4. K. 5431 b.

***^{f}A-bi-ia-aḫ-ia** "My father is my brother" (SCHIFFER, Spuren, p. 40, n. 4, but being WSem. perh. = *אבי־יחי (cf. *Iaḫi-milki*, يَحْيَى "My father lives"), JADD 245, 4, slave.

Abi-ia-aḫi-ia "My father is my brother" JADD 404, R. 5 (B. C. 674).

***Abi-ia-di-**ʾ (cf. Bi. & Min. אבידע), HABL 774, 2 (time Sargon).
f. of *Da-laʾ-ilu*, HABL 280, 16.

Abiia-ittiia "My father is with my" *AD-iaḫiā-KI-ia*, HABL 422, 1. 774, 2, in letters to Sargon. ^{h}*na-si-ku* of ^{nār} *Tu-bu-liʾ-aš*, HABL 1112, 6.

Abi-ia-qar "The father is dear" (cf. OBa. *A-bu-a-qar* THUREAU-DANGIN, Lettres, *A-bu-(-um)-wa-qar* RPN)
^{h}*Marad-da-a-a*, HABL 774, R. 1, 11.

***A-bi-ia-te-**ʾ (Arb., cf. SArb. أَبِيَتْع, HOMMEL, Altisr. Überl. p. 209, KA p. 481, n. 4; see also SACHAU, ZA XII, p. 44: وَبِيَح —)
s. of *Te-ʾ-e-ri*, an Arabian prince, Abp.: A, VII, 109; VIII, 33, 60, 69, 82, 122; IX, 111; B, III R 34, VIII, 25; 35 no. 6, II, 5; Ann. VII, 97; VIII, 21, 65, 77, 94; IX, 16, 19; X, 2. — KB II, pp. 214 etc.

Abi-ilu "My father is (my) god" (cf. Bi. אביאל, Saf. אבאל, OBa. *A-bi-AN* RPN, *A-bi-ì-lí* VS VII, 86, 8, *A-bu-um-ilum* VS VII, 30, 5)

1. *Abi-ilu*, Epon., MDOG 40, p. 19.
2. *A-bi-²-AN*, HABL 256, 1.

Abi-iliia "The father is my god" (SCHIFFER, Spuren, p. 22, n. 3: *Abi-^{d}Ia*)
1. *A-bi-AN* ..., Epon. VS I, 103, 21.
2. *AD-AN-a-a*, HABL 550, 1: *mār A.* JADD 414, R. 12: ^{al}*Bīt-Abi-iliia*. Epon., B. C. 887, Canon B, I, 23.
3. *AD-AN-ia*, Epon., B. C. 900(?), Canon A, III R 1, I, 11.

Abi-ina-ēkalli-lilbur "My father may grow old in the palace"
AD-ÁŠ|DIŠ-Ē.GAL-lil-bur; ^{k}*A.BA*, JADD 50, R. 5 (Ep. II). Epon., B. C 855, Canon A, II, 9; ^{k}*nāgir ēkalli*, 82-5-22, 526, II, 6 (KB III, pt. 2, p. 142).

Abi-la-maš-ši "My father is my protecting deity", K. 241, X, 27, spec.

Abi-lāmur "May I see my father" (cf. OBa. *A-bi-lu-mu-ur* RPN, NBa. *AD-lu-mur* TNB)
AD-la-mur, JADD 826, 2. K. 241, X, 5, spec. VS I, 90, 22.

***Abi-la-rim** (cf. *²Abi-li-rim*; see also HILPRECHT, BE X, p. XI, n. 1), JADD 43, R. 4 (B. C. 687).

A-bi-li-e "My father is strong" or perhaps "My father is Li-e" (for ^{d}*Li-e*, see TNB, p. 249, but cf. *A-bi-lu* and OBa. *A-bi-li-ia* RPN), HABL 579, 12.

*^{f}**Abi**(*Ad?*)**-li-ih**[**-ia**?], JADD 209, 4, slave.

*^{f}**Abi-li-rim** (cf. *Abi-la-rim*), JADD 265, 2, slave.

Abi-lišir "May my father succeed!" (orabbrev.)
AD-GIŠ, Louvre, AO 2221, R. 15 (OLZ VI, col. 199; B. C. 656?). ^{k}*rab*... JADD 80, R. 3. 857, IV, 18.

A-bil-kiš-šu perh. "Bringing power" (cf. OBa. *Ilu-a-bil* etc. RPN; ruler belonging to an early period of Babylonian history, Chron. A, II, 1. WINCKLER, UAG p. 153: *-kiš-ki*.

A-bil-Sin (OBa.)
s. of *Zabu*; king of the first Babylonian dynasty, Chron. A, IV, 2. King-list B, 4.

A-bi-lu (perh. = *Abi-ilu* q. v., cf. *A-bu-lu*, or = *Abilu*, cf. OBa. *Šamaš-a-bi-li* RPN)
^{k}*rab kiṣir*, JADD 273, R. 2 (B. C. 683).

A-bi-lu-ri-e, JADD 150, R. E. 1 (B. C. 679).

***Abi-milki** (Can.) "My father is Milk" (cf. Bi. אֲבִימֶלֶךְ, Ar. אבימלך APO, Sab. n. pr. f. אבמלך; KA p. 469 ff.)
1. *A-bi-LUGAL*, governor of Tyre, TA 147, 2. 148, 2. 149, 2. 151, 2. 153, 2. 155, 2.
2. *A-bi-mil-ki*, governor of Tyre, TA 146, 2. 150, 2. 152, 2. 154, 2. *mār Ṣakinlu*, prince of Arvad, Abp.: A, II, 123; III, 2; Ann. II, 84, 92 (KB II, p. 172).
3. *A-bu-LUGAL*, governor of Tyre, TA 152, 55.

Abi-nūri "The father is (my) light" (cf. NBa. אֲבִי(ה)נֵר TNB, Bi. *AD-nu-úr|ri* TNB)
AD-LAḪ, JADD 752, 7.

***Abī-qāmu** "My father has arisen" (cf. *Aḫi-qāmu*, Ph. אבקם)
AD(-i)-qa-mu, JADD 246, R. 13. 845, R. 2.

*^{f}**Abi-ra-mi** (WSem., cf. the next name), sister of queen mother, i. e. *²Na-ki-²-a* (B. C. 674), JADD 70, R. 6.

***Abi-rāmu** "My father is high" (Bi. אֲבִירָם, Ar. אברם APO, Can. *A-bi-ra* ... Ta'annek 12, 2, OBa. *A-ba-am-ra-ma|am* BA VI, no. 5, p. 82)
1. *AD-ra-me*, HABL 599, 11(?). Epon, B. C. 677, JADD 194, R. 7; ^{k}*sukallu rabû*, III R 2, 50 (4th year of Esarh.).
2. *AD-ra-mu*, Epon., B. C. 677, Canon A, VI, 4; C, IV, 20. JADD 576, R. 14. 701, R. 2; ^{k}*sukkallu rabû*, JADD 72, 11, R. 11.

***Abi-rattaš** (Cass.)
1. *A-bi-rat-taš* (formerly read *A-du-me-taš*) King-list A, I, 19; same person as no. 2.
2. *A-bi-r*[*u-ut-taš*] (cf. THUREAU-DANGIN, OLZ XI, col. 31 f., HOMMEL, OLZ XII, col. 108 f.)
s. of *Kaštiliašu*, gs. of *Agum rabû*, ggs. of *Gandi*, f. of *Tašši-gurumaš*, gf. of *Agum* II, Agk. V R 33, I, 13. KB III, p. 136.
3. *AD-rat-taš* (cf. THUREAU-DANGIN, OLZ XI (1908), col. 137 f.),
f. of *Ardi-Sibitti*; Ninibkuduruṣur: Lo. 102, I, 11, 15, 19, 21, 32. III, 6, 21. IV, 14, 31, 37. VI, 2, 7. — KB IV, p. 82 ff.

***Abi-salām** "My father is peace" (WSem., cf. Bi. אֲבִישָׁלֹם)
1. *AD-sa-la-me*, s. of *Ḫa-am-bu-su*, PSBA XXX (1908) p. 137, 1.
2. *AD-sa-lam*, JADD 223, 6.
3. *AD-sa-lam-ma*, ^{k}*irrišu*, JADD 742, R. 2.

*A-bi-ši (WSem.), s. of *Samsu-iluna*, king of the first Babylonian dynasty, Chron. K², R. 7. = *E-bi-šum*, King-list B, 8. = *A-bi-e-šú-uḫ, šar Bābili*, CT VI, pl. 24, 20b; pl. 38, 32a, etc; cf. Bi. אֲבִישׁוּעַ, SArb. אבישׁע (*A-bi-ia-te'*, q. v.), KA p. 481, n. 4.

A-bi-ti-i (hypocor.), JADD 386, 13.

Abit-šarri-uṣur "Keep the decision of king!" *A-bit-MAN[LUGAL-PAP*, HABL 411, 2. ʰ*rubū* ᵐᵃᵗ *Man-na-a-a*, HABL 466, R. 4.

Abi-ṭābu "The father is good" (cf. OBa. *A-bu (-um)-ṭābum* RPN, *A-ba-DUG.GA-bi* BE XIV, Bi. אבי־טוב, Ar. אבי־טב) JADD 382, 11 (B. C. 712). 385, R. 5, 7.

f. of *Ašur-iqbi & Sinqi-Ašur*, OLZ VI, col. 199, 13.

Abi-ul-idi "I did not know my father" (i. e. posthume, see PEISER, KB IV, p. 258, n., UNGNAD, BA VI, no. 5, p. 82; cf. OBa. *A-ba(-am)-ul[la-i-di* BE XIV, XV, NBa. *A-bi-ul-i-di*, TNB; cf. *Ul-i-di-ul-a-mur* BE XIV)

1. *AD-NU-ZU*, JADD 265, 1. Sm. 55, XI, 6, spec. ʰ*A.BA*, JADD 185, R. 12 (B. C. 666). ʰ*šaknu* ᵃⁱ *Kak-zi-a-a*, JADD 50, R. 5 (Ep. H).
2. *AD-ul-i-di*, ʰ*muttr pūte* ᵐᵃᵗ *Kal-dá-a-a*, HABL 742, 4. ʰ*šangū rabū*, JADD 657, R. 1.
3. *AD-ul-ZU*, JADD 90, R. 5 (B. C. 734). 100, R. 5 (B. C. 687). 411, 9. 628, R. 8 (Ep. P). OLZ VIII (1905), col. 132, 37 (Ep. *Sūt*). ʰ*abarakku*, JADD 345, R. 4. *šalšu*, JADD 618, R. E. .

f. of *Ṭebetāja*, JADD 128, 5 (B. C. 655).

Abi-ul-lu-mu (?), JADD 677, R. 7 (B. C. 712).

A-bi-um-me "Mothers father" (cf. אבידמט Αβουδεμμου (gen.), LIDZBARSKI, Ephemeris, I p. 189, NÖLDEKE, BSS p. 94, *Ummi-a-bi-a*), JADD 148, R. 5.

Abi-zēr-utir "My father has re-established offspring", K. 241, VIII, 33, spec.

Ab-kal-li-pi (?)
s. of *Sa-mu-nu-ṭa-tu-ni. nappalḫuraṣi*, JADD 160, R. 11 (Ep. G).

*Ab-na-nu, s. of ....., ᵃⁱ *Kan-nu-'-a-a*, VS I, 89, 1, 10.

*Ab-ni-i (hypocor.), *rab šipti šá* ᵐᵃᵗ *Arpadda*, HABL 221, 11. V R 53, 58a.

*Ab-ša-a (WSem., cf. Pa. עבסא), JADD 420, 5 (B. C. 670), sold in ᵃⁱ *Til-na-ḫi-ri*.

*Ab(*Ad?*)-ši-e-ku (*šú?* Eg.?), ʰ*Mu-ṣur-a-a*, JADD 331, 2 (B.C. 671).

Abullu (*KÁ.GAL*)-ta-ta-par (?)-a-a-u
mār šarri, Mna.: III R 43, II, 26 (KB IV, p. 70).

*A-bu-lu (prob. Ar.), perh. "Little father"
s. of *Ti-ti-i*, b. of *Asi*, JADB 5, I, 22.

A-bu-nu (abbrev, cf. OBa. *A-bu-ni, A-bu-nu-um* RPN), JADD 167, R. 1 (B. C. 676).

A-bu-šá-lim "The father is safe"
s. of *Ašur-emūqi*, Capp. Ra. 2, R. 8.

*A-bu-Tešup (= *A-ki-Tešup*), b. of *Takuwa* of Ni, Boghazköi, MDOG 35, pp. 34, 38f.

Ab(?)-zi-i, JADD 412, 2 (III R 48, 2a. KB IV, p. 100).

A-da (hypocor., cf. *A-da-a*), in the place name *Bīt-ᵐ A-da*, q. v.

A-da-a (hypocor.; for OBa. texts, see RPN, cf. *Adda*, Ph. אדא), HABL 1081, 3 (Rm. 557), Sarg.: B, D, 5. ᵐᵃᵗ *Šur-da-a-a*, Sarg. Cyl. 33 (I R 36. KB II, p. 44).

Adad ....., HABL 549, 2.

A-da-da, Capp. Ch. 9, 1. 10, 11.

Adad(*U*)-a-bi "Adad is my father" (cf. ᵈ *IM-a-bi* RPN), JADD 770, 2.

Adad-ab-uṣur "O Adad, protect the father!" (cf. NBa. ᵈ *Ad-du-AD-ŠEŠ* BE X)
(ᵈ) *U-AD-PAP*, JADD 411, 8. *mār šipri*, JADD 600, R. 6. ʰ*šalšu mār šarri*, JADD 711, R. 1 (Ep. E).

s. of *Dūr-Adad*, JADD 446, R. 18 (Ep. Q).

Adad-aḫē-[iddin] "Adad has given brothers" ᵈ *IM-PAP*ᵖˡ*-[AŠ]*. JADD 247, R. 13.

Adad-aḫē-šallim "O Adad, keep the brothers safe!" (cf. NBa. *Addu-aḫē-šullim* TNB) ᵈ *IM-PAP*ᵖˡ*-DI*, ʰ*mukīl* [*apāti*] JADD 860, II, 12.

Adad-aḫ-iddina "Adad has given a brother" (for NBa. texts, see TNB)
1. ᵈ *IM-PAP-AŠ*, HABL 149, 2. JADD 310, 1, 16 (B. C. 669). 913, 9, slave.
2. *U-PAP-AŠ*, ʰ*pāqid* ...., JADD 173, R. 5 (Ep. G).
3. *U-PAP-SE-na*, JADD 622, R. 5 (Ep. D).

Adad-aḫ-uṣur "O Adad, protect the brother!" (*U-PAP-UR*, JADD 90, R. 7 (B. C. 733). 618, 8 (Ep. T).

A-da-da-a-nu (perh. = *Adad-danu* or formation like *Bēlānu(m)*, *Ištarānu*, *Šamšānu*)
mât A-sa-ti-a-a, Shams. V: Ann. III, 57 (I R 30. KB I, p. 182).

Adad-apal-iddina "Adad has given a son"
1. *d IM-A-AŠ*, JADD 259, R. 5. K. 7393
2. *d IM-A-MU*
s. of *Itti-Marduk-balāṭu*, *mât A-ra-mu-u šarru IM. GI*, Chron. K³, 8; cf. no. 3.
3. *d IM-A-SE-na*, JADD 45, R. E. 1 (Ep. 7).
s. of *Esaggil-šaduni*, gs. of *la mamana*, king of Babylon, father-in-law of *Aššur-bēl-kāla* the Assyrian king, about B. C. 1020; *šar mât Karduniaš*, Synchron. II, 31, 31. Cf. no. 2.
4. *d IM-TUR.UŠ-i-din-nam*, *šar Bābili*, I R 5, no. 22, 1.
5. *d IM-TUR.UŠ-MU*, in NBa texts, see TNB.
6. *d IM-TUR.UŠ-SE-[na]*, king of Babylonia, K. 6156 (11th year).
7. *U-A-AŠ*, JADD 117, B. E. 1 (B. C. 674). *h šalšu ḫinni*, JADD 800, 2.

Adad-ašaridu "Adad is the first in place" (OBa. *d IM-a-ša-ri-id* T-DLC)
d IM|d U-MAŠ, 83-1-18, 695, II, 12: spec. *h A.BA*, JADD 173, R. 9 (Ep. G).

Adad¹-ba-ba-u (perh. Ar.), *h mar qata(?) ša mar šarri*, JADD 321, R. 5.

Adad(*U*)-bal-liṭ "O Adad, keep alive!"
s. of *Gu-gi-i*, *h nāgiru*, JADD 446, R. 11.

***Adad¹-ba-rak-ka** (WSem., cf. *Ba-ri-ku-Addu* TNB, *Ilut¹-Šameš(meš)-ba-rak-ku* BE X), HABL 292, R. 5.

Adad-bēl "Adad is lord" (or abbrev.)
U-EN, JADD 661, 20.

Adad¹-bēl-a-ni "Adad is our lord", 83-1-18, 695, II, 6: spec.

Adad-bēl-ka'in "O Adad, establish the lord!"
1. *IM-EN-DU*, K. 241, XI, 12: spec.
2. *d IM-EN-DU*, Epon., B. C. 748, Canon A, IV, 21; B, V, 1: *d AŠ-šur-EN-DU*; C, II, 26; D, IV, 6; *h šakin mati*, Canon E + 81-2-4, 187, R. 30. Epon., B. C. 738, Canon A, IV, 31.
3. *U-EN-DU*, Epon., B. C. 738, JADD 1098, I, 7.

Adad¹-bēl-ka-la "Adad is lord of everything", *h SAG šarri*, Merod. I: DEP VI, p. 42, 19. Cf. BE XIV, 57, 8.
No. 1.

Adad-bēl-taqqin "O Adad, make the lord firm!"
d IM|d U-EN-LAL(-in) 83-1-18, 695, II, 16: spec. JADD 484, 2 (B. C. 706).

Adad-bēl-ukīn (or *-ka'in*?), governor af Kār-Tukulti-Ninib, Ekallāte and Ruqaḫa, MDOG 43, p. 36.

Adad-bēl-uṣur "O Adad, protect the lord!"
U-EN-PAP, JADD 3, V, 2. JADD 286, R. 9 (B. C. 661?). 586, R. 9(?). 720, 6. 795, 1. 993, 3, R. III, 18.

Adad(*U*)-bi-bi-e (perh. *Adad-gab-bi-iqbi*[J]) JADD 476, R. 7.

Adad-dān "Adad is judge"
1. *d IM-da-an*, *h sukkallu*, Shmk. CT 20: 7, 42.
2. *Im-da^n-an*, JADD 893, 4.
3. *d IM-da^n-an*, JADD 429, 25. *h šar[ten]*, JADD 675, 1.
4. *U-da^n-an*, JADD 117, R. 6 (B. C. 674). 82-5-22, 146: writer to king. HABL 981, 2.

Adad-dūri "Adad is (my) wall"
IM-BÁD, *h irrišu* of *ân Arrizu*, JADB 3, II, 1.

Adad(*U*)-el . . . ., JADD 295, R. 6 (B. C. 730).

Adad-ēmurinni "Adad has looked at me"
U-ŠI-LAL-in-ni (possibly *Bēl-emurinni*), JADD 86, L. E. 1 (B. C. 650?).

Adad-ēreš "Adad has planted" (for OBa. and NBa. texts see T-D LC, TNB)
1. *d IM-KAM*, 83-1-18, 695, II, 15: spec.
2. *d IM-PIN-eš*, 83-1-18, 514.
3. *U-KAM-eš*, JADD 600, R. 7. 742, R. 11.
s. of *Adad-ittiḫa*, *at IḪu-bab-a-a*, JADD 446, R. 20 (Ep. Q).
4. *d U-PIN-eš*, JADD 782, 10 (B. C. 661).

Adad-eriba "Adad has rewarded"
d IM-SU, K. 1240. 83-1-18, 695, II, 14: spec. *h irrišu*, JADD 742, 37. *h šaknu*, JADD 860, I, 21.

Adad-ēṭir "Adad spared"
f. of *Marduk-balaṭsu-iqbi*; *h nāš paṭri d Marduk*, KB IV, p. 98, no. IV, 1.

Adad-gab-bi(? abbrev.)
f. of *I-maš-ši . . . .*, *šá at A-ri-ia-a-be*, VS I, 103, 5 (B. C. 887?).

Adad(*U*)-ḫat(*pa?*)-ta-a . . ., JADD 435, B. E. 3.

Adad(*d IM|U*)-ḫu-ut-ni "Adad is (my) protection" JADD 741, 18. 815, II, 3. *irrišu*. JADB 19, 3.

Adad²-ja-ba-bi, *ʰA.BA,* JADD 387, R. 8 (B. C. 651?).

Adad-ibni "Adad has created"

1. *ᵈIM-ib-ni,* HABL 322, 2. 323, 2. 784, R. 9. — In NBa. texts, see TNB.
   s. of *Mušēzib-Marduk,* Shmk. CT X, 5, 11. 6, 31.
2. *ᵈIM-KAK,* HABL 522, 2: of *ᵃᵗZa-ab-di-mār Zab-di-i,* JADD 384, 1, 1, 13. *ʰšangū ša ᵈNikkal,* JADD 922, I, 8. — In NBa. texts, see TNB.
3. *ᵈIM-KAK-ni,* JADD 360, 6 (B. C. 680). Cf. Rm. 157, R. 6 (KB IV, p. 126).

ᶠA-da-di-da-al-li (abbrev.), JADD 741, 28.

Adad-iddin "Adad has given" (cf. OBa. *ᵈIM-i-din-nam* RPN)
ᵈIM-ÁŠ, JADD 214, R. 12: *tam-gar.* 661, 17.

***Adad-idri** (Ar.) "Adad is my help" (for different attempts to read this name and to clear up its relation to Bi. בנהדד = ὑιὸς Ἀδερ and בנהדר, POGNON, Inscript. sémit. no. 86, see ZIMMERN, KA p. 446, HAV p. 299 ff., LUCKENBILL, AJSL XXVII, pp. 267—284); cf. הדדעזר, *Ad-di-id-ri.*

1. *ᵈIM-id-ri, ša ᵐᵃᵗImērišu,* Shalm. III: KAHI I, 30, 14, 25. *(šar) ᵐᵃᵗDimašqi,* Shalm. III: Co. 71, 87, 92, 100 (B. C. 854—846); Ob. 53, 88 (B. C. 854—849). — KB I, pp. 134, 138, 172.
2. *ᵈIM-id-ri, ša ᵐᵃᵗDimašqi,* Shalm. Mon. II, 90 (B. C. 854). — KB I, p. 134.
3. *U-id-ri, ᵐᵃᵗDimašqi,* Shalm. Tigr. 2, 21. — *ʰridû,* JADD 741, 21.

Adad(*ᵈIM,U*)-ili-a-a "Adad is my God"
JADD 85, R. 8 (?). 121, 6 (B. C. 671). 661, 17.

***Adad¹-im(?)-me** (cf. *ᵈIM-im-me-e* TNB, *Bir-amma-a), ᵐᵃᵗŠal-la-a(-a)-ia,* Anp. Ann. III, 59 (I R 24. KB I, p. 104).

Adad¹-ip-qid "Adad has protected"
83-1-18, 695, II, 19: spec.

Adad¹-iq-bi "Adad has commanded"
JADD 374, 4 (B. C. 686). 83-1-18, 695, II, 9: spec.

Adad-iqīša "Adad has presented"
ᵈIM-BA-ša, JADD 907, 5.

Adad-iški-ēreš "Adad has planted a child"
U-iš(miš?)-ki-KAM(PIN)-eš, MVG VIII p. 111, 31. *irrišu,* JADD 742, R. 22.

Adad-išmeani "Adad has heard me"
ᵈIM-ḪAL-ni, JADD 45, R. E. 2 (Ep. τ).

Adad-ittija "Adad is with me"
ᵈIM(U-KI-ia, HABL 342, 2. 529, 2. 949, 5.
f. of *Adad-ēreš,* JADD 446, R. 20 (Ep. Q).

Adad-kabti-aḫēšu "Adad is the most mighty of his brothers"
ᵈIM-BE-PAPʰᴵ-šu, 83-1-18, 695, II, 5: spec.

Adad¹-ka-šir "Adad brings good luck"(?)
JADD 264, R. 5 (B. C. 688). *ʰnaggaru,* JADD 473, 474, R. 12 (B. C. 698).

***Adad²-la-din** (cf. HILPRECHT, BE X, p. XI, n.), *ʰmutir puti,* JADD 627, R. 7 (B. C. 666).

***Adad-la-an-dār** (i.e. *tar*; cf. *Ili-li-in-dar* HILPRECHT, BE X, p. XI, n.), 83-1-18, 695, II, 18: spec.).

Adad-lī' "Adad is mighty"
ᵈIM-ZU, JADD 858, 10 (K. 241, VI, 6: spec.

Adad²-lu-ki-di (prob. Ar.)
irrišu, in *ᵃᵗA-a-na-ta-a,* JADB 4, III, 13.

Adad¹-ma-lik "Adad is counsellor"
Capp. Ch. 5, 14.

Adad-meḫir, see *Ba'lu-meḫir.*

Adad²-mil-ki "Adad is my counsellor" (cf. *ᵈIM-mil(?iš)-ki-iddin* BE VIII, pt. 1, 80, 5), JADD 86, R. 14.

Adad¹-mu-šam-mir "Adad guards"(?), 83-1-18, 695, II, 21. Epon., B. C. 789, Canon C, I, 22; *ša ᵘʳKál-zi* Canon E+ 81-2-4, 187, 23.

Adad(*ᵈU*)-mu-še-iṣ-ṣi "Adad causes to come forth", JADD 259, R. 7.

Adad¹-mu-šeš-ir "Adad causes to succeed", *šarru rabū šarru dannu šar ᵐᵃᵗKar-duniaš,* HABL 924, 3 (K. 3045. III R 4, no. 5). WINCKLER, AF, I, p. 124, n. 3, suggests that the syllable *ir* may be due to an error of the copyist, in which case the name would be read *Adad-šum-uṣur* q. v., cf. HILPRECHT, OBI I, p. 34, KING, Chronicles, p. 72, n. 3.

Adad-nādin-aḫu "Adad gives a brother"
ᵈIM(ᵈU-ÁŠ)SE-PAP = הדדנדנאח = Ἀδαδ-ναδιναχις CIS II, 72, KB III, pt. 2, p. 142, JADD 468, R. 7 (B. C. 698). Epon. τ, JADD 45, R. 3.

Adad-nādin-šum "Adad gives a name"
ᵈIM-SE-MU, ʰrab kiṣir, JADD 364, R. 7 (B. C. 679).

Adad-nā'id "Adad is exalted"
1. *IM-I,* JADD 613, 1, R. 3.

2. ^{d}IM-*na-id*, in OBa. texts, see RPN.
3. *U-I*, $^{h}irri\check{s}u$, JADB 3, VI, 11. $^{h}r\check{e}'u$, JADB 11, I, 9.
4. ^{d}U-*I*, JADD 290, 4.

Adad-narari, see *Adad-nirari.*

Adad-nāṣir "Adad protects"

1. ^{d}IM-*na-ṣi-ir*, in OBa. texts, see RPN.
   f. of *NIN.IB-apal-iddin*, Merod. I: IV R 38, II, 32 (KB IV, p. 62).
2. ^{d}IM-*na-ṣir*, in NBa. texts, see TNB.
3. ^{d}IM-*PAP-ir*, JADD 374, 2 (B. C. 685). 624, 2 (B. C. 687). 643, 5. 83-1-18, 695, II, 7: spec. $^{h}A.BA$ *ša bit Aššur-lī'*, JADD 444, 1, 20.
4. ^{d}IM-*ŠEŠ*, HABL 183, 2.
5. *U-PAP-ir*, JADD 118, R. 2 (B. C. 673). 310, R. 19 (B. C. 669).
   s. of *Nabū-naṣir*, $^{h}A.BA$ (*ēkallī*), JADD 362, 1 (B. C. 660).

***Adad-natan** (WSem.) "Adad has given" (cf. $^{d}Addu$-*na-tan-nu* TNB)

1. ^{d}IM-*na-tan*, *ša* $^{mot}Ra\check{s}appa$, HABL 767, 10.
2. *U-na-ta-an*, JADD 209, R. 14.

Adad-nirari "Adad is (my) helper"

^{d}IM-*ni-ra-ri*, gs. of *Taku* of Nuḫašše who was contemp. with Thutmosis III, TA 51, 2.
^{d}IM-*ZAB.DAḪ*, JADD 488, 4. 803, R. 12.

I. **Adadnirari** I, king of Assyria

s. of *Arik-din-ilu*; *šangū Aššur*, MDOG 28, p. 12.
f. of *Šulmān-ašarid* (I), gf. of *Tukulti-NIN.IB* (I); *šangū Aššur*, Tuk. I: MDOG 44, p. 29.

1. ^{d}IM-*na-ra-ri*, Adnir. I: KAHI I, 66, 1.
2. ^{d}IM-*ZAB.DAḪ*, Shalm. I: III R 3, no. 3, 2. 56-9-9, 164, 2 (King, RRT p. 161). *šar* $^{mot}Aššur$, Chron. P, III, 20: contemp. of Kurigalzu. Synchron. I, 21, 26: contemp. of Nazi-Maruttaš. Tigl. I: Hunt. V, 25 (I R 28).
   s. of *Arik-din-ilu*; *šar kiššati*, Adnir. I: KAHI I, 67. 68. 76. — a) gs. of *Enlil-nirari*; *šakin* $^{d}Enlil$ *sangū* $^{d}Aššur$, Adnir. I: KAHI I, 6, 1. *šar* [*kiššati*], I R 6, no. 3, A. — ggs. of *Aššur uballiṭ*; *rubū ellu šangu ṣtru ša* $^{d}Enlil$, Adnir. I: KAHI I, 4, 1. 5, 1. *šakan irṣiti ilāni*, *šangū ellu ša* $^{d}Enlil$, Adnir. I: IV R 30, 1–28 (KB I, p. 4). *šarru* I R 6, no. III, A. — b) f. of *Šulmān-ašarid* (I), Esarh. KAHI I, 75, 18. *šakin* $^{d}Enlil$ (*BE/AB*) *šangū Aššur*, Shalm. I: KAHI I, 14, 2. 15, 17.
   f. of *Šulmān-ašarid* (I), gf. of *Tukulti-Ninib* (I); *šar kiššati šar* $^{mat}Aššur$, Tuk. I: KAHI I, 16, 16.
3. *U-ZAB.DAḪ*, Shalm. I: K. 8539 *šangū Aššur*, Adnir. I: KAHI I, 10.
   s. of *Arik-din-ilu*; *šangū Aššur*, Adnir. III KAHI I, 24, R. 6. *šapiru*, Adnir. I: VS I, 63. *šar kiššati*, Adnir. I: K. 8554; I R 6, no. III, B 1, C; — a) gs. of *Enlil-nirari*, *šar kiššati* Adnir. I: KAHI I, 8. 9. 11; — b) f. of *Šulmān-ašarid* I, *šakin* $^{d}Enlil$ *šangū* $^{d}Aššur$, Shalm. I: KAHI I, 13, III, 30.
   f. of *Šulmān-ašarid* (I); *šar* $^{mat}Aššur$, 56-9-9, 180, 5. *šar kiššati*, I R 6, no. IV, 2. Gf. of *Tukulti-NIN.IB* (I), Tuk. I: KAHI I, 17, 26. *šakin* $^{d}Enlil$ *šangū Aššur*, Tuk. I: KAHI I, 19, 6. *šar* $^{mat}Aššur$, Tuk. I: KAHI I, 18, 3. *šar kiššati šar* $^{mat}Aššur$, Tuk. I, Ann. 8.

II. **Adadnirari** II, king of Assyria, MDOG 26, p. 59f.

III. **Adadnirari** III, king of Assyria, B. C. 911—890

1. ^{d}IM-*ZAB.DAḪ*, *šar* $^{mat}Aššur$, Chron. K^{3}, R. 1; Synchron. III, 1, 4, 10: contemp. of Šamaš-mudammiq and Nabū-šum-iškun.
   s. of *Aššur-dan* (I); *šarru rabū* [*šarru dannu ...*] *šar kullat kibrāt arbai rubū nādu*, Adnir. III: KAHI I, 24; — gs. of *Tukulti-apil-Ešarra*; *šar kiššati šar* $^{mat}Aššur$, Adnir. III: BM 90 853 (ZA II, p. 311. AKA I, p. 154. KB I, p. 48). We. Misc., pl. 6.
   f. of *Tukulti-NIN.IB* (II), gf. of *Aššur-nāṣir-aplu*; *šangū sakkanak ilāni*, Anp. Ann. I, 29 (I R 17. KB I, p. 56). *šar* $^{mat}Aššur$, Lay. 84, D. *šarru rabu šarru dannu šar kiššati šar* $^{mat}Aššur$, Anp. 56-9-9, 136 etc. (AKA I, p. 157); KAHI I, 25.
2. *U-ZAB.DAḪ*
   f. of *Tukulti-NIN.IB* (II); *patesi Aššur*, Tuk. II: Ann. R. 56; gf. of *Aššur-nāṣir-aplu* (III), *šakkanak ilāni*, Anp. Ann. I, 29 (var.). *šakin* $^{d}Bēl$ *šangū Aššur*, Anp. III R 3, no. 10 (AKA I, p. 158). *šar* $^{mat}Aššur$, Anp. BM

90255 (AKA I, p. 156). Lay. 83, A. VS I, 65, 3. *šar kiššati šar mātAššur*, Anp. BM 90256. 90260. Bull I, 10 (AKA I, pp. 156f., 190). Lay. 83, B. *šar kiššati šar mātāti*, Lay. 83, D. *šarru rabû šarru dannu šar kiššati šar mātAššur*, Anp.: Ann. II, 126. III, 114 (I R 23. 26. KB I, pp. 94, 112). Bal. 2 (V R 69). BM 90868. 90984. Restor. 2 (AKA I, pp. 162, 174, 177). Statue, III R 4, no. 8 (KB I, p. 122. AKA I, p. 161).

IV. **Adad-nirari** IV, king of Assyria, B. C. 810—782.

1. *dIM-ni-ra-]ra*

s. of *Šamši-Adad* (V), gs. of *Šulmān-ašarid* (III), JADD 652. [*šar kiššati*] *šar mātAššur*, K. 2800 (OLZ I, col. 60).

2. *dIM-ni-ra-ri*, JADD 809, 34. Sarg. II: III R 3, no. 12, 5b.

3. *dIM-ZAB.DAḪ*, JADD 656, 3. *šarru*, as Epon. B. C. 810, III R 1, III, 7. *šar mātAššur*, Adnir. IV: I R 35, no. 2, 8 (KB I, p. 192). ? K. 8663. Synchron. IV, 14.

s. of *Šamši-Adad* (V), gs. of *Šulmān-ašarid* (III), JADD 651 (KB IV, p. 98). K. 2800.

4. *U-ZAB.DAḪ, šarru rabû šarru dannu šar kiššati šar mātAššur*, Adnir. IV: I R 35, no. 1, 1 (KB I, p. 190).

s. of *Šamši-Adad* (V), JADD 1077, VIII, 3, 11; Adnir. IV: KAHI I, 36, 2. *šar mātAššur*, Adnir. IV: KAHI I, 35, 2. Gs. of *Šulmān-ašarid* (III), *šakin BE šar Aššur*, Adnir. IV: I R 35, no. 4 (KB I, p. 188). *šarru rabû šarru dannu šar kiššati šar mātAššur binbin Ašur-nāṣir-aplu*, Adnir. IV: I R 35, no. 3, 1, 16 (KB I, p. 188).

V. **Adad-nirari** V, B. C. 763—754(?), f. of *Ašur-nirari* (V) and *Tukulti-apil-Ešarra* (IV), see SCHNABEL, Chronologie p. 97, OLZ XII, col. 530f.

A-da-di-ni-ra-ri(-ĉ-ḫi), f. of *Ašur-ni-ra-ri(-ni)*, Sardur III: Chaldian inscription from Surb Pogos, LEHMANN, SbBA, 1899, p. 119, WZKM XIV (1900) p. 20.

Adad-nirari, šar mātAššur, JADD 808, 6 — Cf. K. 14182: *dU-ZAB.DAḪ*, Assyrian king, identical with one of the preceding.

s. of *Šamši-Adad*, f. of *Ašur-dan* (*KAL.GA*), MDOG 44, p. 31f.

Adad-nūri "Adad is my light" (cf. Eg.-Ar. הדדנורי APO)

dIM-LAḪ, 83-1-18, 695, II, 20, spec.

Adad-qâs-sun (abbrev.), JADD 266, R. 13 (B. C. 670). 477, R. 6

s. of *Išmanni-Adad*, JADD 172, R. 12 (B. C. 670).

***Adad-ra-ba-a** (WSem.; perhaps = *Ra-man-ra-ba*, q.v.; cf. OBa. *dIM-ra-bi*, THUREAU-DANGIN, Lettres), *htamkaru* JADD 197, 1 (B. C. 646?).

Adad-rabâ-iddin (?*dIM-GAL.ÁŠ*), JADD 849, 8.

***Adad²-ra-ḫa-a-u** (Ar.; cf. *Ad-ra-a-ḫa-u*, *vAd-ra-ḫi-i* etc., *dAd-du-ra-ḫi-i* TNB), perhaps "Adad is his shepherd" (cf. NBa. *Ad-du-rē'uššu* TNB) or "Adad is loving" (HILPRECHT, BE X, p. 38). *hamēl urqi*, JADD 742, 28: *āl Bar-za-ni-is-ta*.

***Adad²-ra-ḫi-mu** (WSem., cf. *dIM-ra-ḫa-mu* TNB), JADD [845, 3]. *hšalšu rakbi*, JADD 268, R. 3.

***Adad²-ra-pa-'a** "Adad has healed" (WSem., cf. *dAd-du-ra-pa-'* TNB, Bi. רָפָא), JADD 46, R. E. 2

s. of *Nabû-ēṭir*, JADD 325, R. E. 3 (Ep. A).

Adad-rē'ūni "Adad is our shepherd"

dIM-SIB-ni, 83-1-18, 695, II, 10: spec.

Adad-rimanni "O Adad, have mercy on me!"

1. *dIM-rim-a-ni*, JADD 412, 8 (III R 48, 10a; B. C. 748). 1096, R. 16. Epon., B. C. 842, Canon A, II, 22; B, II, 27. Cf. n. l. *Adad-rimani šakin mātMan-na-a-a*, Abp. I R 8, no. 1, 10.

2. *dIM-rim-an-ni*, 83-1-18, 695, II, 13: spec.

3. *U-rim-a-ni*, HABL 441, 7. JADD 296, R. 7. 438, R. 7. DT 317. *mār Ninua*, JADD 472, R. 14 (B. C. 668). *hrab MU'ša āl Ḫarran*, JADB 3, III, 8. 4, VIII, 2. Epon. D, JADD 38, R. 8. 39, R. 2. 622, R. 1.

4. *dU-rīm-an-ni*, JADD 311, 2.

Adad¹-rī-ṣu[-u-a] "Adad is my helper" (cf. *dIM-ri-zu-ú-a* BE XIV p. 51), JADD 166, 3 (Ep. S).

***Adad¹-sa-gab** (WSem.; cf. He. אלשגב), JADD 746, 11. 750, 4.

Adad²-sa-ka[-a] (Ar.?), JADD 899, III, 5.

Adad²-sa-na-ni, *hšalšu*, JADD 231, R. 9 (B. C. 680).

Adad^{I}-šakni(?),
$^{(d)}$*Im-GAR-i*, JADD 24, 2. 25, 5 (B. C. 645). 232, 3 (B. C. 685). 342, R. *s*. 379, 1 (cf. KB IV, p. 146; B. C. 651).

Adad^{I}-šal-lim "O Adad, keep safe!", JADD 333, R. *3* (B. C. 649?). 578, *s*. 674, 8. 1101, 8. s. of *A-qa-a*, JADD 237, R. *13* (B. C. 665).

Adad-šam(?)**-ma-i**(?), MDOG 32, p. 31.

Adad-šāpik-zēr "Adad pours out seed"
^{d}*IM-DUB-KUL* s. of *Eš*(?)*-ru-ú-a*, Simb. Lay. 53, 28.

Adad-šar-ilāni "Adad is king of the gods", Babylonian envoy at the court of Ḫattušil, MDOG 35, p. 24.

Adad-šar-nišē "Adad is king of the people"
U-LUGAL-ni-še^{pl}, VS I, 105, 6, 22.

Adad-šar-uṣur "O Adad, protect the king!"
1. ^{d}*IM-LUGAL-PAP*, ^{h}*ša eli āli*, JADD 237, R. *7* (B. C. 665). — In NBa. texts, see TNB.
s. of *Aššur-šallim*, JADD 266, 2 (B. C. 670).
2. ^{d}*IM-MAN-PAP*, 83-1-18, 695, II, 4: spec.
3. ^{d}*U-MAN-PAP*, JADD 610, 3.

Adad^{I}-še-zib "O Adad, save!" 83-1-18, 695, II, 17: spec. — In NBa. texts, see TNB.

Adad^{2}-še-zib-a-ni "O Adad, save me!"
f. of *Nabū-šum-iddin*, VS I, 87, 2.

Adad-šimani, see *Adad-išmeani*.

Adad-šum-ēreš "Adad has planted a name" (cf. BE XV, TNB)
^{d}*IM-MU-Pin-eš*, VS I, 35, 22 (KB IV, p. 96)
f. of *Bēl-ēpuš*, HABL 969, 12.

Adad-šum-ibni "Adad has created a name", Babylonian king(?), WUAG p. 46, Schnabel, MVG XIII, p. 60.

Adad-šum-iddin "Adad has given posterity"
1. *U-MU-AŠ*, JADD 383, R. *8* (III R 50, no. 4; B. C. 674).
2. *U-MU-SE-na*, JADD 105, 7 (Ep. Z).
King of Babylonia, Dyn. C: 31, about B. C. 1240—1235,
1. *IM-MU-SE-na*, Chron. P, IV, 17.
2. ^{d}*IM-MU-MU*, King-list B, II, 10.
3. ^{d}*IM-MU-SE-na*, *šarru*, Meliš.: Lo. 103, I, 2, 4, 18, 21, 37. IV, 29 (KB III, pt. 1, pp. 156, 162).

Adad-šum-iškun "Adad has provided posterity"
^{d}*IM-MU-GAR-un*, JADD 384, R. *12*.

Adad-šum-uṣur "O Adad, protect the posterity!"
1. ^{d}*IM-MU-PAP*, HABL 1, 2. 2, 2 (f. of *Arad-Gula*, cf. R. l. 9). 4, 2. 5, 2. 6, 1. 8, 2. 9, 2. 10, 3. 11, 2. 12, 2. 14, 2. 15, 2. 16, 3. 117, R. *8*. 118, R. 7. 332, 3. 358, 1. 359, 2. 360, 2. 361, 2. 362, 2. 363, 2. 364, 2. 365, 2. 367, R. 9. 651, 2. 652, 2. 653, 2. 655, 2. 657, 2. 658, 2. 660, 2. 1004, 9. JADD 350, R. *12* B. C. 707. 628. R. *5* (Ep. P). 7[illegible], R. 2. TRep. 135, R. 5. KK. 1038. 11922. Bu. 91-5-9, 156. *ardu ša* ^{h}*rab SAG*, JADD 216, R. 2. *A.B.L.* JADD 103, R. K. 7 (Ep. Y). ^{h}*rab* ...., JADD 448, R. *12*. — In NBa. texts, see TNB.
2. ^{d}*IM-MU-ŠEŠ*, HABL 654, 4. 659, 2. 1029, R. 7. Sm. 2116. — In NBa. texts, see TNB.
3. ^{d}*IM-MU-ú-ṣur*, HABL 7, 2. 13, 2. 357, 2. 594, 5. 656, 2. ^{h}*mašmašu*, K. 2223.
4. *U-MU-PAP*, HABL 650, 2.
King of Babylonia (Dyn. C: 32), c. B. C. 1234—1205, father of Meli-Šipak, contemporary of the Assyrian kings Tukulti-Ninib and Enlil-kudur-uṣur:
^{d}*IM-MU-SEŠ*, King-list A, II, 11. Chron. P, IV, 9: contemp. of Tukulti-Ninib. OBI 81, 4. *šarru*, Adadšumuṣur: DEP VI, p. 42, 18. Meliš.: Lo. 103, I, 40, 45. II, 17. III, 2, 39. IV, 5, 31: f. of *Meli-Šipak*. VI, 30 (KB III, pt. 1, p. 156ff.). *šar* ^{mat}*Kar-Duniaš*, Synchron. II, 3, 4: contemp. of Enlil-kudur-uṣur. *šar kiššati šar Bābili*, Adadšumuṣur: DEP II, 97, 8.

Adad^{2}-šú-rim, to be read *Adad* (or *Bēl*)*-naphari*, JADD 576, R. *8* (B. C. 677).

Adad^{2}-ta-ka-a, JADD 231, R. 7 (B. C. 680).

***Adad^{I}-ta-kal** (Ar., cf. התדתכל)
s. of *Nabûa*, VS I, 88, *21* (Ep. E).

Adad^{I}-ták-lak (abbrev.), JADD 263, R. *9*. 473, R. (B. C. 698).

Adad^{2}-tip-ki-di(?), see *Adad-lu-ki-di*.

Adad-uballiṭ "Adad has called into life"
1. ^{d}*IM-TI.LA*, ^{h}*šalšu rakbi* ^{at}*Da-na-a-a*, JADD 470, 4 (B. C. 663).

2. ^{d}*IM*|^{d}*U-TIN-it*, in NBa. texts, see TNB.
3. ^{d}*IM-u-ba-lit*, s. of *Tebētāja*, JADD 779, 10.
4. ^{d}*IM-ú-bal-lit*, JADD 661, 9. 83-1-18, 695, II, 11: spec. Epon. B. C. 786, III R 1, III, 31; Canon C, I, 25; *ša* ^{al}*Rimusi*, Canon E + 81-2-4, 187, 28. Cf. MDOG 38, p. 22.
5. ^{d}*IM-ú-TI. TI-lit*, s. of *Tebētāja*, JADD 780, 2 (B. C. 663).
6. *U-ú-bal-lit*, JADD 741, 23.

***Adad'-za-qa-a**, JADD 741, 37.

Adad-zēr-iddin "Adad has given seed"
1. ^{d}*IM-KUL-AŠ*, 83-1-18, 695, II, 8: spec.
2. ^{d}*IM-KUL-MU*, in NBa. texts, see TNB.

Adad-zēr-iqīša "Adad has presented seed"
^{d}*IM-KUL-BA-ša*, Mna.: I R 43, I, 6, 12. IV, E. 3 (KB IV, p. 68 ff.).

A-da-lal (abbrev., cf. *A-da-la-a* TNB, *A-da-lu-lu*|*li* BE XIV, *A-da-lal*(*-lum*) RPN), JADD 622, R. E. 2 (Ep. D). ^{h}*mār qāta*(?) *šá mār šarri*, JADD 321, R. 586, R. 3. *A-da-lál*, JADD 3, VIII, 17. JADD 860, III, 1. *A-dal-lal*, K. 241, XII, 27: spec.

A-dal-la-li (hypocor., cf. *A-da-lál-lum* RPN)
f. of *Is-kal*(?)*-da-a*, Meliš.: Lo. 103, I, 41 (KB III, pt. 1, p. 156).

***A-dara-kalam-ma** (Sum.), var. *A-a-dara-kalam-ma* (= *Mār-*^{d}*Ea-šar-māti*, V R 44, I, 16)
s. of *Piš-gal-dara-maš*, 8th king of dynasty B, King-list A, I, 10; B, R. 8.

A-da-si (cf. Elam. *Ūdāsi*, HÜSING, OLZ X (1907) col. 235)
f. of ^{d}*Bēl-BA-ni*, ancestor of Sargon II, Esarh.: S, R. 17; Neg., 5. 81-6-7, 209, 17 (KB II, p. 120, n. 1). Shmk.: Cyl. 23 (KB III, pt. 1, p. 196).

f**A-da-ta-a** (cf. *Ad-da-ti*), 82-3-23, 135, R. 2 b: spec.

Ad-da-a (hypocor., cf. *Ad-da-ja*, *Addi*), JADD 231, 4: slave (B. C. 680). ^{h}*A. BA*, JADD 234, R. 6 (B. C. 710).

***Adda-dāni** "Adad is (my) judge" (cf. ?*A-da-da-a-nu*, if Sem.)
1. *Ad-da-da-ni*, TA 294, 3.
2. ^{d}*IM-DI.KUD*, TA 292, 3. 293, [3]. 295, [3].

Addaja (hypocor., cf. *Addu*, *Addā*, *Addi*; *Ad-di-ja* TNB, *A-da-da-ja* VS IX, 127, 16; UNGNAD, ZDMG 65, p. 380)
1. *A-da-ja*, TA 287, 49.
2. *Ad-da-ja*, JADD 68, R. 5 (B. C. 645). TA 254, 37. ^{h}*rabiš šarri*, TA 285, 21.
3. *Ad-da-ja*, TA 287, 47. 289, 32.

***Adda-meḫir**, see *Ba'lu-meḫir*.

Adda-qardu (? ^{d}*IM-UR.SAG*), TA 249, 2. 250, 2.

Addarāja "Born in the month of Adar" *ŠE.KÍN. TÁR-a-a*, K. 241, IX, 25: spec.

f**Ad-da-ti** (hypocor., cf. OBa. *A-ad-da-ti*(*m*), *A-datum* BA VI, no. 5, p. 83. RPN), JADD 58, 2, B. E. 1. 223, 10.

Ad-di-i (hypocor., cf. *Addaja*, *Addu*; *Ad-di-ja* BE IX, TNB) HABL 767, 11, in ^{al}*Til-li-e*.

***Ad-di-id-ri** (Ar.) "Addu is my help" (cf. ^{d}*IM-id-ri-'* TNB, Bi. הַדַּדְעֶזֶר, Ar. הדדעזר, הדדעדר, see also *Adad-idri*), JADD 17, R. 2 (B.C. 687).

Ad-di-ig-ri-tú-šu(?), servant of *Ia-i-ru*, HABL 140, R. 2.

Ad-du (abbrev.; in NBa. texts, see TNB), K 241, XI, 38: spec.

***Ad-du-mu** (cf. **A-du-me-e* BE X, Pa. אַדְאֹרִם, see also *A-ad-du-mi*), *amēl* ^{al}*Ši-du-ni*, DE CLERCQ, No. 386, WAF III, p. 177 f.

Ad-gi-ḫi(*Šár'*)**-na**(?), ^{h}*na-si-ku* of ^{mar}*Tu-bu-li-'-aš*, HABL 1112, 7.

Ad-gi-ilu "Adgi is god" (cf. ^{d}*Ad-gi-ši-ri-za-bad-du* = אגשורזבד[?], BE X), JADD 17, 3 (B. C. 687).

***Ad**(**Abi**?)**-ḫa-sa-a**, HABL 848, 12.

A-di-i (hypocor., prob. foreign), JADD 249, 2, R. 12. 349, 3. ^{h}*muktl apāti*, JADD 260, R. 7. ^{h}*tamkar*, JADD 312, R. 13. 414, R. E. 7. See also *I-di-i*.

*f**A-di-ia**|**iá**(**-a**) (cf. Bi. n. pr. m. עִדְרָא, Saf. עדר), queen of Aribi, *šarrat* ^{māt}*A-ri-bi*, *aššat Ú-a-a-te-'šar* ^{mat}*A-ri-bi*, Abp. Ann. VIII, 21. III R 36, no. 5, 58 (K. 2802. G. SMITH, Hist. p. 291). — KB II p. 218.

A-di-ma-ti-ilu "How long, o god!" (cf. *Ad*|*A-di*|*-ma-ti-i-li* BE XV, RPN; see also *Bēl-māti-ilu*). *amēl urqi*, JADB 1, I, 45.

***Adinu** (Ar., cf. n. l. *Bīt-Adini*)
1. *A-di-ni*, K. 1206, with *Supū. mār Dakuri*, Shalm. III: Bal. VI, 6; Co. 83. *mār Dakuri* ^{māt}[*Kal*]*-da-a-a*, Bal. K.
2. *A-di-nu, mār Dakuri*, Shalm. III: Bal. VI, 7 (B. C. 851). — KB I, p. 138.

ᶠAdirtu "Mourning"(?)

1. *ᶠA-di-ir-tum*, 83-1-18, 1846, R. IV, 2: spec.
2. *ᶠA-dir-tú*, d. of *Bēl-iddina*, JADD 891, 7.
3. *ᶠAl-dir-tum*, 83-1-18, 1846, R. IV, 3.

***Ad-ma-nu** (cf. Jew. אַדְמוֹן, NPu. (אדמן), *ᵏna-si-ku ša ᵐᵃᵗMa-na-nu*, HABL 520, 4.

Ad-na-a-a (hypocor., BE VIII, cf. Bi. עַדְנָא), JADD 742, 31.

s. of *Aqar-Nabû*, f. of *Nabû-apal-iddin*, Nai.: CT X, pl. 3, 1, 10, 20, 22 (KB IV, p. 92).

f. of *Bēl-uballiṭ*, HABL 969, 9; cf. HABL 912, R. 9.

***Ad-ra-a-ḫa-ú,u** (= *Adad-ra-ḫa-a-u*, q. v., see also *Id-ri-a-ḫa(-a)-ú*), HAB 775, 7, 18.

***Ad-ra-Aširti** (? BList 3046), TA 65, 3 = *Abdi-Aširti*(?).

***Ad-ra-ḫi-i** (cf. *Ad-ra-ḫu-u* BE X, *ᵈAd-du-ra-ḫi-i* TNB, *Ad-ra-a-ḫa-u*, etc.), JADD 752, 23.

***ᶠAd-ra-ḫi-i**, JADD 741, 15. Sister of *ᶠIšakintu*, JADD 245, 7.

d. of *Šamaš-abūa*, JADD 78, 5.

***Ad-ši-e-ku**, see *Ab-ši-e-ku*.

A-du-², see *Ša-du-²* (cf. JOHNS, ADD III, p. 402).

***A-du-me-taš**, see **Abiruttaš*.

***A-du-na** (Ph., abbrev., cf. אֲדֹנִיָּה), BAUDISSIN, Adonis und Esmun, pp. 67, 69, n. 1), king of ʿArqa, *šar ᵃˡᵘᵐᵃᵗIr-qa-ta*, TA 75, 25. 140, 10.

***A-du-na-iz/i-zi** (Ph., cf. עזבעל, He. עֻזִּיאֵל: JADD III, p. 55), JADD 3, 3. 26, 1 (B. C. 680). K. 1595, R.'8, with *Nergal-šar-uṣur* [J]. *ᵇšākil eldi*, JADD 26, 4 (B. C. 680).

***A-du-ni-ba(-²)-al** "(My) lord is Baal" (Ph. אדנבעל, cf. *A-du-nu-ba-²-lē*), *mār Ḫa-ki-in-lu-u*, Abp.: A, II, 121, 130; B III R 30, II, 79, 85; Ann. II, 82, 90. — KB II, p. 172.

***A-du-ni-iḫ-a** (Ph.), perhaps "Adonis is alive" [J], or "Adonis is brother" (BAUDISSIN, Adonis u. Esmun, p. 67), JADD 148, 3.

***A-du-ni-ṭu[-ri]** (Ar.) "Adonis is my rock" JADD 240, 5, slave sold, B. C. 688.

***A-du-nu** (cf. *A-du-na*), JADD 718, 1. K. 13105, with *Mar-ḫa-kīn*.

***A-du-nu-ba-²-li** "Adonis is my lord" (cf. *A-du-ni-ba-²-al*), *ᵐᵒᵗŠi-a-na-a-a*, Shalm. III: Mon. II, 94 (III R 8. KB I, p. 172).

A-du-nu-māt-uṣur (*KUR-PAP*) "O Adonis, protect the country!", JADD 513, R. 5.

No. 1.

A-du-nu-mil[?-ki], HABL 875, R. 7.

A-du-nu-nādin-aplu (*AŠ-A*) "Adonis gives a son", JADD 346, 5.

A-du-ru, JADD 425, 19 (Ep. q).

***ᵈA-é-apal-uṣur** "O Ae, protect the son!", Chron. K³, 16; according to KING, Chronicles II, p. 62, n. 2, prob. the Babylonian name of a Elamite king who reigned for six years before Nabû-kîn-aplu, cf. Chron. A, V, 12, King-list A, III, 11.

***ᵈA-é-ibni**, *mār ᵃˡDi-e-ru*, HABL 430, 5.

***A-ga-ab-ta-ḫa** (Mit., cf. *Agab-tae* VS VII, 76, 12. 125, 21, *A-gab-ta-ḫa* CBM 10971, *A-ga-ta-ḫa* CBM 3480, *A-ga-ab-táḫ-ḫi*, *A-gab-še-en-ni* BE XV), *Ḫaligalbatu*, *ᵏIR*, Kaštiliaš II: DEP II, pl. 20, 1, 8.

***A-ga-bu-ru** (prob. same name as *Agburu*), JADD 500, R. 10.

A-ga-la "Foal" (? cf. *A-ga-li* BE XV), Capp. Ch. 4, 13.

***ᶠAg-ba-ra-a**, JADD 242, 4, slave (B. C. 692).

***Agbaru**, see *Akbaru*.

***Ag-bur**, *Ag-bu-ru* (cf. *A-ga-bu-ru*, Ar. אגבר, Pu. עכבר, Bi. עַכְבּוֹר "Mouse"), JADD 202, 3 (B. C. 670). *ᵃˡSi-na-a-a*, HABL 331, 8.

***A-gi-ja** (hypocor., cf. Bi. ?אֲגָא, Mit. *Agi-Tešup*; UNGNAD, Dilbat, p. 10), f. of *Ṭe(?)-be-šú*, Taʿannek 4, 12.

***A-gi-nu**, JADD 425, 13.

Agru, see *Aqru*.

Agūm (cf. OBa. *A-gu-a* RT, *A-gu-ú-a* RPN, *ᶠA-gu-ú-ja* T-D LC)

I *A-gu-um*, the second Babylonian king of dynasty C

s. of *Gan-dāš*: *maḫrū*, King-list A, I, 16. s. of *Gan-di*, f. of *Kaš-til-ja-šú*, gf. of *Abiruttaš*, ggf. of *Taššigurumaš*, gggf. of *Agum kak-ri-me*: *šarru rabū*, Agk. V R 33, I, 19. VI, 42. VII, 11, 30. VIII, 25. — KB III, pt. 1, p. 148ff. For the genealogy see THUREAU-DANGIN, OLZ XI, coll. 31ff., 137ff., HOMMEL, OLZ XII, col. 108f., for another view, UNGNAD, OLZ XI, col. 139f.

II *A-gu-um kak-ri-me*, the seventh Babylonian king of dynasty C

s. of *Taššigurumaš*, gs. of *Abiruttas*, ggs. of *Kaštiliašu*, gggs. of *Agum rabū*, ggggs.

of *Gan-di: šar Kaššī u Akkadī šar* ^{mât}*Bābili šar* ^{mât}*Padan u Alman šar* ^{mât}*Gutī niše saklāti šarru muštaškin kibrāt arba'i*, Agk. V R 33, I, 1ff. — KB III, pt. 1, p. 134ff.

III *A-gu-um*

s. of *Kaš-til-ḫá-àš*, Chron. K^2, R. 11.

***Agūsu,** *Gūsu*, patronymic, see n. l. *Bīt-Agūsi*. Cf. *Arame, Gūsi, Matī'ilu*.

***A-gu-za,** *A-ku-za*, Capp. G, 7, 8

s. of *Gimil-a-num*, Capp. E, 1, 8. 3, 2, 9, 15, 16.

Aḫ ....., TA 217, 3.

***A-ḫa-a** (Ar.), *ḫirrišu*, JADB 8, I, 18. JADD 742, R. 30.

Aḫa(?)**-a-a-ḫa-a,** JADD 993, R. III, 19.

***A-ḫa-ab-bu** (He. אַחְאָב, cf. *Aḫ-abi* etc.), Ahab, king of Israel, ^{mât}*Sir-'-la-a-a*, Shalm. III: Mon. II, 91 (III R 8. KB I, p. 172).

Aḫ-abi "Father's brother" (cf. Bi. אָחִאָב, NBa. *Aḫ-abīja* TNB, Ar. אחדבי, Syr. ܐܲܚܲܒ̈ܝ, CIS II, p. 124, אחיאב APO)

1. *PAP-a-bi*, JADD 26, R. 4 (B. C. 680).

2. *PAP-a-bu*, JADD 68, R. 1 (B. C. 645?). 167, 2 (B. C. 675).

3. *PAP-a-bu-u*, JADD 281, R. 7 (B. C. 694).

A-ḫal-li-li(?), JADD 291, R. 6 (III p. 502f.).

***A-ḫa-ma-ni-iš'** (OPe. *Hakhâmaniš*, Elam. *Ha-ak-qa-man-nu-iš*, Gr. Ἀχαιμένης, אחמנש APO, cf. **Aḫi-ia-a-ma-nu-uš* BE X), f. of *Teispes*, ancestor of the Akhaemenian kings, Dar. Beh. III R 39. 2.

A-ḫa-na-ar-ši "We got a brother" (cf. OBa. *Aḫam-nerši* RPN), Capp. Ch. 16, 3.

***A-ḫar**(?**mur)-ti-še** [Eg., RANKE, Material. p. 27, cf. אחרטרש and אמורטרש (Ἀμυρταῖος) APO], JADD 307, 2, R. 15.

Aḫ(*ŠEŠ*)**-a-ta-a ....,** HABL 256, 5.

^{f}Aḫāt-abīša "Sister of her father" (cf. NBa. *'A-ḫat-abi-šu* TNB, Ar. אחתבר)

NIN-AD-ša, HABL 197, R. 27, daughter of Sargon, married by him to Ḫulli (q. v.), king of Tabal. *amtu ša Nabū-bēl-uṣur*, JADD 311, 4. *mārat Arba'ili*, a prophetess (time of Esarhaddon), K. 4310, V, 25 (IV R 61).

d. of *Išdi-Aššur*, JADD 86, 1.

^{f}Aḫāt-im-ma-a-a, JADD 256, 5, slave (B. C. 676).

^{f}A-ḫa-ti-ṭa-bat "My sister is good" (cf. ^{m}*Aḫi-ṭābu*) JADD 250, 3.

^{f}Aḫāt-la-mur "May I see the sister!" 81-2-4, 255, VIII, 9, spec. VS I, 96, 15 (B. C. 664?).

Aḫ(*ŠEŠ*)**-at-tu-ú-a** "My brother"(?), in *ālu ša Mār-Aḫattūa*, Neb. I: Nippur II, 27. III, 8.

Aḫēia (hypocor., *PAP^{pl}-ia*, cf. NBa. *ŠEŠ^{pl}-e-a*, *ŠEŠ^{pl}-a-a* TNB)

s. of *Ba-ni-i*, JADD 880, I, 11.

Aḫē-lišir (*PAP^{pl}-GIŠ*, abbrev.)

f. of *Sa-ba*(?)*-ḫi*(?), VS I, 88, 26 (Ep. E).

Aḫē(*ŠEŠ^{pl}*)**-ša-a**(-a TRep. 124, R. 8)

s. of *Nanā-uṣalli*, astrologer in the city of Uruk, HABL 336, 3. 752, R. 17. 965, 9, 16, 18, R. 17. 1062, 2. TRep. 13, 5. 124, R. 8. 125, 5. 203, 3. 236 A, 3. 251, R. 1.

f. of *Iddinā*, K. 433, 30 (KB IV, p. 170).

Aḫēšu (*PAP^{pl}-šu*; cf. NBa. *ŠEŠ^{pl}*(*-e*)*-šu*, *A-ḫu-e-šu* TNB; abbrev.)

f. of *La-ki-pu*, JADD 880, I, 12.

Aḫē(*ŠEŠ^{pl}*)**-šul-lim** (abbrev., Ba.), b. of *Mār-bīti-šum-ibni*, Ninibkuduruṣur: Lo. 102, I, 23. IV, 32 (KB IV, pp. 84, 88). Cf. *mār Ša-Aḫē-šullim*, Merod. II: Bl. st., IV, 16.

Aḫ-ḫi-e-a (hypocor., = *Aḫēia*)

s. of *Arkat-ilāni-damqa*; *TU bīt* ^{d}*Nanā*, Nabûšumiškun: VS I, 36, III, 20.

Aḫ-ḫi-ša-a-a (cf. *Aḫeša*), ^{ḫ}*šangû*, K. 4678 = HABL 1014, R. 10.

A-ḫi (cf. Bi. אָחִי)

f. of *Nabunna*, Neb. I: Nippur, III 15. V, 16.

Aḫi-ālik-maḫri "The brother is my leader" *PAP-ŠI-DU*, ^{ḫ}*ŠIBIR KUzib-rat*, slave sold, JADD 172, 4 (B. C. 670).

Aḫi-bāni "My brother is creator" (cf. *Aḫūa-bāni*)

1. *A-ḫi-ba-ni* (Ba.), BE XV.

2. *A-ḫu-ba-ni* (Ba.), BE XV.

3. *A-ḫu-KAK, mār A-di-ni*, Shalm. III: KAH I, 30, 10.

4. *A-ḫu-KAK-i* (NBa.), Camb. 284, 11, etc.

5. *PAP-ba-ni*, K. 241, X, 40, spec. ^{ḫ}*mutir puti*, HABL 760, 4.

6. *ŠEŠ-BA-i*, HABL 1054, 2.

7. *ŠEŠ-ba-ni* (NBa.), Cyr. 161, 28, etc.

8. ^{ḫ}*ŠEŠ-ba-ni* (NBa.), Dr. 203, 11.

9. *ŠEŠ-ba-ni-i* (NBa.), Ng. 8, 12, etc.

10. *ŠEŠ-ba-nu-u* (Ba.), f. of *Ṣir-šum-iddin*, Merod. I: Susa 16, II, 25.
11. *ŠEŠ-KAK*, f. of *Ṣir-šum-iddin*, Merod. I: Susa 16, III, 2.
12. *ŠEŠ-KAK-i*, f. of *Kašakti-Šugab*, Nazim.: Susa 2, II, 31.
13. *ŠEŠ-ú-ba-ni* (NBa.), Ng. 66, 16, etc.

Aḫi-ba'šˀtu (evidently foreign, JOHNS, ADD III, p. 99, quasi-As.) = "My (The) brother is abundance"

1. *A-ḫi-ba-as-tú*, *ʰ[rab NI.GAB]*, JADD 52, 7.
2. *A-ḫu-ba-as-ti*, *ʰNI.GAB*, JADD 443, R. 11 (B. C. 686).
3. *Ḥa-ba-a-si-te*, JADD 64, R. 11 (B. C. 672).
4. *Ḥa-ba-as-te*, JADD 297, R. 5 (B. C. 696). 383, R. 11 (III R 50, no. 4. KB IV, p. 126, VI; B. C. 674). *ʰrab NI.GABᵐᵗ*, JADD 470, R. 17 (B. C. 663).
5. *Ḥa-ba-as-ti*, JADD 493, R. 10. *ʰrab NI.GAB*, JADD 266, R. 8 (III R 49, no. 4; KB IV, p. 130, IX; B. C. 670). 433, R. 8.
6. *Ḥa-ba-as-tú*, *ʰrab NI.GAB*, JADD 284, R. 9 (B. C. 668).
7. *Ḥa-ba-aš-ti*, *ʰrab NI.GABᵐᵗ*, JADD 425, R. 14 (B. C. 664?).
8. *Ḥu-ba-as-a-te*, *ʰrab kiṣir ša šēpā*, JADD 235, R. 15.
9. *Ḥu-ba-ša-a-te*, JADD 16, 14 (III R 47, no. 4; B. C. 664?). *ʰšakin šarri*, JADD 322, R. 8.
10. *PAP-ba-aš-te*, *ʰrab NI.GAB*, JADD 115, R. E. 1 (B. C. 664).
11. *PAP-ba-sa-te*, *ʰrab NI.GAB*, JADD 150, R. 6 (B. C. 679).

    To this name also belong JADD 65, R. 3 (B. C. 668). 358, R. 7. 462, R. 6 (B. C. 679). 537, R. 8. 571, R. 8.

Aḫi(ŠEŠ)-bi-ga-a-a-nu (?), HABL 774, 3.

ʳAḫi-dalli (abbrev.) or *ʲAḫi-ṭalli* (cf. Bi. אבריטל)

1. *A-ḫi-ᵖᵗ-li*, *ʲšakinte šá qabli šá ᵃˢˢNinua*, JADD 463, R. 3.
2. *PAP-da-li*, *ʲšakinti šá ᵃˢˢQabal āli*, JADD 232, 6 (B. C. 685).
3. *PAP-dal-li*, *ʲZAB ēkalli*, JADD 317, 5 (B. C. 687). *ʲšakintu šá ᵃˢˢNinua*, JADD 447, 11 (B. C. 683).

Aḫi-dāmiq "The brother is friendly"

PAP-ŠIG, JADD 804, 3.

No. 1.

Aḫi-da-ri (abbrev. from *Aḫi-lu-dari*[38]), JADD 598, R. 7.

Aḫi(ŠEŠ)-da-ru-ú, *-da-ri-i* (abbrev., cf. the foregoing), descend. of *Ellil-kidini*, Meliš.: Lo. 103, IV, 12, 20, 30. V, 7, 13. — KB III, pt. 1, p. 158 ff.

Aḫ-iddina (abbrev., cf. *Aḫ-iddina-Marduk*, *Bēl-aḫ-iddin*, etc.)

1. *PAP-ÁŠ*, JADD 374, R. 10 (B. C. 686). 624, R. 8 (B. C. 687). 811, 2. K. 241, XI, 33, spec.
   s. of *Bēl-šum-ēreš*, *ʰirrišu*, in *ᵃˡBīt-ḫu-rapi-i*, JADD 160, R. 3 (Ep. G).
2. *PAP-SE-na*, JADD 661, 2. *ʰirrišu*, JADD 742, 1, 4.
3. *ŠEŠ-MU*, in NBa. texts, see TNB.
   s. of *Mušallim-aplu*, Merod. II: Bl. st. IV, 12. — KB III, pt. 1, p. 188.
4. *ŠEŠ-SE-na*, JADD 713, 4.

Aḫi-dūr-enši "My brother is a stronghold for the weak"

PAP-BÁD-SIG, *ʰrab kiṣir ša mār šarri*, HABL 434, R. 14; cf. *Aḫi-dūri*.

Aḫi-dūri "The brother is (my) stronghold" (abbrev., cf. *Aḫi-dūr-enši*; cf. also NBa. *Ḥi'-du-ri'* = Ar. docket חידורי BE IX, 99)

1. *PAP-BÁD*, JADD 53, 6 (B. C. 672). 63, 2 (Ep. V). 83, R. 5 (B. C. 679). 84, R. 1 (B. C. 679). 128, L. E. 2 (B. C. 665). 168, R. 6. 448, R. 22. 453, 1 (B. C. 686). 490, 4. 576, R. 6 (B. C. 696). 633, R. 6. 661, 23. 675, R. 1. 835, R. 5. 931, 8. K. 241, XI, 8. *ʰrab da-ni-na-te*, JADD 857, II, 51. *ʰrab kiṣir mār šarri*, JADD 857, II, 52 = *Aḫi-dūr-enši*
   s. of *Pa* ..., JADD 268, R. 1.
   s. of *Ša-Nabû-šu*, JADD 3, I, 11.
2. *PAP-du-ri*, K. 241, VIII, 22, spec.

Aḫi-enšu (abbrev.)

PAP-SIG, JADD 624, 7 (B. C. 687).

Aḫi-ēreš, or *Aḫ-ēreš* (abbrev., cf. *Nabû-aḫ-ēreš*)

1. *PAP-KAL-eš*, JADD 70, L. E. 1 (B. C. 674). 177, L. E. 2 (Ep. W).
2. *PAP-PIN-eš*, JADD 55, R. 3 (B. C. 690). 444, 11, in *ᵐᵃᵗSi-in-ga-ra* (B. C. 660).

Aḫi-eriba or *Aḫ-eriba* (prob. abbrev.)

1. *PAP-SU*, JADD 105, 6 (Ep. Z). 114, R. E. 1. 641, R. 18 (Ep. C). K. 241, IX, 9. spec.
   ʰpaḫāt Na-a-a-li(?), JADD 864, 5. 80-7-19

365. 83-1-18, 231. *ʰrab ekalli*, JADD 805, 6. *ʰrakbu šarri*, JADD 41, R. 2 (B. C. 671).

s. of *Ḫarrân-a-a*, JADD 446, L. E. 2 (Ep. Q).

2. *ŠEŠ-eri-ba, mār Ḫab-ban, ʰka-lu*, Nai.: CT X, pl. 3, 26. — KB IV, p. 94.

Aḫi-GI-DI ...., JADD 343, 5.

Aḫi-ia ...., JADD 70, 7 (B. C. 674).

***A-ḫi-ia-ba-ba** (cf. *ᵈA-a-ia-ba-ba, Adad-ia-ba-bi*), s. of *Iá maman(a)*, of *Bīt-Adini*, Anp.: Ann. I, 76, 81, 93. — KB I, p. 64 ff.

PAP-ia-ba-ba, JADD 468, 5, 11 (B. C. 698).

***Aḫi**(*ŠEŠ*)**-ia-mi** (Can., cf. *Aḫi-ia-a-ma* BE IX, *Ia(-a)-mu* BE XIV, XV, *Ia-wi-ᵈDa-gan* T-D LC, *ᵃⁱ Ia'-mu-ᵈDa-gan* VS VII, 204, 2, and *Iá-mi-ú-ta*; see also SELLIN, Ta'annek, p. 108 f.), Ta'annek 2, 2.

***Aḫi-ia-am-nu** (WSem.?, cf. HILPRECHT, BE X, p. 38, n. §), JADD 625, 12.

***Aḫī(ia)-qāmu** (cf. Bi. אחיקם) "My brother has arisen"

1. *A-ḫi-ia-qa-a-mu*, JADD 755, R. 5.

2. *PAP-i-qa-mu*, K. 4285. *ʰtamkaru*, JADD 251, R. *1*.

3. *PAP-qa-mu*, JADD 425, 15, 18, 19.

Aḫi-ia-qar "My brother is dear" (cf. אחיקר APO, OBa. *Aḫ-ḫu-wa-aq-rum, A-ḫu(-um)-wa-qar* etc. RPN, BA VI, no. 5, p. 83 f., *ŠEŠ-aq-ru* BE XIV, XV) HABL 1093, 7. *ʰ*....., JADD 251, R. 3. *ʰšanu ša ᵃᵗBarḫalsa*, JADD 468, 1, R. 1 (B. C. 698).

***Aḫi-ia-u** (cf. *ŠEŠ'ᵘ(-a)-ú* TNB, אחיו APO 29, 22, Bi. אחיהו), f. of *Mannu-ki-Arbaʾili*, JADD 176, 1 (B. C. 700).

Aḫi(*ŠEŠ*)**-ia-ú-tu** (cf. TNB) f. of *Nabu-aḫe-eriba*, Nshi.: VS I, 36, III, 13.

Aḫi-iddin, see *Aḫ-iddin*.

Aḫi-i-ḫad(?**pa**)**-da**, K. 241, IX, 10, spec.

Aḫi-ilia "My brother is my god" (cf. OBa. *A-ḫu-um-AN*, REISNER, Telloh)

1. *PAP-AN-a-a*, JADD 237, R. 15 (B. C. 665). 371, 1 (? B. C. 698). *ʰbēl piḫāti ᵃⁱNinua*, JADD 853, 3. *ʰirrišu*, JADD 742, 9. *ša šēpā*, JADD 364, R. 9 (B. C. 679). Epon. B. C. 647 ?), Canon C, V, 17. HAV p. 257. G. SMITH, Hist. p. 321: *PAPᴴ-AN-a-a*.

2. *ŠEŠ-AN-a-a*, JADD 384, R. 10.

3. *ŠEŠ-AN-ia*, in NBa. texts, see TNB.

***Aḫi-im-me-eᵢ** (WSem.; cf. *ŠEŠ-im-me-eᵢ*' TNB) JADD [393, 7]. 775, 3. *ʰamēl urqi*, JADD 742, 30. *bēl piḫāti*, JADD 854, 16. 942, R. 1 (of *ᵃⁱHindān*). *ʰirrišu*, JADD 742, R. 17. Cf. *PAP-me-e*, JADD 427, 8. 899, I, 35.

Aḫi(-it)-tab-ši "A brother is brought into being", JADD 409, 4. K. 241, XI, 1, spec.

Aḫi-kīn-pī (cf. *NIN.IB-kīn-ptšu* BE XV, *Kīn-pī-Šamaš*)

PAP-DU-KA (possibly *Qūr-du-ka*) JADD 53, 7 (B. C. 672). 359, 6, in *ᵃⁱKib-šú-na-ardu*, JADD 244, R. 12. 500, R. 5.

Aḫi-kīnu "My brother is faithful" (cf. OBa. *A-ḫu-um-ki-nu-um* RPN)

1. *PAP-DU, ʰmuttr pūti*, JADD 232, R. 6 (B. C. 685).

2. *PAP-ki-nu*, JADD 813.

Aḫi-lamaššī "My brother is (my) protecting deity"

1. *PAP-la-a-maš-ši, ʰardu ša Kurbani*, JADD 1141, 51 (B. C. 709).

2. *PAP-la-maš-e, ʰrab kiṣir rab ŠAG*, JADD 857, II, 7.

3. *PAP-la-maš-ši*, JADD 160, 2, 6, 11. 374, R. 12 (B. C. 686). 433, R. 7. 465, 7. 471, 20. 624, R. 6 (B. C. 687). 742, 10. K. 241, XI, 9, spec. PSBA XXX (1908), p. 111, 3; p. 112, 2 (B. C. 681). *ʰgugallu*, JADD 472, R. 17 (B. C. 668). *ʰrab* ...., JADD 387, R. 5 (B. C. 651?). *ʰrab bārē*, JADD 429, R. 26. *ʰrakbu*, JADD 520, 4. *ʰšalšu ša šarri*, JADD 60, R. 2. 420, R. 1. 421, R. 8 (B. C. 670). 470, R. 16 (B. C. 663). *ʰzammaru*, JADD 761, 1.

s. of *Dilil-Ištar*, JADD 160, 2, 6 (Ep. G).

Aḫi-lāmur "May I see (my) brother!" (OBa. *A-ḫi-lu-mur* RPN, NBa. *ŠEŠ-lu-mur* TNB)

1. *PAP-la-mur*, JADD 448, R. 19. 545, 5. 661, R. 5. 809, 21. 924, I, 1. VS I, 84, 21. 85, 21 (Ep. E). *ʰmukīl alpē ša ēkalli*, JADD 358, 2. *ʰrab ālani*, JADD 322, 10. *ʰrakbu*, JADD 470, R. 33 (B. C. 663). *ʰSE.GAR*, 811, 7. *ʰŠAG*, 200, 3 (B. C. 667). *ʰšangu* 255, R. 6.

f. of *Išdi-Ištar, Paršidu* and *Šulmu-šarri*, JADD 714, 11. 809, 32.
2. *PAP-ŠI.LAL*
s. of *Aššur-aba-uṣur*, JADD 269, R. 10 (B. C. 681).

***Aḫi-la-rim** (WSem., cf. *ŠEŠ-la-ri-im* BE X, p. XI, n.), K. 241, XII, 9, spec. ^{h}*NI.GAB ša Bīt-NIN.IB*, JADD 50, 9 (Ep. H).

Aḫi-li "My brother is strong" (cf. *A-bi-li-e*)
1. *PAP-li*, JADD 124, R. 4, 126, R. 1 (B. C. 674).
2. *PAP-li-e*, JADD 807, R. 20. Sm. 117 = HABL 1044, R. 16.
3. *PAP-li-i*, JADD 916, R. 2. ^{h}*amēl urqi*, JADD 742, 31. ^{h}*irrišu*, JADD 742, 36. ^{h}*išparu*, JADD 741, 24. ^{h}*sukkallu*, JADD 24, R. E. 1. Epon. (time Abp. and Indabigaš), HABL 1151 (83-1-18, 263), cf. *Aḫi-iliḫa*.
s. of *Bēl-Ḫarrān-dūri*, JADD 193, 2.
s. of *Šamaš-nāṣir*, JADD 880, 10.

Aḫi(ŠEŠ)-li-ḫa (cf. *Aḫ-li-ḫa* BE XV, TNB, *Aḫ-li* BE XV, *Aḫi-li-i, Aḫi-iliḫa*), ^{h}*ša pa-ni ēkalli*, HABL 270, 5. K. 8750.

Aḫi(ŠEŠ)-lišir "May the brother succeed!" (perh. abbrev.)
1. *PAP-SI.DI|GIŠ*, JADD 17, 9 (B. C. 687). ^{h}*bēl ^{iz}narkabti*, JADD 860, I, 27.
2. *ŠEŠ-SI.DI|GIŠ*, in NBa. texts, see TNB.

Aḫi-li-$^{\prime}$-ti/te "The brother is my strength" (cf. NBa. *ŠEŠ-li-ti-$^{\prime}$|ia, Ḫi-li-ti-$^{\prime}$* BE IX). *ardu*, JADD 181, 3 (B. C. 670). 199, 2. 741, 38. K. 241, XI, 2, spec.

***Aḫi-ma-nu** (cf. Bi. אַחִימָן, אַחִימַן, OBa. *A-ḫa-ma-nu* KB IV, p. 12, L. E. 4. Sayce, PSBA XIX, p. 281)
JADD 329, R. 10 (Ep. K).

Aḫi-me-e, see *Aḫi-im-me-e*.

***A-ḫi-me-ti,** var. *A-ḫi-mi-ti* (cf. Bi. אֲחִימוֹת). Brother of Azuri, by Sargon set up as king of Ashdod, Sarg.: Ann. 218; Khors. 94; A, D 3. — KB II, p. 64.

***Aḫi-milku** "My brother is Milk" (cf. Bi. אֲחִימֶלֶךְ, Pu. חמלך, Na. אחמלכו)
1. *A-ḫi-mil-ki, mār Ḫakinlā*, Abp.: A, II, 123. III, 2; Ann. II, 92.
2. *PAP-mil-ki*, JADD 175, 5 (B. C. 676). *mār Ḫakinlā*, Abp. Ann. II, 84. *šar ^{māt}Aškudi*, Abp. Rm. 3, II, 41. — KB II, pp. 172, 240.
3. *PAP-mil-ku, šar ^{āl}Aškudi*, Esarh. B, V, 18 (I R 48, no. 1). — KB II, p. 148.

***Aḫi-na-ad-bi** (WSem., cf. Bi. אֲחִינָדָב, Ph. אחנדב) JADD 242, R. 9 (Ep. δ).

Aḫi-nā$^{\prime}$id "My brother is lofty" (or *Aḫi?*)
PAP-I, JADD 601, R. 7.

A-ḫi-^{d}Na-na (?)
f. of *Sāpu*, JADD 652, R. 6.

Aḫi-Nergal, JADD 661, 10 (?).

Aḫi-nūri "My brother is (my) light"
1. *PAP-LAḪ*, HABL 608, 5. JADD 118, R. 3 (B. C. 673). K 241, IX, 42, spec. ^{h}*A.BA*, JADD 238, R. 7 (B. C. 688). ^{h}*rab kiṣir*, JADD 127, R. 3 (B. C. 681).
s. of *Si-$^{\prime}$-ia-ba-ba*, JADB 5, I, 12.
s. of *Sūli*, JADD 318, 3 (Ep. A).
2. *PAP-nu-ri*, JADD 347, 3.
3. *ŠEŠ-LAḪ*, HABL 1020, 2, R. 18.
4. *ŠEŠ-nu-ri*, JADD 246, 5.
5. *ŠEŠ-nu-ú-ri|ru*, in NBa. texts, see TNB.

Aḫi-qa-bi "My brother commands"
JADD 425, 3, 8, 12. Cf. *A-ḫu-qa ...*, JADD 741, 26.

Aḫi-qāmu, see *Aḫi(ḫa)-qāmu*.

Aḫi-qu-mu ...., JADD 513, R. 4.

Aḫi-rāmu "My brother is high" (Bi. אֲחִירָם)
1. *A-ḫi-ra-mu*, ^{h}*mukīl apāti*, JADD 27, R. 2 (B. C. 667).
s. of *Ia-ḫi-ri, ša ^{māt}Ṣal-la-ḫa*, Anp. Ann. II, 22.
2. *PAP-i-ra-me*, ^{h}*A.BA*, JADD 234, R. 7 (B. C. 710).
3. *PAP-ra-mu*, JADD 290, 5. ^{h}*rab kiṣir*, JADD 675, R. 20.

***Aḫi-sam-si** (WSem.) "My brother is the sun-god" (or *Aḫūsi?* or *Aḫi-ú-qur*, q. v.) JADD 195, 2, sold (B. C. 730?).

***Aḫi-sūru** (Ar.) "My brother is a wall"
PAP(?)-su-ru, JADD 661, 20.

^{r}Aḫi-šamē (? *PAP-AN-e*). 81-2-4, 255, VIII, 8, spec.

Aḫi-ṭābu "The brother is good" (cf. OBa. *A-ḫu-(uni)-ṭa-bu-um* RPN, *A-ḫu-DUG* BA VI, 3, p. 65, Bi. אֲחִיטוֹב Ar. אח(י)טב APO)
1. *PAP-DUG.GA*, JADD 382, 7. 391, R. 16 (B. C. 717). (83-1-18, 74) HABL 1117, R. 11.
2. *ŠEŠ-ṭa-a-bu*, ^{h}*tamkaru* of Burraburiash, TA 8, 14, 16.

Aḫi(*ŠEŠ*)**-um-me-e** "Brother of the mother" (cf. OBa. *A-ḫi-um-mi-šu* RPN, Syr. ܐܲܚܺܝ̈ܲܐ), HABL 278, 2. *ḫbēl piḫāti*, HABL 462, R. 26.

Aḫi-ú-qur (cf. *Ú*|*Uq-qur-aḫi*^{ki} JADD 624, 10 (B.C. 687) s. of *Ak-kul-la-nu*, ^{ḫ}*rab ḫarbi ša rab zammari*, JADD 160, 4 (Ep. G). Cf. 661, 10.

***Aḫ-li-ba-bu** (Mit.)
f. of *Nu-ba-na-ni*, ^{ḫ}*ḫazannu*, CT II, 21, 27, L. E. 3.

***Aḫ-li-ib-šar** (Mit.), servant of the god Adad or Tešub, VA 518, WINCKLER, Gesch. Israels, I, p. 135, n. 2, cf. PSBA XIX, pp. 80, 286.

***Aḫli-Tešup** (Mit., cf. the hypocor. *Aḫ-li-ḫa* BE XV)
1. *Aḫ-li-te-eš-šup*, VS I, 111, R.
2. *Aḫ-li-te-šup*, s. of *Ta-i-še-en-ni*, CT II, 21, 21, 32.

Aḫ-lurši "May I get a brother!" (cf. OBa. *A-ḫa-am-ar-ši* etc.)
1. *PAP-lu-ur-ši*, JADD 848, 1.
2. *PAP-TUK-ši*, HABL 167, R. 7.
3. *ŠEŠ-lu-ur* ..., HABL 841, 2. 842, 2.
4. *ŠEŠ-TUK-ši*, K. 241, XI, 36, spec.

***Aḫ-ri-bi-ta** (perh. Eg., cf. RANKE, Material. p. 20), TA 107, 11.

***Aḫ-si-ri** (= *Aḫšeri* q.v.), 83-1-18, 564, 4 (KGAS 24).

***Aḫ-še-e-ri**/**ra** (var. *Aḫ-si-ri*, q. v. Iran. (?), cf. JIN pp. 12, 511). King of Man, f. of *Uallī*, Abp.: Ann. II, 126, 133. III, 4, 6. A, III, 44, 55, 61. B, III R 30, III, 16, 23, 45, 91. — KB II, pp. 176, 178, 240, 242.

***Aḫšiiaršu** (Pe. *Khšayarša*, Bi. אַחַשְׁוֵרוֹשׁ, Ar. חשיארש, Eg.-Ar. חשירש APO) Xerxes
1. *Aḫ-ši-ia-ar-šu, šar mātāti*, Evetts 5, 20. *šar* ^{ḫ}*Parsu u* ^{māt}*Ma-da-a-a šar Bābili u matāti*, Evetts 3, 22.
2. *Aḫ-ši-i-mar-šu, šar mātati*, CT IV, 34, 11 d.
3. *Aḫ-ši-iš-mar-ri-ši, šar Bābili u mātati* BE VIII, pt. 1: 119, 12, 22.
4. *Aḫ-šu-mar-ši-*', 83-1-18, 395.
5. *Ak-ka-ši-ar-ši, šar Parsu u Ma-da-a-a šar Bābili u matati*, Evetts 4, 20.
6. *Ak-ši-ak-ar-šú, šar Bābili šar mātāti*, Evetts 2, 12.
7. *Ak-ši-ar-ri-šu*, VS VI, 180, 11.
8. *Ak-ši-ar-šú. šar Parsu Mad-da-a-a šar Bābili u mātāti*, VS IV: 194, 16.
9. *Ak-ši-ia-ar-*'*-šu*, VS IV: 192, 4.
10. *Ak-ši-ia-ar-ši*, VS III: 182, 13. *šar Bābili u mātāti*, VS V: 117, 25. VI: 179, 11. 182, 30. *šar mātāti*, VS III: 185, 16.
11. *Ak-ši-ia-ar-šu, šar* ^{māt}*Parsu* ^{māt}*Ma-da-a-a šar Bābili u mātāti*, VS IV: 193, 5. V: 118, 24.
12. *Ak-ši-ma-ar-šu, šar Bābili u mātāti*, VS IV: 191, 15.
13. *Ak-šú-ár-šu, šar mātāti*, VS III: 183, 15. 184, 15 (16th year).
14. *Ḫa-ši-i-ar-šu, šar mātāti*, VS III: 181, 15.
15. *Ḫa-ši-ri-ar-ši, šar Parsu u Ma-da-a šar Bābili u mātāti*, VS VI: 181, 15.
16. *Ḫi-ši-*'*-ar*[*-ši*]*-*', BE VIII pt. 1: 120, 23.
17. *Ḫi-ši-ia-ar-šu*, VS VI: 301, 7.

Aḫūa (hypocor., OBa. *A-ḫu-a* RT, cf. *Aḫūia*), JADD 276, 3, sold (B. C. 682). 899, I, 31. ^{ḫ}*mutīr pūti*, JADD 168, R. 4 (?).
s. of *Gabri-ilu*, JADB 5, I, 1.
f. of *A-ši-ri-e*, JADD 446, R. 12.

Aḫūa-āmur "I saw my brother", or perh. "See my brother!"
1. *PAP-a-ŠI*, JADD 67, R. 6 (B. C. 748?).
2. *PAP-u*(*-a*)*-a-mur*, JADD 750, 3. 633, R. 2. 433, R. 11. ^{ḫ}*rakbu*, JADD 200, R. 11 (B. C. 667).
3. *PAP-u-a-ŠI*, JADD 852, I, 4.

Aḫūa-bāni "My brother is creator" (cf. *Aḫi-bāni*, Ba. *A-ḫu-ú-a-ba-ni* BE XV, *ŠEŠ-ú-a-ba-ni* BE XVII, pt. 1)
PAP-a-KAK, JADD 277, R. 3 (B. C. 681).

Aḫūa-eriba "My brother has rewarded"
PAP-u|*ú-a-SU*, JADD 172, R. 11 (B. C. 670). 209, 1, 5. 337, R. 10. 392, R. 5 (B. C. 710). 405, 6. 746, R. 6.
s. of *A-a-aḫē*, JADD 308, 2 (Ep. Q).
f. of *Šarru-lu-dāri*, JADD 325, 1.

Aḫūḫa (hypocor., cf. NBa. *A-ḫu-*'*-ia* TNB)
PAP-u-a-a, JADD 168, 6. 382, R. 2 (B. C. 716).

A-ḫu-lam-ma, ^{ḫ}*NI. GAB*, JADD 711, R. 7 (Ep. E).

A-ḫu-lu (cf. ? Bi. אֲחִילַי, OBa. *A-ḫu-la-a-a* RPN), Capp. E, 2, 16.

Aḫūni, Aḫūnī (hypocor., cf. *Aḫūnu*, Ar. אחוני, *ŠEŠ-ni* BE XVII, pt. 1)
1. *A-ḫu-ni*, HABL 453, 9. K. 241, X, 33, spec. *mār Adini*, Anp.: Ann. III, 55, 61, 63. Shalm. III:

Mon. I, 30, 32, 34, 38, 43, 53. II, 14, 15, 17, 31, 66, 72, 74; Ob. 33, 35, 46, 48; Bal. III, 3, 5, D: of $^{\bar{a}t}$*Da-bi-gi*.—KB I, pp. 104, 132, 156, 158, 160, 162, 168, 170; KAHI I, 77, R. 10. *ša* $^{\bar{a}t}$*Kar-*^{d}*Bēlit*, JADD 8, 1, 4 (B. C. 673).

2. *A-ḫu-ni-i*, VS I, 95, 27 (Ep. A). *kiṣir šarri*, JADD 276, R. 8 (B. C 682).

3. *PAP-u[ú-ni*, JADD 801, R. 13 (B. C. 671).
s. of *Nargī*, b. of *Nabū-aḫ-uṣur*, JADD 318, 1 (Ep. A).

4. *PAP-u-ni-i*, JADD 138, 9.

A-ḫu-ni-e-a (hypocor., cf. *A-ḫu-ni-ia* BE XV, *Aḫūnu*)
s. of *Daian-Marduk*, Merod. I: Susa 16, I, 13. II, 15, 31. IV, 10.

Aḫūnu "Little brother" (?) (cf. *A-ḫu-un-nu-um* DEP VI, p. 53)

1. *A-ḫu-nu*, JADB 12, III, 7. JADD 44, R. 5 (B. C. 670).

2. *PAP-u-nu*, JADD 899, II, 18, in $^{\bar{a}t}$*Qarti-Ḫaldi*. ^{ḫ}*amēl urqi*, JADB I, I, 16. 20, 7.
s. of *Sa-pi-ki*, ^{ḫ}*A.BA* $^{\bar{a}t}$*Kutāja*, JADD 891, R. 8.

Aḫūsu (< *aḫut-su*, or diminutive?)
PAP(-ú)-su, JADD 32, 3 (B. C. 693). 105, 6 (Ep. Z). 114, R. E. 2. Cf. *Aḫu(PAP)-ú-si*, JADD 160, 4. 195, 2, which may be read *Aḫi-sam-si*, q. v.

Aḫu-ši-na "Their (the sisters) brother" (cf. *A-ḫu-ši-na* BE XV, XVII, RPN, *A-ḫu-šu-nu* TNB, *ŠEŠ-šu-nu* = אחושן, OTSS pp. 290, 299) K. 241, XI, 39, spec. 80-7-19, 365.

***ʿA-ḫu-ut-mil-ki** (Ph. אחתמלך), JADD 894, 3.

Aḫu-u-ram(?)-nu, K. 241, VIII, 43, spec.

***A-ḫu-wa-šá**
s. of *Gimil-ištar*, Capp. E, 2, 1.

***A-ia-ab** (Can., cf. Bi. יאיוב?), TA 256, 6, 13.

Aia-bēl-šumāti "(A)ya is lord of the sons"
^{d}*GAL-EN-MU*^{ḫ} s. of *Raḫaṣ*, ^{ḫ}*riqqu ša* ^{d}*Aia*, Sarg. St. IV, 16. — KB IV, p. 162.

Aia-bēl-uṣur "O (A)ya, protect the lord!"
^{d}*GAL-EN-PAP*, JADD 404, R. 7 (B. C. 674).

A-ia-dūr ...., JADD 880, II, 10.

Aia(^{d}*GAL*)**-mu-sa-lim** (cf. the following name), ^{ḫ}*rab SAG*, JADD 675, 8.

Aia-mušallim "(A)ya preserves"
^{d}*GAL-mu-DI-im*[*šal-lim*, JADD 402, 6. 661, 3.

Aia(^{d}*GAL*)**-mu-ták-kil** "(A)ya strengthens"

s. of *Nabū-iddina*, Sarg. St. V, 19. — KB IV, p. 164.

***A-ja-[r]i**, Taʿannek 3, 11.

Aia-šum-iddina "(A)ya has given a name"
^{d}*GAL-MU-Se-na*, JADD 467, R. 5.

Aia-tāriṣ (?) "(A)ya directs"
^{d}*GAL-LAL-iṣ*, JADD 264, R. 6 (B. C. 688). ^{ḫ}*naggaru* (B. C. 698), JADD 473, R. 11. 474, R. 11.

***A**(?*Za*)**-ip-par-ma**, *mār Surri*, of Patin (B. C. 832), Shalm. III: Ob. 153. — KB I, p. 146.

***A-i-su-ú-ri** (Ar.) "Ai is my wall" (cf. *Da-di-su-ri*), JADD 99, R. 1 (B. C. 670).

A-i-ṭu(?)-ga-ma, see *Etaqama*.

***A-kab-še** (Mit., = *A-gab-še* BE XV, cf. *Agab-šenni*)
s. of *Nu-šá-a-bu* VS I 109, 4.

A-ka-ku-a (hypocor., cf. OBa. *A-ka-ki-im* RPN), JADD 42, R. 2 (B. C. 670).

***A-ka-ru** (cf. Bi. עָבָר), JADB 13, 9 (his *āl še* in $^{\bar{a}l}$*Pi-du-*'*-a*).

***Ak-bar, Ak-ba-ru** (or *Agbar*, cf. *Agburu* and ZA XI, p. 222), JADD 128, L. E. 3 (B. C. 655). *ardu*, JADD 180, 3. 251, 1. *šar Il-pi-a-ti*, Esarh. B, IV, 19 (III R 15).

Ak-du-UD.UD.GA* .... (for the first element cf. *Ak-du-lūmur* TNB, Ar. אכדבן?), JADD 426, 6, slave sold.

***Akia** (Hit. hypocor., cf. *Aki-Tešup*), king of Araḫtu, Boghazköi, MDOG 35, p. 34. *A-ki-ia*, ^{ḫ}*mār-šipri*, TA 30, 3.

A-kib-LUGAL* (Mit., cf. *A-kib-še-ni* VAT 5762; possibly *Akib-ipri(iwri)*, see Gustavs, OLZ 1911, col. 343), VS I, 109.

***A-ki-pa-pu**, VS I, 110, 18.

A-ki-su (?), JADD 469, 5.

***A-kikít-Tešup** (^{d}*Iškur*) (Mit.), TA 59, 15, 18. B. of Takuwa, Boghazköi, MDOG 35, p. 34.

A(?)**-ki-ti-e**, JADD 63, R. 8 (Ep. V).

***A-ki-iz-zi** (cf. *Ag-gi-iz-zi* BE XV, Ἀκκισις Klio, XI, p. 472), governor of the city of *Qaṭna*, in the time of Amenophis III, TA 52, 2. 53, 2. 54, 2. 55, 2. *šar Qaṭna*^{ki}, TA 57, 2.

Ak-ka-da-a-a "Akkadian", K. 13137. (^{māt})*URI-a-a* (may be read *Urarṭāja*), JADD 391, 6, R. 14 (B. C. 717). 392, 5 (B. C. 710). 394, 1. 518, R. 5. *URI*^{ki}*-a-a*, K. 241, IX, 17, spec.

Ak-ki (cf. NBa. *Ak-ki-ia* TNB, * Btt-*^{m}*Ak-ki-e* BE IX),

ḫnāq mē who rescued Sargon I from the Euphrates, III R 4, no. 7, 7–10. — KB III, pt. 1, p. 100.

***Ak-ku-ú-ja** (Mit., hypocor.), VS I, 106, 5.

Akkullānu, see *Kakkulānu.*

***Ak-nu-par(?)-nu,** HABL 285, R. 9.

***Ak-pa-ru,** Boghazköi, OLZ XIII, col. 292.

***Ak-ša** (cf. OBa. *Ak-ša(-a)-ia* RPN), JADD 388, 5.

***Ak-ši-ma-ak-šu** (Iran.), VS VI, 177, 8. 178, 8: *šar Bābili u mātāti.*

***Ak-ti-m[i]** ....., Ta'annek 7, 9.

A-ku-bāni (*KAR*) "Aku is creator" s. of *Qišti-Adad,* K. 8748.

^{d}A-ku-ba-ti-la (Sum., V R 44, 53c = ^{d}*Sin-taqīša-liḫuṭ,* cf. *Egibi*), DT. 84.

***A-kur-ul-an-na** (Sum.), the 9th king of the 2^{d} Babyl. dynasty, King-list B, R. 19; renders *Mār-^{d}Enlil-samsum-šamē,* V R 44. *E-KUR-UL,* King-list A, I, 11.

'A-la', HABL 275, R. 1 (cf. DELITZSCH, BA I, p. 246).

A-lá-di-im, Capp. G, 16, 2, 3. 21, 6. 24, 3, 7, 10.

***Alakšandu** (Hit.), contemp. of Ḫattušil, succeeded Tarḫundaraba, MDOG 35, p. 41.

***A-la-ra-na-du** (Hit.), Boghazköi, MDOG 35, p. 44.

***A-lik-sa-an-dar** (Gr.), Alexander, CT IV, 29d. 39b. *šarru,* RH 14, R. 41. 17, R. 11 (B. C. 150–148). s. of *A-lik[-sa]-an-dar,* ZA III, p. 150. — KB IV, p. 312.

A-li-li "The strong one" Capp. Ch. 4, 11.

Al(-la)-šarru "Alla is king", JADB 9, IV, 10. f. of *Si'-sa-ka-a,* JADB 5, I, 5; II, 5.

Al-na-aš-ḫu-mil-[ki] "Al-Našḫu is my counsel" s. of *Ilu-ittiḫa,* in ^{āl}*Še Gurrabā,* JADB 2, I, 10. Cf. JADD 6, R. E. 1, III p. 43.

Al-si-'-mil-ki "Al-Si' is my counsel" s. of *Ilu-nūri,* JADB 1, I, 26.

***Al-tāk-sat-su,** see *Artaḫšassu.*

Al-tuk-la-nišē, JOHNS, ADB p. 15: "Al, cause the people to trust!" K. 241, X, 42, spec.

***A-lu-ud-ḫu-ḫa-ri-ša**(?), ^{ḫ}*rab e-zi,* Capp. Ch. 2, 17.

A-ma-'-gu-nu, HABL 214, 2, prob. *Ša-ma'-gu-nu,* q. v.

***A-ma-ḫar,** ^{āl}*Ḫar-me-iš-an-da-a-a,* Shams. V: Ann. III, 45 (I R 30. KB I, p. 182).

***A-ma-ja-še,** TA 202, 3.

***A-ma-ma-aš,** ^{māt}*Ki-in-gi-iš-ti-li-en-za-aḫ-a-a,* Shams. V: Ann. III, 53 (I R 30. KB I, p. 182).

***A-ma-an....di,** TA 105, 34.

***A-ma-an-ap-pa/bi** (Eg. 'Imn-[m-]ỉp(t), RANKE, Material. p. 7), TA 73. 74, 51. 77. 79, 9. 82. 86. 87. 93. 109, 62. 117, 23.

***A-ma-an-ḫa-šir** (Can.), Ta'annek 5, 2. 6, 2.

***A-ma-an-ḫa-at-bi** (Eg. 'Imn-ḥtp(w) "Amon is pleased", RANKE, Material., p. 8), *amēl ^{āl}Tušulti^{ki},* TA 185, 11, 20, 26, 35, 40, 47, 49, 51, 54, 55, 64, 68, 73. 186, 12, 17, 19, 25, 26, 31, 33, 39, 41, 51, 57, 58 (*A-ma-an-at-ḫa-bi*).

***A-ma-an-ma-šá** (Eg., see RANKE, Material., p. 8), TA 113, 26, 43. 114, 51.

^{d}AMAR-ibni (the reading of the first element is uncertain), see ^{d}*ŠUR-.*

A-mar-ilu "Fulness of god" (or WSem., cf. *Ilu-amara*) (cf. *Am-ma-ar-ilu* RPN, *Am-mar-ša-ilu* BE XIV, XV), HABL 179, 2. 329, 2.

***[A-ma]-a-su** (Eg.), *šar Miṣir,* Neb. 239, 15. — KB III, pt. 2, p. 140.

^{f}Amat-be-el "Maid of the lord", JADD 894, 6.

A-mat-Bēl-ú-kîn ^{ḫ}*qallu,* HABL 1169, 8.

Amāt-Bēl-uṣur "Fulfil the word of the lord!" *A-mat-EN-PAP,* HABL 212, 14.

^{f}A-mat-^{d}Su-'-la "Handmaid of Su'la" (cf. the Arb. demon سِعْلَى, سِعْلاء or سِعْلَة, HOMMEL, PSBA XIX (1897), p. 88 f.), JADD 324, 3, R. 3 (III R 48), w. of *Bēl-dūri* (B. C. 692).

^{f}Amat-^{d}Šadā (?*KUR-a*), JADD 78, 5, slave.

***Am-ba-ab[-ba]** (cf. *Im-ba-ap-pi, Um-man-ab-ba*), Bu. 91-5-9, 126.

***Am-ba-na** ...., JADD 718, 3.

***Ambaris,** son and successor of Khulli of Tabal.
1. *Am-ba-ri-di,* ^{māt}*Ta[ba-la-a-a šar ^{māt}Bīt]-Burutiš* Sarg.: Ann. 168.
2. *Am-ba-ri-is,* Sarg.: Ann. 175. ^{māt}*Ta-bal-a-a,* Sarg. Khors. 29 (KB II, p. 56).
3. *Am-ba-ri-is-si,* Sarg.: Cyl. 23 (I R 36). — KB II, p. 42.
4. *Am-ri-is,* Sarg.: B, Sm. 2022, II, 6; Khors. 31.

Am-bi-ja (hypocor., cf. NBa. *Am-ba-a* TNB), Rm. 157, 13 (KB IV, p. 124, III; B. C. 680).

***A-me-dir-ra** (Elam.)
f. of *Ummanigaš*, HABL 280, R. 16. Cf. JOHNSTON, Epist. Lit., p. 142 f.

***A-me-ka,** *mât Za-mu-a-a*, Anp. Ann. II, 50, 61, 68, 71 (I R 21. KB I, p. 78 ff.).

Amēl-Adad, var. of *Ilu-Adad*, q. v.

Amēl-Aššur "Man of Ashur"; in NBa. texts, see TNB.

Amēl-Bēl "Man of Bel", HABL 899, 1. 930, 1.

Amēl-^{d}E-a, V R 44, 48 cd = *UR-L.*

Amēl-^{d}En-lil "Man of Ellil", *mâr Ḫanbi*, Mna.: III R 41, I, 10, 28. — KB IV, p. 74.

Amēl-Ē-ul-maš "Man of the sanctuary of Eulmash"
s. of *Ú(Šam)-eš-ḫa-la*, Mna.: III R 43, I, 19. II, 19. — KB IV, pp. 68, 70.

Amēl-^{âl}Gub-bu "Man from the city of Gubbu", TA 205, 3.

Amēl-^{d}Gu-la "Man of Gula", V R 44, 9, 10, 34, 49 d, renders
1. *Amēl-^{d}Da-mu*, V R 44, 49 c.
2. *ḪU-.ME..ME*, V R 44, 10 c.
f. of *^{d}En-lil-ba-an-kudurru*, K. 9717, 14 (NE p. 90).
3. *Me-li-ḫa-li*, V R 44, 34 c.
4. *UR-^{d}NIN.DIN.BÁD.GA*, V R 44, 9 c.

Amēl-^{âl}I-ši-in "Man from the city of Ishin"
s. of *Ḫu-un-na*, Neb. I: Nippur V, 21.

Amēl-iššak**kē-ša-Uštim** (*MULU-PA.TE.SI^{ki}-ša-uš-tim*) "Man of the rulers of Ushtim", see HINKE, Boundary stone, p. 201; Meliš.: Lo. 101, I, 9. — KB IV, p. 56.

Amēl-Ištar (^{d}*XV*) (cf. OBa. *A-wi-il-Ištar* RPN), ^{ḫ}*ḫa-za-nu ša* ^{âl}*Kalḫi*, Sarg.: SAV 431 (B. C. 709).

Amēl-Marduk (= Bi. אֱוִיל מְרֹדָךְ, LXX Εὐιλμαρωδέκ, Berossos Ἀμιλμαρούδοκος)
1. *MULU-^{d}AMAR.UD*, V R 44, 1 d = *MULU-^{d}SILIG.MULU.ḪI*; V R 44, 27 b = *Meli-Šipak.* King of Babylonia, B.C. 562—560, son and successor of Nebuchadrezzar, *šar Bâbili*, Evetts 1—12, 14—24 (2^{d} year). BE VIII pt. 1: 13. 33. 34. 38.
s. of *Nabû-kudur-uṣur*, Nabd.: St. V, 25.
2. *MULU-^{d}ŠU, šar Bâbili*, Evetts 13. BE VIII, pt. 1: 32, 7.

No. 1.

Amēl-Nabû (cf. OBa. *A-wi-il*|*MULU-^{d}Na-bi-um* RPN)
1. *MULU-^{d}AK*, HABL 925, 1. Meliš.: Lo. 103, II, 18 (KB III, pt. 1, p. 156. In NBa. texts, see TNB.
2. *MULU-^{d}PA*, ^{ḫ}*A.BA*, K. 3790, 16 (B. C. 680).

Amēl-Nannari (OBa; *MULU-^{d}ŠEŠ.KI*), K. 9717, 11, Sm. 669, R. 6, author of the Etana story (NE pp. 90, 92).

Amēl-^{âl}Na-zi-ba, TA 206, 1.

Amēl-Papsukkal (*MULU-^{d}PAP.LUḪ*), V R 44, 11 d = *ÁŠ.KAN.DU.UL.*

Amēl-^{âl}Qa-nu-ú, TA 204, 1.

Amēl-Sin (OBa., cf. *A-wi-il*|*MULU-^{d}EN.ZU* RPN Ἀμεμψινος), V R 44, 12 b = ... *ME.LA.*

Amēl-su-in (= *Amēl-Sîn*?), Capp. Ch. 10, R. 5.

Amēl-Šamaš (OBa., *A-wi-il*|*MULU-^{d}UD* RPN)
1. *MULU-^{d}Ša-maš*, HABL 449, 7.
2. *MULU-^{d}UD*, V R 44, 13 b = ... *^{d}UD*; V R 44, 37 b = **Me-li-saḫ.* In NBa. texts, see TNB.

Amēl-^{d}Ši-i-ma-li-ia, V R 44, 26 b = **Me-li-^{d}Ši-bar-ru.*

Amēl-^{d}Šú-qa-mu-na, V R 44, 35 b = **Me-li-šú-mu.*

Amēl-^{d}TUR.NUN.NA, f. of *Ibni-Marduk*, K. 9717, 12 (NE p. 90).

Amēl-urqi "Gardener"
^{ḫ}*NU.GIŠ.ŠAR*, JADD 860, R. 3.

A-me-qi (cf. *A-me-ka*, Bi. עֲמוֹק), JADD 294, R. 9 (B. C. 700).

A-me-ri (Arb.? cf. αμερος Wadd. 2403,? ^{f}*A-me-ir-tum* BE VI, pt. 2,
f. of *A-mi-li-^{2}-ti*, HABL 414, R. 10.

Am-ia-a-nu, see *A-u-ia-nu.*

***Am-ia-ta-^{2}** (SArb. עמיחע) HABL 564, 4, 9, R. 18. *Am-ia-te-^{2}-ú*, JADD 229, R. 5 (B. C. 680). Cf. *Am-me-^{2}-ta-^{2}.*

***A-mi-ba-an-da,** see *Ianibanda.*

***A-mi-li-^{2}-ti** (WSem.)
s. of *A-me-ri*, HABL 414, R. 10.

***A-mi-taš-ši,** b. of *Ašur-li^{2}* of Karalla, Sarg. Ann. 111, 113; cf. K. 1668, D, 11.

Am-ma-a-a, prob. "Man from ^{âl}*Ammā*" (cf. *Am(?)-ma-ia* JADD 661, 1), JADD 30, R. 4 (B.C. 681). 947, 2. ^{ḫ}*A.BA ár-ma-ia*, JADD 207, R. 5 (III R 46, 27 a. KB IV, p. 150).

***Amma-ba^{2}li** (Ar., cf. OBa. *Am-mi-ba-il* VS VII, 204, 25, 35), of *Bît-Zamani*

1. *Am-ma-ba'-li, mār Zamāni*, Anp.: Khurkh R. 36 (III R 6).
2. *Am-me-ba'-la, mār Zamāni*, Anp.: Ann. II, 12, 118, 119 (I R 20. 22. KB I, pp. 72. 92).
3. *Am-me-ba'-li, mār Zamāni*, Tuk. II: Ann. 23, 28. Anp.: Ann. II, 12, 118, var. (I R 20. 22. KB I, p. 72. 92).

f. of *Ba ...*, Tuk. II: Ann. 4.

4. *Am-mi-pa'-li*, Anp.: Khurkh R. 37, 47, *mār Zamāni* (III R 6).

***Am-ma-i**(?)...., *nastku* of Gambulu, Sarg.: Ann. 254.

***Amma-ladin** (WSem.; SACHAU, ZA XII, p. 44, compares عَمَّلَّط ، عُمَّلَّط)

1. *Am-ma-la-din*, ^{h}*na-si-ku ša* ^{h}*Ia-a-ši-an*, HABL 280, 13.
2. *Am-mu-la-di(-in), šar* ^{mât}*Qidri|Qadri*, sheikh of the Kedarenes, Abp.: Ann. VIII, 15; A, VIII, 21; III R 35, no. 6, II, 14, 20.

Am-ma-nu(cf. *Am-ma-a-a*; *Am-ma-na-tum* BE XV), ^{h}*šalšu mār šarri*, JADD 860, III, 26. In NBa. texts, see BE VIII, pt. 1, TNB.

***Am-maš-ki-ri**, JADD 233, R. 16 (III R 46, 25 c; B. C. 659?).

***Am-me-a-la-ba** (for the second element cf. Bi. עלבית ,אֲבִי־עַלְבוֹן(?) GLASER 1238, GHW^{15}, p. 3^{b}), ^{mât}*Hi-in-da-na-ia*, Tuk. II, Ann. 70.

***Amme-ba'la**, see *Amma-ba'li*.

Am-me-ni-ilu "Wherefore, o god?", JADD 385, R. 5, 10. 429, R. 28. K. 10426. 83-1-18, 695, III, 10, spec. Cf. TNB.

***Am-me-en-na** (cf. *Tu-bi-ia-en-na*)
^{h}*SAG*, Ninibkuduruṣur: Lo. 102, VI, 16. — KB IV, p. 90.

***Am-me-'-ta-'** (Arb., cf. *Am-ia-ta-'*)
f. of ^{d}*A-a-ka-ma-ru*, HABL 260, R. 3 (IV R. 47, no. 1).

***Am-mi-di-ta-na** "My uncle is a leader" (RANKE, PN p. 225 n. 7); 9th king of the first Babylonian dynasty. *šarru*, passim.
s. of *E-bi-šum*, f. of *Ammi-ṣaduqga*, King-list B, 9.

***Am-mi-ḫa-at-na** (cf. OBa. *Sumu-ḫa-ad(t, ṭ)-nu* RPN), ^{h}*šangū ša* ^{d}*Iš-ḫa-a-ra* $^{h\,âl}$*Kizzuwadna*, in Hit. inscription, OLZ IX (1906), col. 632.

***Am-mi-na-ad-bi** (cf. Bi. עַמִּינָדַב), *šar* ^{mât}*Bīt-Amma-na*, king of Ammon, Abp.: Rm. 3, II, 40. — KB II, p. 240.

***Ammi-pa'li**, see *Amma-ba'li*.

***Ammi-ṣaduga** "My uncle is righteous" (cf. SArb. עמצדק, Bi. צַדּוֹק), the 10th king of the first Babylonian dynasty

1. *Am-ma-ṣa-du-ga, šarru*, BA VI, no. 5, p. 84.
2. *Am-mi-sa-dūg-ga*, s. of *Ammi-ditana*, f. of *Samsu-ditana*, King-list B, 10.
3. *Am-mi-sá-dūg-ga* = *Kim-tum-kit-tum*, V R 44, I, 22
4. *Am-mi-ṣa-du-ga, šarru*, passim.

***Ammu-ladi(n)**, see *Amma-ladin*.

***Ammu-nira** (Can. *עמנר WAF II, p. 85. KA^{3}, p. 482), governor of Beyrout,

1. *Am-mu-ni-ra*, TA 136, 29. 141, 3. 142, 2. 143, 3.
2. *Ḫa-mu-ni-ri*, TA 137, 15, 66, 69, 88. 138, 52, 53, 132.

***Am-mu**(?)**-sa-lam** (WSem., *עמשלם), HABL 338, 12 (B. C. 649?).

***Am-ra-mu** (WSem., cf. Bi. עַמְרָם, KA p. 483), ^{h}*kāṣiru*(?) *ša ēkalli*, JADD 59, R. 2 (B. C. 681).

***Am-ra-pi-'** (WSem., cf. *Ḫammu-rapi*), ^{h}*rtd gammalē*, JADD 741, 22.

Am-ri-Ištar (*XV*) (cf. OBa. *Am-ri-ilīšu* RPN, NBa. *Am-ri-im-me* TNB), ^{h}*nappaḫu*, JADD 478, R. 1.

***Am-ri-is**, see *Ambaris*.

Am-si-i (hypocor., cf. Bi. עַמְסְיָה, עַמּוֹס) JADD 164, R. 10 (B. C. 679).

^{r}Am-ti-^{d}Gu-la, */Amti-*[^{d}]*GU. ZI. DA* "Handmaid of Gula", 83-1-18, 1866, R. IV, 8, 9, spec.

^{r}Am-ti|Amti-Nabū[1] "Handmaid of Nabu", 83-1-18, 1866, R. IV, 12 f.

A-mur-a-šir "I saw Ashir", Capp. G, 4, 15.

A-mur-a-šur "I saw Ashur", Capp. G, 23, 2.

A-mur-Ba'lu (?^{d}*IM*) "I saw Baal", TA 170, 38.

A-mur-ilu "I saw the god"
s. of *I-nu-ba-a*, Capp. G, 9, 6.

Āmur-ilūtu-Ašur "I saw the divinity of Ashur" (cf. OBa. *Amur-ilūzu* RPN)
A-mur-AN-tu-^{d}*AŠ-šur*, JADD 1002, R. 4.

A-mur-Ištar, Capp. Ch. 4, 6.

Amurrēa (^{d}*KUR. GAL-e-a*; hypocor., cf. *A-mur-ri-ia|e-a* P 100, 5. 114), ^{h}*āsū* Mna.: III R 43, II, 28. — KB IV, p. 70.

Amurru-ēṭir "Amurru spared" (^{d}*KUR. GAL-*

SUR=Ar. docket [אשר]אשר, OTSS, p. 301) *ᵏSAG ᵏqēpi ša ᵃᵗDūr-Enlil*, HABL 963, 4 (WSml. II, p. 61).

***Amurru**(*ᵈMAR. TU*)**-na-ṣa-pa**, JADD 741, 11.

***Amurru**(*ᵈKUR. GAL*)**-na-ta-nu** (WSem.) *ᵏmutir ṭēmi*, HABL 963, 6.

Amurru-zēr-ibni "Amurru has created posterity" *ᵈKUR. GAL-KUL-KAK*, HABL 520, 13. 792, R. 15. 794, R. 8. KK. 1174, 9 (WSml. II, p. 35). 2446 etc., R. 39.

A-mur-Šamaš "I saw Shamash", Capp. G, 16, 1, 13, 16, 22.

***A-mur-ṭi-še** see *A-ḫar-ti-še*.

A-mu-ṣu (cf. Bi. אֲמוּץ), JADD 842, 4.

A-mu-še (cf. NBa. *A-mu-še-e*, *amāšu* a plant), HABL 303, 6.

***A-a-na-a** (Ar., cf. Bi. עֲנָה, *A-na-'-ili* BE X), JADB 2, I, 9.

A-na-Ašur(*ᵈA. USAR*)**-qa-al-la**, Epon., *rab ēkallim*, Adnir. I: KAHI I, 3, R. 43.

A-na-bēl-tak-lak "In the lord I trust" Epon. B. C. 758, *šá ᵃᵗI-sa-na*, Canon E + 81-2-4, 187, R. 19. Abbreviated: *Bēltaklāk*, q. v.

A-na-du-du ...., K. 241, IX, 39, spec.

A-na-aḫ-ì-lí "I sigh, o god" (cf. *Atanaḫ-ilu*) Capp. G, 10, 4. 20, 15, 25.
f. of *Ba-ba-la-num*, Capp. E, 1, 5.

***A-na**(?**ba**)**-lu-qu-nu** (cf. *Ap-li-uk-nu*) *ᵏbēl piḫāti ša ᵃᵗMuṣaṣiri*, HABL 381, 9.

A-na-me-ni-DU, JADD 825, R. 4.

A-na-Nabû-ták-lak "In Nebo I trust" HABL 542, R. 4. 838, 9. 907, 1. KK. 7459. 8403.

ʳA-na-aṭ-ṭa-la-balāṭu(? *TI*) "I behold (or observe) life", JADD 317, 3, sold (B. C. 687). Better **Anat-dalati*, cf. KA p. 354.

***A-na-ti** (cf. Bi. עֲנָת, OBa. *A-na-tum* RPN, KA p. 354), TA 170, 43.

***An-da-a-ià** (or *Ildaḫaì*, cf. *An-di-a-a*), *amēl ᵃᵗḪa-zi*, TA 175, 3.

An-da-la-a, see *Ilu-dalā*.

An-da-ra-ni/**nu**, JADD 58, R. 7 (B. C. 694). 515, 2.

***An-da-ri-a** (cf. the foregoing name and the city *Andaria*), *ᵏbēl piḫāti ᵐᵃᵗLubdi* (in Media), Abp.: B, KK. 1732, IV, 6. 1779, C 21 (WSml. III, pp. 41, 58. KB II, p. 180, n. 16).

No. 1.

ᵏtur-ta-nu, Abp. B, III R 31, IV, 6. *An-da-ri-e*, same person, Abp. B, III R 31, IV, 14.

An-di-a-a (cf. *ᵐᵃᵗAn-di-a*, see also *An-da-a-iâ*), JADD 679, 9 (B. C. 682). [853, R. 2].
s. of *Bēl-apal-iddina*, JADD 237, 12 (B. C. 665).

An-di-su(?), *ᵏrab ālāni*, JADD 806, L. E. 1.

***An-ḫir-be**, prob. a Hit. king, Shalm. III: Bal. II, 3. *An-ḫi-ir-bi*, same person, Shalm III: Mon. II, 10 (III R 7. KB I, p. 160). Cf. DELITZSCH, B.A VI, no. 1, p. 141.

***An-ḫi-te**/**ti**, *ᵐᵃᵗŠup-ri-a-a*/*ia*, Anp.: Ann. II, 12 (I R 20. KB I, p. 72). Shalm. III: Bal. H: of *ᵃᵗU-bu*[*-me*]. =

***An-ḫi-it-ti**, *ᵐᵃᵗŠup-ri-a-a*, Shalm. III, Ob. 53 (B. C. 855). — KB I, p. 132.

***A-ni-a**, Capp. Ch. 5, 8.

***A-ni-na** (cf. *A-ni-na-a-ḫi* CBM 3480), Capp. G, 5, 13.

***A-ni-ri-'** (OPe. *Aina*[*ira*]*ḫyā*, El. *Ḫa-a-na-a-ra*), f. of *Nidintu-Bēl*, Dar. Beh. III R 39, 31.

***An-ni-iâ** (hypocor.),
s. of *Ad-du-me*, *amēl ᵃᵗṢidūni* (DE CLERCQ, no. 386), WAF III, p. 177 f.

***Antaratli** (cf. Ma-zi-pa-*at-lí*), of Alše, contemp. with Shubbiluliuma, MDOG 35, p. 33.

***An-ti-gu-nu-us-su** (Gr. Αντίγονος), SAV 558.

***An-ti-pa-at-ru-su** (Gr. Αντίπατρος), s. of *Aḫu*(*ŠEŠ*)-*'-ú-tú* .., SAV 560.

***Anti'ukusu** (Gr. Ἀντίοχος), Antiochus.
1. *An-ti-'-i-ku-su*, 81-6-25, 65, 2 (ZA III, p. 150. B. C. 218) = Antiochus III the Great, B. C. 224—187. Cf. SAV 559.
2. *An-ti-'-ku-su*, DT 189 (2ᵈ year). *šar mātāti*, K. 3753 (B. C. 247) = Antiochus II Theos (B. C. 260—246)
3. *An-ti-'-ku-us*
s. of *Šilukku*, V R 66, II, 1. *šar matāti*, V R 6, II, 21. *šarru rabū šarru dannu šar kiššati šar Bābili šar matati*, V R 66, I, 1 (KB III, pt. 2, p. 136. B. C. 270); cf. SAV 559. = Antiochus I Soter (B. C. 280—260).
4. *An-ti-'-uk-ku-su*, *šarru*, RH 1, R. 34 (B. C. 164) = Antiochus IV Epiphanes (B. C. 175—164).
5. *An-ti-'-uk-su*, *šarru*, RH 25, R. 29 (B. C. 130) = Antiochus VII Sidetes (B. C. 139—128)

6. *An-ti-ú-ku-su*,
šar mātāti, Rm. IV: 97, 27 (PSBA XXIII (1901) = A. I.

^{d}A-nu-ēreš (*PIN-eš*), HABL 212, 17.

Anum-nāṣir "Anu is protector"
s. of *Nār-Sîn*
1. ^{d}*A-num-PAP*, Sarg. St. II, 11 (VS I, 70. KB IV, p. 160).
2. ^{d}*A-num-ŠEŠ-ir*, Sarg. St. V, 15.

***A-nu-wa-an-za** (Hit.)
tupšarru, Boghazköi, MDOG 35, p. 28.

***A-pi**, TA 138, 8, 57; *A-bi*, 138, 107; perh. Eg., cf. RANKE, Material, p. 21.

***A-pi-ḫa-ri** (cf. '*Abi-ḫa-ri*, *Sî-ḫa-ri*, *Ḫa-ri-šarru*) VS I, 109, 7.

Apil-Sîn "Son of Sin"
A-pil-^{d}XXX s. of *Ṣabû*, f. of *Sîn-muballiṭ*, the fourth king of the first Babylonian dynasty, Chron. A, IV, 3. King-list B, 4. Cf. *A-pil-XXX*/^{d}*EN.ZU*, (*šarru*) RPN, etc.

Apil-šarri-bēl-aḫē, see *Mār-šarri-bēl-aḫē*.

Aplā (hypocor.)
1. *A-a*, HABL 949, 2. ^{ḫ}*bēl piḫāti*, HABL 266, 18. 998, 14, R. 6 (WSml. II, p. 23).
s. of *Bēl-šarru*(?), gs. of *Adnā*, HABL 912, R. 8.
s. of *Marduk-ēreš*, 94-6-11, 36 (ZA IX, p. 398. KB IV, p. 176. VIIth year of Sinšariškun).
f. of *Ardā*, ibid.
2. *Aḫ-la-a*, in NBa. texts, see TNB.
3. *TUR.UŠ-a*, HABL 324, 2. 326, 1. 764, 1. 80-7-19, 338. 82-5-22, 131. ^{ḫ}*bēl piḫāti* (*ša ^{al}Arraphḫa*), HABL 754, 11, 19. 1106, 11, R. 8. 1124, 6. ^{ḫ}*sasinnu*, Sarg. St. II, 33 (KB IV, p. 160). (*mar Barsip*), writer of astrological reports, TRep. 46. 79 A. 86 A. 120. 132 (III R 54, no. 9). 153 A. 190 A. 197. 211. 265. 277 M.O.
s. of *Nadînu*, K. 8433.

Aplāja, Aplija (hypocor.)
1. *A-a-a*, III R 37, 75 a, Elamite officer. JADD 436, R. 1. 1036, IV, 13. K. 241, IX, 33, spec. ^{ḫ}...., JADB 12, III, 1. *mašmašu*, JADD 944, II, 6. ^{ḫ}*ša-ki*, JADD 829, 4 (B. C. 671).
2. *A-a-ia*, JADD 147, R. E. 2 (B. C. 648).
3. *A-ia*, HABL 413, R. 5. JADD 55, 2 (B. C. 690). *A.BA*, JADD 93, 6. 533, R. 3 (B. C. 650?).
^{ḫ}*ḫazānu ša ^{āl}Ḫu-ba-ba*, JADD 171, R. 4.
^{ḫ}*tamkaru*, JADD 711, R. 11 (III R 46).
^{ḫ}*ZAB.ḪI-nu* (*ummānu*?) *ša ^{d}Ištar ša ^{āl}Arbaili*, HABL 533, 2.
s. of *Qi-il-ti-i*, f. of *Ša-pi-bēl*, HABL 877, R. 1 = JADD 889.
4. *A-iá*, ^{ḫ}*šalšu*, B. C. 694, JADD 201, 4.
5. *TUR.UŠ-a-a*, JADD 51, 3 (B. C. 683). 444, 11 (in ^{mât}*Si-in-ga-ra*). 473, 7, 21. 474, 9 (B. C. 698). K. 13188. ^{ḫ}*A.BA*, JADD 118, R. 3 (B. C. 673). ^{ḫ}*nāgir ēkalli*, JADD 1131, 3. Epon. B. C. 768, III R 1, IV, 1, var.
s. of *Mušallim-Ašur*, ^{ḫ}*qi-pu ^{āl}Kār-Šamaš*, JADD 363, R. 3 (B. C. 682).
s. of *Nabû-salim*, gs. of *Marduk-apal-iddin*, Abp.: B, VI, 57, 62 (III R 33. KB II, p. 256).
6. *TUR.UŠ-ia*, HABL 325, 2 (III R 43, II, 16). JADD 28, 2 (B. C. 686). K. 2674, 74. Epon. B. C. 768, Canon A, IV, 1, of Mazamua (Canon E).
f. of *Bu-luṭ*, JADD 891, R. 2.
f. of *TUK-ilu*, Mna.: III R 43, II, 16. — KB IV, p. 70.

Apli (hypocor.)
1. *A-i*, JADD 340, 11. 360, R. 6 (B. C. 680). 382, 5 (B. C. 716). 393, 2, 6.
2. *TUR.UŠ-i*, K. 241, X, 10, spec.

Apliia, see *Aplāja*.

***Aplu(b)-li-uq-nu** (cf. s. *Analuqunu*), HABL 144, 14, 16.

Aplūa (hypocor.)
TUR.UŠ-u-a ^{ḫ}rab ali šá ^{āl}La-ḫi-ra šá bît ummi šarri, JADD 301, 1 (B. C. 678).

Aplu(^{d}TUR.UŠ)-gi-ri(?), 83-1-18, 695, XII, 11, spec., cf. JOHNS, ADD III, p. XV.

Aplu(^{d}TUR.UŠ)-ḫu-ut-ni "Aplu is my protection", 83-1-18, 695, XII, 12, spec.

Aplu-iddin "Aplu has given", or *Apal-iddin* (abbrev.)
A-MU, ^{ḫ}*ma-ḫi-ṣu*, JADD 631, R. 2 (B. C. 680).

Aplu(^{d}TUR.UŠ)-mu-ták-kil "Aplu strengthens"
83-1-18, 695, XII, 13, spec.

***Aplu(?^{d}A)-ra-me** (cf. *A-a-ra-mu*, ^{d}*A-a-ram-mu*) JADD 1115, I, 11.

Aplu(?A)-še-zib-a-ni "O Aplu, save me!"
^{ḫ}*mār šipri*, JADD 230, R. 8 (B. C. 684).

Aplu-šuzziz (? *TUR.UŠ-DU.DU*, cf. *A-na-DU. DU*....), JADD 829, R. 1 (B. C. 671).

Ap-lu-ti, Sm. 1037 (B. C. 681).

Aplu-uṣur, or *-nāṣir*
A|TUR.UŠ-PAP, JADD 15, R. 4 (B. C. 672). 83, R. 6 (B. C. 679). 84, R. 3. 126, 9 (B. C. 674). 154, 1. 385, R. 14: b. of *Bēl-ša-ik-šar.* 629, R. 3. 798, 3. 852, II, 6. *ʰA.BA,* JADD 119, L. E. 1 (B. C. 680).
s. of *Ašur-rimanni,* JADD 394, R. 14.

Ap-pa-a (OBa. *A-ap-pa-a* RPN; cf. Bi. אַפַּיִם)
f. of *La-bar-šumšu,* HABL 331, R. 2.

A-qa-a
f. of *Adad-šallim,* JADD 237, R. 13.

***A-qa-ba** (abbrev., cf. *Aqabi-ilu,* NBa. **A-qu-bi|bu-ia* TNB, *Nabû-a-qa-ba'* BE VIII, pt. 1), JADD 448, R. 20. *ʰDa-ra-ta-a-a,* HABL 222.

***A-qa-bi-ilu** (cf. NBa. **A-qa|qab-bi-AN*[*ilu*], *Nabû-ḫa-qa-bi* BE IX, *Sî'-a-qa-bi,* Pa. בלעקב, יהעקב, βηλακαβος, αθηακαβος), TSBA VIII, p. 284, JADD III, p. 164.

A-qar-a (hypocor., cf. *A-qar-a-a, A-qar-'-u* TNB), HABL 912, 1. 1030, 13 (WSml. II, p. 75). KK. 9042. 11437. 11477. *bārû,* JADD 851, II, 1.

A-qar-a-a (hypocor.), HABL 181, 4. Bu. 91-5-9, 93.

Aqar-Bēl-lūmur "May I see the glory of Bel!"
1. *A-qar-*[*d*]*EN-lu-mur,* HABL 852, 2. 853, 2. 854, 1. 855, 1. 856, 2. 892, R. 6, 12.
2. *KAL-*[*d*]*EN-lu-mur,* HABL 261, 2. [640, 6]. 857, 2.

A-qar-Nabû[1] (abbrev.), K. 1559.
f. of *Ad-na-a-a,* gf. of *Nabû-apal-iddin;* Nai.: CT X: 3, 16. — KB IV, p. 92.
f. of *Nabû-šaqû-ina-māti,* CT X: 3, 16.

Aq(ġ)-da-aš-ilu, *ʰabarakku,* JADD 345, R. 3.

Aq-ri, Aq-ru (abbrev.) "Precious", or *Agru* "Hired laborer" (cf. *A-gi-ri,* ʰ*KU.MAL* TNB, Eg.-Ar. אגרי APO), JADD 228, R. 3. 259, R. 7. ZA XI, p. 47. *ʰA.BA,* JADD 171, 4. *ʰirrišu* in [*āl*] *I-ri-in-ni-il,* JADD 742, R. 21. *mar la-si-nu šá Ninua,* JADD 160, R. 2 (Ep. G). *ʰrab kiṣir ša šēpā,* JADD 235, R. E. 1. *ʰšalšu ḫinnu,* JADD 396, R. 8. *ʰzammaru mār* [*āl*] *Ninua,* JADD 464, R. 10.

***Aq-tu-ur-la-na-aš-ḫu** (Ar.), JADB 20, 8.

A-ra(?) ...., Ta'annek 7, 13.

Arad-aḫēšu "Servant of his brothers"
1. *URU-PAP*[*ḫ*]*-šu,* HABL 120, 2. JADD 243, R. 13 (B. C. 688). 350, R. 10 (B. C. 707). 429, 23. *ʰšalšu,* JADD 860, III, 7.
2. *URU-ŠEŠ*[*ḫ*]*-šu,* HABL 119, 2.

Arad-Aia
1. *URU-*[*d*]*A-A,* f. of *Ardiia,* JADD 661, R. 19. *ʰsaknu,* JADD 771, R. 1.
2. *URU-*[*d*]*GAL,* JADD 382, 7 (B. C. 716).

Arad-[**d**]**Al-la-a-a,** JADD 311, R. E. 1 (Ep. S). 83-1-18, 695, XI, 8, spec.

Arad-Apli (*TUR.UŠ*), *ʰša šēpā,* JADD 400, R. (B. C. 688?).

Arad-Ašur "Servant of Ashur"
1. *URU-AŠ-šur,* JADD 88, L. E. 2 (Ep. W). 638, R. 9.
f. of *Arad-Ištar,* JADD 622, 1.
2. *URU-*[*d*]*HI,* ʰ*ša šēpā mār šarri,* JADD 312, R. 12 (III R 47, 20b).

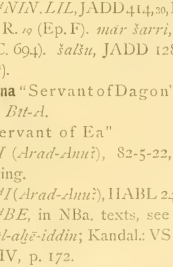
Arad-Bānitu "Servant of Banitu"
1. *URU-*[*d*]*Ba-ni-ti,* JADD 741, 12.
2. *URU-*[*d*]*Ba-ni-tú,* JADD 1, R. 5 (B. C. 731?). VS I, 85, 26. [94, 30].
3. *URU-*[*d*]*KAK-ti|tú,* JADD 741, 26. VS I, 85, 26. *ʰardu,* JADD 913, 1. — In NBa. texts, see TNB.

Arad-Bēl "Servant of Bel", 81-2-4, 64, writer to king. — In NBa. texts, see TNB.

Arad-Bēlit "Servant of Belit" (cf. OBa. *Warad-be-el|ti-tim|ti* BA VI, no. 5; in NBa. texts, see TNB)
1. *URU-*[*d*]*NÍN* (BList 7337), JADD 752, 8.
2. *URU-*[*d*]*NIN.LIL,* JADD 414, 30, R. 2, 9 (Ep. A'). 621, R. 19 (Ep. F). *mār šarri,* JADD 201, 5 (B. C. 694). *šalšu,* JADD 128, R. 7 (B. C. 665?).

Arad-[**d**]**Da-gu-na** "Servant of Dagon", HABL 357, R. 5: *Bīt-A.*

Arad-Ea "Servant of Ea"
1. *URU-I* (*Arad-Anu*?), 82-5-22, 145, writer to king.
2. *URU-*[*d*]*I* (*Arad-Anu*?), HABL 24, R. 20. 976, 2.
3. *URU-*[*d*]*BE,* in NBa. texts, see TNB.
f. of *Bēl-aḫē-iddin;* Kandal.: VS V, 5, 10, 13. — KB IV, p. 172.
4. *URU-*[*d*]*E-a* (= *La-bar-*[*d*]*Nu-dim-mut,* V R 44, 15cd), HABL 16, 1. 23, 19. 27, 2. 28, 2. 29, 2.



30, 1(?). 332, 4. 361, 3. 667, 2. 668, 2. 669, 2. 674, 3. 1004, R. 2. 83-1-18, 211. Sm. 80, ancestor of *Nabû-zêr-iddina*. Writer of astrological reports TRep. 72. 100. 256 C. 83-1-18, 226. $^{h}kalû$, JADD 857, I, 40. — Ancestor of (cf. SCHEIL, DEP VI, p. 48): *Arad-Nabû,paḫâtu*,Ninibkuduruṣur: Lo. 102, VI, 20. — KB IV, p. 90.

Bêl-ippašra, Merod. I: Susa 16, III, 5.

Bi-ra-a, DEP VI, p. 44, I, 13 (3^{d} dyn.).

Ea-kuḫurri-ibni, paḫat mâtati, Mna.: PSBA XIX, p. 71, 15. III R 43, II, 4 (KB IV, p. 68).

Erîba-Marduk, $^{h}bêl$ *piḫâti*, Nai.: CT X, 3, 29. — KB IV, p. 94.

E-sag-gil-a-a, tupšarru, Simb.: Lay. 53, 31.

Ibni-Marduk, šâdid eqli, Meliš.: Lo. 101, I, 16 (KB IV, p. 58). Susa 3, I, 29.

Iqîša-Bau (^{h}*šaknu*?), Meliš.: Lo. 101, II, 8. Merod. I: DEP VI, p. 43, II, 17. Susa 16, III, 21. — KB IV, p. 58.

Itti-Marduk-balaṭu, f. of *Nabû-zêr-ltšir*, Neb. I: Nippur III, 11. V, 21; and *Šapiku*, Mna.: III R 41, I, 14. — KB IV, p. 74.

Izkur-Nabû, Merod. I: Susa 16, II, 3.

Kidin-Gula, f. of *Nâṣiru*, DEP VI, p. 48.

Marduk-balâṭsu-iqbi, paḫâtu, Nai.: V R 61, VI, 25. — KB III, pt. 1, p. 180.

Marduk-zakir-šum, bêl piḫâti, Merod. II: Bl. St. V, 3. — KB III, pt. 1, p. 190.

Nabû-êriš,tupšar,Mardukakheriba: OBI 149, I, 15.

Nabû-rêm-zêr, bêl piḫâti, Mna.: I R 66, II, 11. — KB IV, p. 66.

Nabû-šakin-šum,^{h}*[paḫâtu]*,Merod. I: IV R 38, II, 37. — KB IV, p. 62.

Nabû-zêr-ltšir, s. of *Itti-Marduk-balaṭu* see above.

Na-ṣi-ri, s. of *Kidin-Gula*, see above.

Šâpiku, s. of *Itti-Marduk-balâṭu, mašiḫân eqli*, see above.

Šâzib-Marduk, f. of *Nabû-šum(?zêr)-iddin*, Merod. I: Susa 16, II, 7. Cf. Sm. 80.

Uballiṭsu-Gula, paḫâtu, Neb. I: V R 56, II, 19. — KB III, pt. 1, p. 168

Uballiṭsu-Marduk, f. of *Rimêni-Marduk*, ggf. of *Nabû-nâdin-aḫu*, gggf of *Marduk-zakir-šum*, Merod. I: IV R 38, I, 27 — II, 3. — KB IV, p. 60.

Zêr-ibni, Merod. I: Susa 14, I, 16, cf. BA II, p. 167, II, 8.

Arad-^{d}Gu-la "Servant of Gula" (in OBa. and NBa. texts, see BA VI, no. 5, TNB) HABL 2, R. 4, 9: s. of *Adad-šum-uṣur* (time Esarh.). 12, R. 9. 17, R. 8. 117, 2. 118, 2. 657, 16. 1109, R. 5. TRep. 90, R. 6. ^{h}*âsû*, K. 2077 (B. C. 648?). ^{h}*šanû ša* ^{h}*rab âsû*, JADD 277, R. 8 (B. C. 681).

s. of *Kalbi, šakin* ^{mât}*Ušti*, Neb. I: V R 56, 21. — KB III, pt. 1, p. 168.

Arad-Ḫâri(?). *AN*(?)*-ḫa-a-ri*, JADD 1128, 2, *URU-ḫa-a-ḫu*(?), 1140, 5; probably to be read *Ilu-ḫari*, q. v.

A-ra-di(*tî*?). VS I, 93, 23.

Arad-ilâni "Servant of gods". *URU-AN^{ki}-ni*, JADD 569, R. 7 (B. C. 695).

Arad-ili "Servant of (his) god" (in NBa. texts, see TNB; cf. OBa. *Warad-i-li-šu* RPN), JADD 395, 6. 397, 11.

s. of *Mu-ṭa-pi-ra-a-a*, AO 2221, R. 6 (B.C.656; OLZ VI, col. 198).

Arad-ili-a-a, or *Arad-^{d}Aja*, q. v.

Arad-Ištar "Servant of Ishtar" (in OBa. texts, see RPN), abbrev. *Ardâ*, q. v.

1. *Ar-di-XV*, JADD 7, 3 (B. C. 648?).

2. *URU-XV*, JADB 11, II, 10. 12, II, 6. JADD 102, L. E. 2. 152, R. 4 (B. C. 656?). 165, R. 5: of ^{âl}*Ḫu-ba-ba* (Ep. Q). 278, 5. 307, 3 (III R 49): agent for *Nabu-riḫṭu-uṣur* of ^{âl}*Aškalê* (Ep. F). 379, 1 (B.C. 651?). 641, R. 16 (Ep. C). 661, 14. 741, 14. K. 10541. ^{h}*ardu ša* ...., JADD 464, R. 12. ^{h}*irrišu*, JADD 742, R. 22. ^{h}*nappaḫu*, JADD 612, R. 9 (B. C. 686). ^{h}*šangû ša Bît-kid-mu-ri*, JADD 642, R. 14 (III R 49, 31b; Ep. R).

s. of *Ešt-êreš*, JADD 525, R. 7.

s. of *Tar-nu-gam*, of ^{âl}*Ḫubâbu*, JADD 446, R. 23 (Ep. Q).

s. of *Ša-ru-ri-sa-ni*, JADD 311, L. E. 1 (Ep. S), III p. 526.

3. *URU-^{d}XV*, JADD 28, R. 5 (B.C. 686). 42, E. 2 (B. C. 670). 67, 4, 6 (B.C. 648?). 83, 3 (III R 50, no. 2; B. C. 679). 84, 2 (B. C. 679). 89, R. 1 (B. C. 683). 212, R. 11 (B. C. 687).

225, R. 8. 229, 1, 8 (III R 46, no. 6; B. C. 680). 231, 1, 6 (B. C. 680). 278, 1 (B. C. 683?). 500, R. 6. 775, 5. 891, 10. 925, R. 1. 82-5-22, 159. $^{h}A.BA$, JADD 350, R. 15 (B. C. 709). $^{h}A.BA$ *ša pāni piqittāte*, JADD 922, IV, 10. *ardu ša* ^{h}*bēl pīḫati ša* ^{āl}*Ḫalṣu*, JADD 1141, 53 (SAV 724; B. C. 708). ^{h}*ša eli bīt-a-ni*, JADD 284, 2 (B. C. 668).

s. of *Abi-erība*, b. of *Šamaš-balliṭanni*, of ^{āl}*Qurubi*, JADD 623, 2 (III R 46, 41b).

s. of *Arad-Ašur*, of ^{āl}*Ka-at-ka-nu*, JADD 622, 1 (Ep. D).

s. of *Ḫi* ...., JADD 328, R. 5 (III R 48, 58a; B. C. 698).

f. of *Kukulanu*, JADD 1141, 48 (B. C. 709).

4. *URU-Iš-tar*, JADD 147, R. E. 1 (B. C. 648?).

5. *URU-*^{d}*Iš-tar*, K. 11806.

6. *URU-*^{d}*RI*

f. of *Enlil-zēr-kūni*, Mna.: III R 43, I, 25. — KB IV, p. 68.

Arad-Marduk "Servant of Marduk" (OBa. *Warad-*^{d}*AMAR.UD* RPN)

1. *Ar-du-*^{d}*AMAR.UD* (NBa.), see TNB.

2. *URU-*^{d}*AMAR.UD*, JADD 7, 2 (B. C. 648?). In NBa. texts, see TNB.

3. *URU-*^{d}*RID*, ^{h}*A.BA*, JADD 912, R. 3.

4. *URU-*^{d}*ŠU* (possibly *Arad-ilīšt*)

f. of *Mušallim-Marduk*, Ninibkuduruṣur: Lo. 102, IV, 7. — KB IV, p. 88.

Arad-Nabū "Servant of Nabu" (Ar. docket עַרַדְנְבוּ CIS II, 15; OBa. *Warad-*^{d}*Na-bi-um* RPN)

1. *URU-*^{d}*AK*, HABL 498, R. 7. 1094, 2. JADD 499, R. 5 (B. C. 670).

s. of *Arad-Ea*, *paḫāṭu*, Ninibkuduruṣur: Lo. 102, VI, 20. — KB IV, p. 90.

2. *URU-*^{d}*PA*, HABL 113, 2. 114, 2. 115, 2. 116, 2. 427, 2. 494, 2. 495, 2. 531, R. 8. JADD 81, R. 7 (Ep. Q). 349, R. 17 (Ep. Q). 711, R. E. 1 (III R 46, 81a; Ep. E): husband of *Gula-rīmat*. VS I, 95, 30 (Ep. A). *āsû*, JADD 349, R. 15 (Ep. Q). ^{h}*rab kiṣir mār šarri*, JADD 857, IV, 7. ^{h}*šangâ*, HABL 177, R. 7. *še-lap-pa-a-a*, JADD 38, R. 6 (III R 46, 17d). 39, R. 7 (Ep. D).

Arad-Nanā "Servant of Nana"

1. *URU-na-na-a*, JADD 831, 2. VS I, 101, 2.

2. *URU-*^{d}*Na-na-a*, HABL 108, 2. 109, 2. 110, 2. 111, 2. 391, 2. 392, 2. 719, 2. JADD 45, R. 4 (Ep. τ). 86, R. 9 (III R 47, 17b; B. C. 650?). 87, R. 4 (Ep. W). 88, R. 7 (Ep. W). 307, R. 16 (Ep. F). 358, R. E. 3. 579, 11. 622, R. 9 (Ep. D). 741, 7. 743, R. 12. 831, 2. 1068, 3. VS I, 95, 6. 97, 2. Rm. 56. Bu. 91-5-9, 130. 218. ^{h}*murakkisu*, Bu. 91-2-9, 218, II, 9 (WAF II, p. 21; time Esarh.). ^{h}*mutīr patu*, HABL 866, 5. JADD 857, II, 9. ^{h}*SAG ša* ^{d}*Šamaš*, JADD 805, 13. ^{h}*tupšarru* (*A.Bal*), JADD 301, R. 3 (B. C. 698)

s. of *Dāmiq* (*Mudammiq*)-*Adad*, ^{h}*šakin ṭēmi māti*, Neb. I and Mna.: I R 66, II, 13. V R 56, II, 13. — KB III, pt. 1, p. 168. IV p. 66. Stone of Amran II, 1.

Arad-Nergal "Servant of Nergal" (Ar. docket [ע]ַרְדְּנֵרְג[ל], OTSS p. 315)

1. *URU-U.GUR*, JADD 434, 1, 2.

2. *URU-*^{d}*U.GUR*, VR 44, 55cd, renders *URU-E.GIR.AZAG*. In NBa. texts, see TNB.

Arad-NIN.IB "Servant of Ninib"

URU-^{d}*MAŠ*, JADD 291, R. 2. ^{h}*A.BA*, JADD 178, R. 11. ^{h}*naggaru*, JADD 178, R. 8 (III R 49, 55c; Ep. H'). — In NBa. texts, see TNB. — *URU*(*Abdi*)*-NIN.IB*, TA 84, 39.

Arad-nu-bat-ti "Born on the nubattu day" (cf. *Arad-nu-ba-at-ti* BE XV, p. 27)

f. of *Šamaš-nādin-šum*, Meliš.: Susa 3, I, 31.

Arad-Sibi (?^{d}*VII-bi*)

s. of *Abi-rat-taš*, Ninibkuduruṣur: Lo. 102, I, 10, 19, 33. II, 33. III, 1, 10, 16. IV, 13, 31. VI, 2, 7, 9, 11.

Arad-Sin "Servant of Sin"

1. *URU-*^{d}*XXX*, HABL 112, 3. *ardu ša* ^{h}*sukkalli*, JADD 244, R. 7. — In NBa. texts, see TNB.

2. *URU-*^{d}*EN.ZU*, s. of *Kudur-Mabug*, king of Larsa, I R 2, no. III, 14 (CT XXI, pl. 33. KB III, pt. 1, p. 91). I R 5, no. XVI, 1 (KB III, pt. 1, p. 94). IV R 35, no. 6, 6 (KB III, pt. 1, p. 96). CT I, 96-4-4, 2, 6. CT XXI, pl. 31, 1. 82-7-4, 1, 3 (KB III, pt. 1, p. 94). — SAK pp. 212—214.

Arad-Šamaš "Servant of Shamash" (In OBa. and NBa. texts, see RPN and TNB) *URU-^{d}UD*, JADD 285, R. 5 (B. C. 686).

Arad-^{d}Taš-me-tum "Servant of Tashmet" 83-1-18, 695, XI, 13, spec. — In NBa. texts, see TNB.

***A-ra-[aḫ-a]t-tú**...(?), *amel^{ât}Ku-mi-di^{ki}*, TA 198, 4.

***A-ra-ḫu(-u)** (cf. *A-ra-ḫṭ/ḫi*, *A-ra-aḫ-ḫu* TNB, Bi. אֲרַח, OBa. *A-ru-ḫu-um* CT 29, 23, 5) Armenian rebel (B. C. 521)

s. of *Ḫaldita*, identical with Nebuchadnezzar IV, q.v., *^{ḫ}mâr bânûti*, Dar. Beh. III R 40, 88, 91.

***A-ra-ka-i**(?), JADD 500, R. 12.

***^{d}A-ra-miš-šàr-ilâni** "Aramish is king of the gods" (cf. KA p. 478)

f. of *Šûm-mu-ilu*, HABL 186, 11.

***Aramu** (cf. Ἄραμος, king of Armenia, (according to Abydenos, see PAPE, Wörterbuch), Ἀραμώας, in Lycaonian inscription, KRETZSCHMER, Einleit. p. 333)

1. *A-ra-me*, Shalm. III: Co. 90; Ob. 86. *mâr A-gu-si*, Shalm. III: Ob. 130. *mâr Gu-si*, Shalm. III: Mon. II, 12, 83; Ob. 130. *ša ^{ul}Ar-ni-e*, Shalm. III: Bal. L; Co. 86. *^{mât}U-ra-ar-ṭa-a-a*, Shalm. III: Bal. II, 6, G; Co. 104; Mon. I, 21; Ob. 41; Tgr. 2, 17. — KB I, pp. 132, 138, 144, 154, 160, 170.
2. *A-ra-mu*; *mâr A-gu-ú-si*, Shalm. III: Mon. II, 27. *^{mât}Ú-ra-ar-ṭa-a-a*, Shalm. III: Bal. II, 6. — KB I, p. 162.
3. *Ar-ra-me*, *^{mât}Ura-ar-ṭa-a-a*, Shalm. III: Mon. II, 48. — KB I, p. 164.
4. *Ar-ra-mu*, *^{mât}Ú-ra-ar-ṭa-a-a*, Shalm. III: Mon. II, 48, 51. — KB I, p. 146ff.

***Arandaš** (Hit., cf. *^{nâr}Arantu* = Orontes, Cilic. p. n. Ὀρόντης ZA VII, p. 100)

s. of *Šubbiluliuma*, b. of *Muršil*, Boghazköi, MDOG 35, p. 18.

***A-ra-aš-tu(-a)**, **Ar-aš-tu-a** (perhaps Iran.), of Zamua, B. C. 881, Anp. Ann. II, 50, 54, 60. — KB I, p. 78ff.

Arbâja (gentilic, cf. *^{ḫ}Ar-ba-a-a* TNB, *^{mât}Arba*)

1. *Ar-ba-a(-a)*, JADD 66, 3 (B. C. 693). 260, 3, 6, 12 (III R 48). 83-1-18, 119. *^{ḫ}bêl piḫâti*, JADD 857, II, 50. *^{ḫ}rab kiṣir*, HABL 543, R. 14. 1108, R. 15
2. *Ár-ba-a-a*, HABL 773, 8. *mâr ẽkalli*, HABL 512, 5.
3. *Ár-ba-iá*, *^{ḫ}rab ka-šar*, HABL 273, R. 2.

Arba'ilâja "Man from Arbela" (*IV-AN$^{(ki)}$-a-a*, *^{âl}IV-AN-a-a*, cf. NBa. *Ar-ba(-')-il-a-a* TNB) HABL 100, 8. 408, 5, 12. 726, R. 9. 727, 6. JADD 3, R. 2. 26, R. 1 (B. C. 680). 34, 7 (B. C. 695). 72, 9, R. 9 (B. C. 677). 291, 7. 310, L. E. 1 (B. C. 669). 339, L. E. 2. 350, 5, in Bit-Dagan (B. C. 707). 412, R. 13 (III R 40, 30a; B. C. 748?). 424, R. 3. 706, R. 2. 844. 845, R. 6. 855, 3. 897, 15. 902, 5. 913, 4. VS I, 88, 31. K. 241, IX, 13, spec. ^{ḫ}....., JADD 92, R. 4. 261, 6. 857, II, 42. *^{ḫ}mukîl apâti*, JADD 326, R. 19. *^{ḫ}rakbu ša šêpâ*, JADD 207, R. 16 (III R 46, 38a; B. C. Ep. B). *^{ḫ}rab NI.GAB^{ki}*, JADD 241, R. 8. *^{ḫ}rab išparê*, JADD 453, R. 15 (B. C. 686). *^{ḫ}ša eli ki-sa-te*, JADD 112, R. 3 (B. C. 700). *^{ḫ}šalšu*, JADD 5, R. 1 (III R 47, 45c; B. C. 712). *^{ḫ}šanû*, JADD 121, 1 (B. C. 671). *^{ḫ}šanû ^{âl}/^{mât}Bar-ḫal-ṣa/ṣi*, JADD 115, 1 (III R 47, 1a; B. C. 664?). 116, 1, 11. *ša šêpâ* (*nâr šarri*), JADD 312, R. 11. 400, R. 17 (Ep. q). Epon. B. C. 661(?), II R 69, no. 5, 3; no. 7, 7; III R 1, VI, 19; JADD 586, R. 11. 993, R. III, 26; *^{ḫ}abarakku rabû*, JADD 782, 6.

Arba'il-bēl-iddin

IV-AN-U-MU, JADD 33, R. 5 (B. C. 692).

***^{r}Arba'il**(*^{âl}IV-AN*)-**ḫa-mat** (Ar.), VS I, 96, 2, 12, 14. [81-2-4, 255, VII, 7].

^{r}Arba'ilitu "Woman from Arbela"

^{âl}IV-AN-[i-tú] 81-2-4, 255, VII, 6, spec.

***Arba'il-r[abbâ?]**, restored from Ar. docket...ארבלר, Rm. 909, BEZOLD Catal. pp. 1629, 1964.

^{r}Arba'il-šarrat "Arbela is queen" (*IV-AN$^{(ki)}$-šár/MAN-rat*, Ar. docket ארבלסר, STEVENSON, Contracts, no. 14), JADD 85, 4, wi. of *Mannu-ki-Ninib*, pledged. 207, 1 (III R 46, 7a), sold.

***Ar-ba-ku** (Iran. = Ἀρβάκης, cf. JIN p. 20) *ša ^{mât}Ar-ma-si-a*, Sarg.: A, II, 32 (K. 1668b), a Median chief.

^{r}Ar-ba-šî ....., JADD 469, 20.

Ardâ (*URU-a*; hypocor., cf. Ar. docket [א]ארד = *Arad-Ištar*, STEVENSON, Contracts, no. 4)

s. of *Apla*, 94-6-11, 36 (ZA IX, p. 398. KB IV, p. 176).

***Ar-da-ra-a** (Iran., cf. OPe. Ἀρδάφος, JIN p. 21), *mātUš-ta-aš-ša-a-a*, Shams.V: Ann. III, 18. — I R 30. KB I, p. 182.

Ardi (*URU-i*; hypocor.), JADD 741, 11.

Ardi̯ia (hypocor., cf. TNB p. 10, OBa. *Wardī(dī)-ia* RPN, *Ar-du-ú-a* BE XV *URU-a-a*, JADD 2, 2 (Ep. A''). 267, R. 3. AO 2221 (OLZ VI, col. 199). *A.BA*, VS I, 96, 22. *hišpar birmi*, JADD 326, R. 8 (Ep. 1).

Ardi-i̯a-ar-qi(da?)-a, JADD 100, 3, 7 (§ 504).

***A-ar-di-ma-ni-iš** (Iran, cf. JIN p. 21, OPe. *Ardumaniš*, El. *Ḫar-du-man-nu-iš*), s. of *Vahauka*, one of the supporters of Darius, Dar. Beh. III R 40, 111.

Ardu (*URU*; abbrev., cf. OBa. *Ar-du(-um)* BA VI, no. 5, p. 86, *Wa-ar-du-um* RPN, *Ar-du* BE XIV, *Ardu* P 97, 11), cf. *Arad-Ea*

f. of *Marduk-zākir-šum*, the Babyl. king, King-list A, IV, 13.

Ardūti (*URU-ú-ti*; cf. *Ar-du-tum* BE XV), K. 241, XI, 21, spec.

***Argistu** (cf. Ἀργίστης, name of a Persian, Aeschyl. Pers. 308, Hommel, Grundriss, p. 38 n. 2)

1. *Ar-gi-is-ta*, of Urarṭu, HABL 424, 15 (Argistis II).

2. *Ar-gis-ti*, *šar mātUrarṭi*, s. and successor of Rusas(I); made alliance with Muttallu of Qummuḫ, Sarg.: Khors. 113. — KB II, p. 66. *Ar-gis-ti-še Ru-sa-ḫi-ni-še*, in Chaldian inscriptions, Lehmann, SBAk, 1899, p. 119. *Ar-giš-te(ḫi-ni-še)*, f. of *Rusas* (II), Chaldian inscription from Mākū, JRAS 1912, p. 112, and passim.

3. *Ar-gis-tu*, Shalm. IV: VS I, 69, 5, cf. l. 10 (Lehmann-Haupt, Materialien, no. 25) = Argistis I (B. C. 780). *Ar-giš-te(ḫi-ni-še)*, f. of *Sardur* (III), inscription from Astwadzashen, DWAk. 36, II, p. 15.

Ár(Ub)-ḫi-e, *hirrišu*, JADD 885, 4.

***Ar-ia-e,** HABL 198, 22 (time Sennacherib). *A-ri-e*, HABL 147, 8. 490, 4.

A-ri-ḫu-ḫi, *hmutir puti*, JADD 675, R. 22.

f. of *Nabu-dur-uṣur*, 81-2-4, 51.

f. of *Šarru-lū-dāri*, JADD 986, II, 9.

No. 1.

***A-ri-i̯a** (Iran.), *ša mātBu-uš-tu*, a Median chief, Sarg.: A, II, 26 (K. 1668b).

***Ar-i̯a-ra-am-na-** (Iran., "deliciae Ariorum" JIN p. 25, OPe. *Ariyāramna*, El. *Ḫarri-ia-ra-um-na*, Gr. Ἀριαράμνης)

f. of *Arsames*, ggf. of Darius, Dar. Beh. III R 39, 2.

***A-ri-ka-** (prob. El., cf. ?*A-ra-ka-i*) HABL 478, R. 4.

Arik-dēn-ilu "Long is the judgment of god" King of Assyria, about B. C. 1330, s. of *Enlilnirari*, f. of *Adadnirari I*

1. *A-ri-ik-di-en-AN*

s. of *Enlil-nirari*, gs. of *Ašuruballiṭ*, f. of *Adad-nirari* (I); *šakni dEnlil iš-ša-ak-ki dAšur*, Adnir. I: KAHI I, 3, 15.

2. *A-ri-ik-di-ni-AN*

f. of *Adad-nirari* (I), gf. of *Šulmān-ašarid* (I), Esarh.: KAHI I, 75, 18.

3. *GID-DI-AN*, *ša-ak-ni dAB šangū Ašur*, Rm. II, 606, 7 (King, RRT pp. 135, 173). *rubu ktuu šarru dannu šar mātAššur bāni bit dŠamaš*, Arikd.: ZA II, pl. III no. 8 (AKA I, p. 3. KB I, p. 4).

s. of *Enlil-nirari*; a) gs of *Ašur-uballiṭ*: *šar mātAššur*, Arikd.: Lenormant, Choix p. 169 (AKA I, p. 3, n. 2. KB I, p. 2). *ša-ak-ni dEnlil*, K. 6303, 1 (WAF II, p. 11); — f. of *Adad-nirari*: *ša-ak-ni dEn-lil iš-ša-ak-ki dAšur*, Adnir. I: IV R 39, 11a (KB I, p. 4). *šaknu dEnlil šangu Ašur*, Adnir. KAHI I, 4, 10. 5, 18. 65, 10; — b) f. of *Adad-nirari* I, *šakin dEnlil šangu dAšur*, Adnir. I: KAHI I, 6, 2. *šar mātAššur*, Adnir. I: KAHI I, 8, 2. 9, 2. 11, 2.

f. of *Adad-nirari* (I), Adnir. I: KAHI I, 7, 2; VS I, 63, 2. Adnir. III: KAHI I, 24, R. 6. *šangū Ašur*, MDOG 28, p. 12. *šar mātAššur*, I R 6, no. III A, B, C. K. 8553. KAHI I, 67. 68. 76. Cf. OLZ VII (1904), col. 216ff.; — gf. of *Šulmān-ašarid*: *šakin dAB/dBE šangū dAšur*, Shalm. I: KAHI I, 13, III, 21. 14, 4. 15, 18.

***A-ri-pa-ar-na** (Mit., cf. *A-ri-pa-ar-ni* BE XV, Iran. Ἀρι(ο)φάρνης!), tablet from Kerkuk, VS I, 106, 22.

A-ri-ri *a* ....., HABL 845, 11.

***A-ri-ṣa-a** (Alarodian), HABL 147, 8. 80-7-19, 30. See also *Ú-ri-ṣa-a* and *Ar-ṣa-a-a*.

***A-ri-wa-na** (Mit., possibly Iran.), king of Abina, Boghazköi, OLZ XIII, col. 292.

A-ri-šarru (iprî? = *MAN*), ^{ḫ}*ša šēpa*, JADD 854, R. 1.

Arkāt-ili-damqā "The future of the god(s) (i. e. the destiny given by the god) is auspicious" (cf. *$^{f\,d}$Ar-kat-tum-ṭabat(at)* Dar. 379, 16; *EGIR(-at)-AN-KAK-a* and *EGIR-AN-ŠIG* are to be read *Arkāt-ili-banā* and *Arkāt-ili-damqā*, not with CLAY, BE XV, p. 27 etc. *Arkāt-^{d}Bānā* and *Arkāt-^{d}Damqu*)

1. *Ar-kat-AN^{MIL}-ŠIG*
   f. of *Nabu-šum-iškun*, Nshi: VS I, 36, IV, 1.
2. *Ar-kat-AN-ŠIG*
   f. of *Nabû-bēlšunu*, Kandal.: VS V, 5, 35 (KB IV, p. 174).
   f. of *Nabû-šum-iškun*, Kandal: VS V, 5, 32.
3. *Ar-kat-AN^{ḫ}-ŠIG*
   f. of *Nabû-nādin-aḫu*, V R 46, 63a.
4. *EGIR$^{(ME)}$-AN$^{(ME)}$-ŠIG*
   f. of *Aḫḫēa*, Nshi.: VS I, 36, III, 20.
   f. of *Nadinu*, VS I, 36, III, 11.
5. *EGIR^{ḫ}-AN^{ḫ}-ŠIG^{ME}*
   f. of *Nabû-li-^{ʾ}*, Merod. II: Bl. st. V, 10. — KB III, pt. 1, p. 192.

***Ar-na** ....., VS I, 109, 20.

***Ar-na-ba-a** "Hare" (Ar. = أَرْنَبٌ, cf. OBa. */Ar-na-ba-tum* RPN, */An-na-(a-)bu* Dilbat, Arb. n. f. أَرْنَبٌ NÖLDEKE, BSS p. 81)

s. of *Šî'-nādin-aplu*, ^{ḫ}*amēl urqi*, JADB 1, I, 1.

***Ar-nu-an-ta** (Hit.)

s. of *Dudḫalia, šarru rabû*, Boghazköi, MDOG 35, p. 29.

***Ár-pi-is** (Iran., cf. *Ar-pi-tē*), ^{ḫ}*ḫazānu ša ^{āl}Partakka*, Esarh. A, IV, 19. C, IV, 3. — KB II, p. 132. Cf. WAF II, p. 8.

***Ár-pi-te** (Iran., prob. identical with *Arpis*) ^{ḫ}*ḫazānu ša ^{āl}Ur-ia-ku*, HABL 645, 12.

^{f}Ar-ra-ba-ti, HABL 527, 3, 6, 9.

Ar-rab-ti (in NBa. texts, see TNB)

f. of *Bēl-apal-iddina*, Simb.: Lay. 53, 5.

Ar-ra-bu/bi "Nomade" (?) (in OBa. and NBa. texts, see RPN, TNB, cf. *Ar-ra(-a)-bu* BE XV) HABL 716, 11 (IV R 46, no. 2). JADD 944, III, 4.

Ar-ra-ku-tu

f. of *Ina-ešt-ēṭir*, Sarg. St. I, 4. — KB IV, p. 158.

Arramu, see *Aramu*.

Ar-ri-zu, JADB 3, II, 7.

Ár(Ub?)-ru-^{d}Ašur (*AŠ*), JADD 384, R. 13.

***Ar-ṣa-a-a** (cf. *Arišā*, NBa. *Arṣā* TNB, Bi. אַרְצָא), HABL 121, 3.

***Aršaka** (OPe. Ἀρσάκης), as giving the Arsacid Era

1. *Ar|Ár-ša-ka*, RH 5, R. 21 (B. C. 137). 10, R. 7 (B. C. 113). *šarru*, RH 15, R. 16 (B. C. 113). 19, R. 32. 20, R. 15. 45, R. 21. 49, R. 21 (B. C. 81). *šarru ša .....^{ki}*, RH 51, R. 10 (B. C. 91).
2. *Ar-ša-ka-a, šarru*, RH 55, E (p. 155). *šar šarrāni*, RH 46 (B. C. 91). ZA III, p. 143 ff., no. 1, 2, 4—8. DT 35 (B. C. 103)
3. *Ár-ša-kan, šarru*, RH 27, R. 15 (B. C. 86).
4. *Ar-ša-kan*, DT 207 (B. C. 102). RH 3, R. 20 (B. C. 103). ZA III, p. 147, no. 9, 2.

***Artaḫšassu** (OPe. *Artaχšaθlrā*, Gr. Ἀρταξέρξης, Ἀρταξέσσης, Bi. אַרְתַּחְשַׁשְׂתְּא, Ar. ארתחשסש APO), Artaxerxes I, king of Persia, B. 465-424

1. *Al-tàk-šat-su, šar mātāti*, CIS II, 66.
2. *Ar-táḫ-ša-as, šar mātāti*, BE IX, 63, 19. 83, 3, etc.
3. *Ar-táḫ-ša-as-is-su, šar mātāti*, BE IX, 31, 25.
4. *Ar-táḫ-ša-as-si-iš, šar mātāti*, BE IX, 39a, 16, etc.
5. *Ar-táḫ-ša-as-sis, šar mātāti*, BE IX, 42, 11.
6. *Ar-táḫ-ša-as-su, šarru*, BE VIII, pt. 1, 122, 20, etc. *šar mātāti*, VS III, 188, 18. BE IX, 1, 33, etc.
7. *Ar-táḫ-šá-as-su, šar mātāti*, BE IX, 3, 27.
8. *Ar-ták-ša-as-su, šar mātāti*, VS VI, 184, 21. 185, 25. 187, 25. BE IX, 32a, 16, etc.
9. *Ar-ták-ša-šat-su, šar mātāti*, VS VI, 183, 20.
10. *Ar-ták-šat-su, šarru*, BE IX, 59, 4. VS III, 187, 20. *šar mātāti*, BE VIII, pt. 1. K. 8506, 10 (KB IV, p. 312). VS III, 189, 18. 190, 14. V, 121, 29. ZA III, p. 158, 25. PSBA XIX (1897), p. 142.
11. *Ar-ták-šat-su, šar mātāti*, V R 37, 58a (10th year). VS V, 119, 6. VI, 186, 15. 83-1-18, 1331, R. IV, 23 (PSBA XI, pl. IV).

*Ar-ta-ia (Mit., possibly Iran., cf. OPe. Ἀρτιῖος, *Ar-ta-a* BE IX), *rabu* of Ariwana, Boghazköi, OLZ XIII, col. 292.

*Ar-ta-la-nu (cf. ארכבנא "cochlear")
f. of *Ka-ku-us-tú*, JADB 5, I, 16.

*Ar-ta-ma-an-ià (Mit.-Iran., cf. OPe. Αρταμένης, Scheftelowitz, KZ 38, p. 271)
amêl ᵃˡᵗ Zi-ri-ba-ši-ni, TA 201, 3.

*Ar-ta-mar-zi(-ia) (Ba. form of OPe. *Artavardiya*, El. *Ir-du-mar-ti-ia*, Ar. ארתיורי APO), general of Darius, Dar. Beh. III R 40, 73, 74.

*Ar-ta-sa-ri (Iran., cf. (?) OPe. Ἀρταξάρης, *Ar-ta-aḫ-ša-ar* BE IX)
ᵃˡᵗ *Šur-di-ra-a-a*, Shalm. III: Ob. 171 (B. C. 830). — KB I, p. 148.

*Ar-ta-si-ra-ri (prob. Iran.)
šar ᵐᵃᵗ Na'iri, Shams. V: Ann. III, 63 (I R 31). — KB I, p. 182.

*Ar-ta-áš-šú-ma-ra (Mit.-Iran., cf. E. Meyer, KZ 42, p. 26)
s. of *Šuttarna* (I), b. of *Tušratta*, TA 17, 19. 18, 8 (?).

*Ar-ta-ta-a-ma/maš (Mit.-Iran., cf. Meyer, *l. c.*)
s. of *Šauššatar*, f. of *Šutarna* (I), gf. of *Tušratta*, TA 24, III, 52. 29, 17.
f. of *Šuttarna* (II), b. of *Tušratta*, MDOG 35, p. 36. OLZ XIII, col. 264ff.

*Ar-Teššupa (Mit. cf. *A-ri-te-šup* BE XV, ᵈ *Te-eš-šú-up'a-ri* VS VII 72, 10 "Teššup has given"). [*Ar-t*]*e-eš-šú-pa*, TA 29, 174. *Ar-te-e-eš-šú-pa-na-an*, TA Mit. IV, 36.

*A-ru-a (cf. the mountain *A-ru-a* in Kirkhi), ᵐᵃᵗ *Ki-in-du-ta-uš-a-a*, Shams. V: Ann. III, 59. — KB I, p. 182.

*Ár-za(ṣa)-bu-tú, JADB 641, R. 18 (Ep. C).

*Ar-za-ià (cf. *Arzawiḫa*), TA 62, 27. 289, 7.

*Ar-za(ṣa)-na (cf. *Ar-za-nu-um* T-DLC, Pisidian Ἀρζανος, Kretzschmer, Einl., p. 359), Capp. G, 5, 12.

*Arzawiḫa (Hit. or Iran.?, cf. Weber, Anmerkungen, p. 1114, Meyer, KZ 42, p. 19, Jensen, Hittiter, p. 127), of ᵃˡᵗ *Ruḫizu*
1. *Ar-za-ú-ia*, TA 53, 36, 56. 62, 27.
2. *Ar-za-wi-ià*, TA 191, 2. 192, 4. 197, 26, 33.

Ar-zi-i ..., HABL 845, 13.

*Ar-zi-zu/zi (cf. ᵃˡᵗ *Ar-zi-zu* I R 21, 73), JADD 931, No. 1.
R. 11. ʰ *rakab šêpa šarri*, JADD 150, R. 4 (B. C. 679).
f. of *Pa-ru-ta-a-ni*, JADD 160, R. 4 (Ep. G).

'A-sa-a ..., JADD 741, 20.

*Asâli (Mit.), messenger of Dushratta to Amenophis IV
A-sa-li, TA 29, 173. *A-sa-a-li-in-na-a-an*, TA Mit. IV, 36.

*A-sa-nu-nu (cf. *As-ta-na-nu*), ʰ *irrišu*, JADB 3, IV, 11.

*A-sa-a-u (var. *Ša-a*, q. v.), *šar ᵐᵃᵗ Gilzâni*, Shalm. III: Mon. II, 61 (III R 8. KB I, p. 166).

*As-gu-di, ʰ *A. BA ša Nmua*, JADD 470, 2 (B. C. 661?), evidently identical with *As-qu-du*, q. v.

*A-si-a, *šar ᵐᵃᵗ Da-ia-ni*, Shalm. III: Co. 106 (Lay. 47, 32).

A-si-i (in NBa. texts, see TNB; cf. *As-si-i*, *A-su-ú*), JADD 198, 1, 4, 13 (B. C. 697). 622, R. E. 1 (Ep. D).
s. of *Ti-ti-i*, K. 4729, I, 21.

A-si-ni, OLZ VII (1904), col. 217, time Arikdenilu.

A-si-nu-u (cf. OBa. *A-si-nu-um* RPN, *A-si-ni*), JADD 359, R. E. 1 (B. C. 680).

*Asiri, Boghazköi, OLZ XIII, col. 292.

*As-qu-du (cf. OBa. *Aš-ku-du-um* RPN, *Aš-kud-til-la* CBM 3480), ʰ *A. BA*, JADD 851, II, 11; identical with *As-gu-di*, q. v.

As-si-i (cf. *A-si-i*), JADB 3, VI, 15.

*As-ta-na-nu (cf. *A-sa-nu-nu*), JADD 742, 21.

*As-ta-qu-um-me, JADD 131, 3 (Ep. M; KB IV, p. 150).

As-tar ....., JADD 918, II, 2.

*'As-ta-ar-ta-ni-ik-ku (Gr. Στρατονίκη), consort of Antiochus, V R 66, II, 26. — KB III, pt. 2, p. 138.

A-su-u "Physician" (or hypocor., cf. OBa. *A-zi*, *A-zu* (*Asi*, *Asu*) Dhorme, BA VI, 3, p. 65, NBa. *A-su-u*, ʰ *A. ZU*, see TNB) JADD 233, R. 13 (B. C. 659?).

*A-su-ḫi-li, *šarru*, Esarh. KAHI I, 75, 4.

*Â(?là)-şur-rum, Ta'annek 3, 9.

A-šab-šu (abbrev., cf. OBa. *Ṭâb-waššâbšu* BE VI, pt. 2, *Ṭab-a-šab-šu* BE XIV)
f. of *Nabu-nâṣir*, VS I, 35, 51. — KB IV, p. 96.

A-ša-pi (abbrev.), HABL 414, R. 13.

A-ša-ri-du (in OBa. and NBa. texts, see RPN, TNB; abbrev.) HABL 254, 2. 255, 2. 743, 2. TRep. 22 B, R. 4. 48, R. 4. 64 A, R. 4. 81 F, R. 3. 116 A, 6. 133, R. 7. 210, R. 5. 216 B,

R. 6. 219, 6. 249, R. 9. 252B, R. 8. 253, R. 1. K. 10736. 83-1-18, 132. 293. *malyru* (*ardu ša šarri*) TRep. 27. 29. 32. 87. 170. 172. 187 A. 201. 202. 216. 250. *ga-at-nu*, TRep. 136. 220. 231. 242. 252 A. 274C (= HABL 796, 1). *Bit-A-ša-ri-du*, Mshi.: VS I, 35, 13 (KB IV, p. 96).

s. of *Dam-qa*; *ardu ša šarri*, TRep. 187. 221.

s. of *Ṭâbi-ja*, HABL 527, 5.

A-ši-ma (?) ....

f. of *Gad-ja-a*, PSBA XXX (1908), p. 138, 31 (Ep. N).

***A-ši-na** (OPe. *Aθṛina*, El. *Ha-iš-(ši)-na*) Elamite pretender, B. C. 522, Dar. Beh. Epigraph C.

A-ši-pa-a (hypocor., cf. *A-ša-pî*), HABL 298, 1. 305, 2. 431, 2. 506, 2. 507, 2. 508, 2. 509, 2. 510, 2. K. 814. Sm. 1809.

A-šir ...., Capp. Ch. 7, 4, 5.

A-ši-ra-a (perhaps Ar., cf. *A-ši-ri* BE XV), JADD 897, 16. *rîd gammalê*, JADB 4, IV, 12.

Ašir-bēl-nišēšu, see *Ašir-rîm-nišēšu*

A-šir-e-mu-qí "Ashir is (my) strength" (see also *Ašur-emûqi*)

f. of *Sa-ḫa-ar*, Capp. G, 9, 4.

A-šir-i-din "Ashir has given"

s. of *Bu-za-zu*, Capp. T-D 239, 2.

A-ši-ri-e (cf. *A-ši-ra-a*, *A-ši-ru*)

s. of *Aḫûa*, *[h]nāgiru* *[āl]Ir-bu-a-a*, JADD 446, R. 12 (Ep. Q).

A-šir-ma-lik "Ashir is counsellor", Capp. G, 10, 6.

s. of *A-šir-mu-ta-bi[be]-el*, Capp. T-D, 239, 4, 11.

A-šir-mu-ta-bi[be]-el "Ashir is guardian" (cf. *Ilu-mu-tab-bil* BE XIV, *[d]KUR-mu-tab-li* BE XIV, *Mu-tab-bil-ilu* BE XV)

s. of *I-din-na-bi-im*, Capp. T-D 239, 2.

f. of *A-šir-ma-lik*, Capp. T-D 239, 5, 11.

Ašir-nirari (*[d]A-šir-ni-ra-ri*) "Ashir is (my) helper"; see also *Ašur-narara*.

I. Ashirnirari, Assyrian ruler,

s. of *Išme-Dagan*; *iššakku* of Ašir, founder of the temple of *[d]BE šipria* (?), KAHI I, 62, 1. Arn.: (MDOG 25, p. 68) KAHI I, 63, 7

f. of *Kiṣru* (?)-*ša-Ašir*; *iššak* *[d]A-šir*, MDOG 38, p. 33 n.

II. Ashirnirari, Assyrian ruler,

s. of *Ašir-rabi*, f. of *Ašir-rîm-nišēšu*; *iššak* *[d]Ašir*, Arn.: KAHI I, 63, 3.

III. Ashirnirari, Assyrian ruler, = II.

f. of *Ašir-EN-nišēšu*; *iššak* *[d]A-šir*, MDOG 28, p. 10.

Ašir-rabi, see *Ašur-rabi*.

[d]A-šir-ri-im-ni-še-šú "Ashir is favour for his people"

s. of *Ašir-nirari* (II), gs. of *Ašir-rabi*; *iššak* *[d]Ašir*, KAHI I, 63, 1 (MDOG 25, p. 66 f.); probably identical with *[d]A-šir-EN-ni-še-šu*, s. of *Ašir-nirari*, *iššak* *[d]A-šir*, MDOG 28, p. 10 (cf. SCHNABEL, MVG XIII, p. 21), and also with *AŠ-šur-EN-UN[bl]-šu*, *šar* *[mât]Aššur*, Synchron. I, 2 (see *Ašur-bēl-nišēšu*).

A-šir-ta-a-a-ar "Ashir is merciful", Capp. G, 1, 3.

A-ši-ru, JADD 373, L. E. 1 (Ep. C).

***Aš-pa-ba-ra** (Iran. JIN p. 45, cf. *Ispabara*) HABL 174, R. 3 (*Aš-pa-ba-rîš*). *ša* *[mât]Ka-ak-kam*, Sarg. A, II, 20. *ina* *[ál]Ḫa-ri-pa*, HABL 645, 9.

***Aš-pa-aš-ta-ta-uk** (Iran.?)

Ú-i-la-a-a, Shams. V: Ann. III, 52 (IR 30. KB I, p. 182).

Àš-ši-id (?perhaps *Aššî-idi* "I lifted up my hand", i. e. "I prayed"), K. 241, IX, 4, spec.

[f]Aššūr (*[ál]LÌB.ER*) ....., *sinnišit ekalli ša Ašur-bān-aplu*, MDOG 42, p. 44.

Aššurāia "Native of the city of Asshur"

1. *AŠ-šur-a-a*, K. 5424a. In NBa. texts, see TNB.

2. *[ál]ḪI-a-a*, JADD 618, 4 (Ep. T).

3. *([éš])LÌB.ER-a-a*, JADD 272, R. 5 (B. C. 694) 464, R. 11. VS I, 100, 10. PSBA XXX (1908), p. 111, 1; p. 112, 3 (B. C. 681). K. 241, IX, 11, spec. *[ál]Til-[d]NIN.IB-a-a*, JADD 75, R. 10.

Aš-šú-ri, P 97, 23.

[f]Aššūritu "Woman from the city of Asshur" *[ál]LÌB.ER-i-tú*, 81-2-4, 255, VII, 8, spec.

Aššur-lūmur (NBa.), see TNB.

[f]Aššūr-šarrat "The city of Asshur is queen" *[ál]LÌB.ER-šar-rat*, HABL 308, 2 (III R 16, no. 2); cf. WAF II, p. 53, KLAUBER, AO XII, 2, p. 29.

***Aš-šú-te-mi-ià** (Mit.), TA Mit. I, 60.

***Aš-ta-ma-aš-ti** (JOHNS, ADD III, p. 250) JADD 159, 3.

A-šú-i-si (?), JADD 329, R. 11 (Ep. K).

A-šú-pi(wâ)-ilu, Capp. G, 5, 2.

Ašur ([d]*AŠ-šur*; abbrev. from *Ašur-aḫ-iddin*), *šar* [mât]*Aššūr*, Rm. 157 (KB IV, p. 126).

f. of *Nabû-mutakkil*, *Nabû-šum-imbi*, *Nabû-šum-iškun*, *Nabû-usippi* and *Nabû-ušaḫši*, VS I, 36, II, 1, etc.

Ašur-ab-aplu (?) "Ashur is father of the son"

[d]*AŠ-šur-AD-AŠ*, HABL 217, 6(?). 417, 5. K. 1197, 6(?).

Ašur-ab-uṣur "O Ashur, protect the father!"

1. *AŠ-šur-AD-PAP*, JADD 56, 5 (B. C. 663?). 332, R. 7 (B. C. 670). *A.BA*, JADD 230, R. *15*.

f. of *Aḫi-lāmur*, JADD 259, R. 10.

2. [d]*ḪI-AD-ŠEŠ* (NBa.), see TNB.

Ašur-aḫē-balliṭ "O Ashur, keep the brothers alive!"

AŠ-šur-PAP[ḫl]-bal-liṭ, [h]*rakab šarri*, JADD 832, 10.

Ašur-aḫ-eriba "Ashur has given a brother as reward"

AŠ-šur-PAP[ḫl]-SU, JADD 1092, R. 3. II R 69, no. 3, R. 3b, read *Sinaḫerība*.

Ašur-aḫēšu-ēreš "Ashur has planted his (the childs?) brothers"

AŠ-šur-PAP[ḫl]-šu-PIN, [h]*A.BA*, JADD 260, R. *14* (III R 48).

Ašur-aḫē-uṣur "O Ashur, protect the brothers!"

AŠ-šur-PAP[ḫl]-PAP, JADD 464, R. *11*.

Ašur-aḫ-iddin "Ashur has given a brother"; abbrev. *Ašur-iddina* (Sm. 524, var.) and *Ašur* (Rm. 157). *AŠ-šur-PAP-AŠ*, JADD 855, R. 2. [h]*NI.SUR*, JADD 244, R. 11. *mār* [h]*rab kiṣir*, JADD 616, 11 (Ep. *Ašur-bēl-uṣur*). [d]*ḪI-ŠEŠ-MU*, in NBa. texts, see BE IX.

Esarhaddon (Bi. אסרחדן, Eg.-Ar. אסרחאדן APO), king of Assyria, B. C. 681—668, s. of Sennacherib and [f]Naqia (Zakūtu), gs. of Sargon, f. of Ashurbanapal, Ashur-mukinpalia, Ashuretilshameuirṣitabballiṭsu, Sinnadinaplu and Sammuges; also called *Ašur-etil-(ilāni-)kīn-aplu*, see below and WAF II, p. 54ff.

1. *AŠ-PAP-AŠ*; *šarru rabû š. dannu š. kiššati š.* [mât]*Aššūr šakkanak Bābili š.* [mât]*Šumeri u Akkadî*, Esarh. I R 48, no. 6. *šarru rabû š. dannu š. kiššati š.* [mât]*Aššūr šakkanak Bābili š.* [mât]*Šumeri u Akkadî šar šarrāni* [mât]*Muṣur* [mât]*Paturisi* [mât]*Kūsi*, Esarh. I R 48, no. 5. — KB II, p. 150, no. 1.

s. of *Sinaḫērība*, gs. of *Šarrukīn*; *šar* [mât]*Aššūr*, Esarh. I R 48, no. 3. Lay. 83C.

f. of *Ašur-bān-aplu*, gf. of *Ašur-etil-ilāni*; *šar kiššati š.* [mât]*Aššūr*, I R 8, no. 3, 3. — KB II, p. 268.

2. *AŠ-ŠEŠ-AŠ*

s. of *Sinaḫērība* and *Naqi'a* (*Zakūtu*); *šar kiššati š.* [mât]*Aššūr*, JADD 645, 4.

3. *AŠ-šur-a-ḫu-i-d(i-na)*, Esarh. K. 2388.

4. *AŠ-šur-PAP-AŠ*; Esarh. B, II, 6 (III R 15. KB II, p. 142). JADD 620, 7: *ša arkāna Ašur-etil-kīn-aplu šumušu nabû*. [645, 7]. III R 1, V, 41: *ina kussi ittušib* (B. C. 681). KK. 1615. 2401, III, 14. 4444. 6259. Sm. 1079, 6 (cf. WAF II, p. 56). 82-5-22, 527. 83-1-18, 45. 477. 836 (MVG III, p. 2). 89-4-26, 151. *aplu kēnu*, Esarh. IV R 61, IV, 5, 15, 18, 20. *šarru*: Esarh. IV R 61, II, 11, 16. III, 21. *šar* [mât]*Aššur*: Esarh. IV R 61, III, 16, 34. IV, 11. V, 26. HABL 918. JADD 330, R. 18. 359, L. E. 1. 360, R. 14. 804, 6. KK. 2401, II, 34. III, 16. 3500, II, 15, 17, 21. *šarru dannu*, K. 2852, 25. *šar kiššati*, K. 2852, 18. *šar kiššati šar* [mât]*Aššur*, Esarh. I R 48, no. 4. *šar kiššati š.* [mât]*Aššūr š. kibrāt irbitti*, JADD 709, 1. *šar kiššati š.* [mât]*Aššur š.* [mât]*Šumeri u Akkadî š.* [mât]*Karduniaš*, Esarh. I R 48, no. 7.

s. of *Sinaḫērība*; a) gs. of *Šarrukīn*; *šarru dannu šar kiššati šar* [mât]*Aššur*, Esarh. I R 48, no. 2; *šarru rabû* etc. + *šakkanak Bābili šar* [mât]*Šumeri u Akkadî*, Esarh. KAHI I, 52. 55. *šarru rabû š. dannu kiššati š.* [mât]*Aššur šakkanak Bābili šar* [mât]*Šumeri u Akkadî šar* [mât]*Muṣur kama šar* [mât]*Meluḫ šar kibrat irbitti*, Lay. 19, no. 1 (KB II, p. 150, no. 2); descend. of *Bēl-BA-ni mār Adasi*, *šarru rabû š. dannu š. kiššati š.* [mât]*Aššur šakkanak Bābili šar* [mât]*Šumeri u Akkadî šar* [mât]*Karduniaš*, Esarh. S, 13; — f. of *Ašurbānaplu*, gf. of *Sinšariškun*, KAHI I, 56, 3. b) f. of *Ašurbānaplu*; *šar kiššati*

š. ^{mât}Aššūr, II R 40, 56c (CT XIV, pl. 15). JADD 648, 2.

f. of *Ašurbānaplu*; *šar* ^{mât}*Aššūr*, HABL 308, 13 (III R 16, no. 2). 81-2-4, 48.

5. ^{d}*ÁŠ-šur-PAP-ÁŠ*, HABL 368, 9. *šar* ^{mât}*Aššūr*, K. 3790, 17 (KB IV, p. 122). *šar kiššati šar* ^{mât}*Aššūr*, Esarh. I R 48, no. 8.

6. *ÁŠ-šur-PAP-SE-na*, JADD 381, 9. 83-1-18, 493. *šar* ^{mât} ^{d}*Ašur*, JADD 502, R. 6 (B. C. 676).

s. of *Sinaḫērība*, f. of *Ašurbānaplu*; *šar* ^{mât}*Aššūr*, Abp. IV R 63, IV, 61.

7. ^{d}*ÁŠ-šur-PAP-SE-na*

s. of *Sinaḫērība*, f. of *Ašurbānaplu*, IV R 53, IV, 30.

8. ^{d}*ÁŠ-šur-ŠEŠ-MU*, 80-7-19, 71, var.

9. *ÁŠ-šur-ŠEŠ-SE-na*, KK. 1659. 10220. 13144. 81-2-4, 173. 83-1-18, 897. *šar* ^{mât}*Aššūr*, KGS 76. 97. 108. 119. 123. 124. 143.

s. of *Sinaḫērība*; a) gs. of *Šarrukīn*; *šarru rabū š. dannu š. kiššati š.* ^{mât}*Aššūr šakkanak Bābili šar* ^{mât}*Šumeri u Akkadi*, Esarh. A, I, 1. — KB II, p. 124. b) f. of *Ašurbānaplu*; *šar* ^{mât}*Aššur*, II R 69, 9e. IV R 60*, 29b.

f. of *Ašurbānaplu*; *šar* ^{mât}*Aššur*, KGAS 66. 75.

10. ^{d}*ÁŠ-šur-ŠEŠ-SE-na*, KK. 4504. 10743. 12201. 12783. 80-7-19, 71. 75. 137. 83-1-18, 577. 580. 582. 765. Bu. 88-5-12, 105, I, 27 (BA III, p. 349). Bu. 91-5-9, 169. 181. 199. *mar šarri*, 82-5-22, 105, 14. *šarru*, K. 2663. *šar* ^{mât}*Aššur*, KGAS 2. 3. 4. 5. 16. 29. 67. 68. 70. 81. 91. 93. 98. 101. 107. 108. 111. 115. 116. 118. 125. 126. 131. 149. *šar* ^{mât}*Aššūr šarru šaḫṭum rubū naʾid*, Esarh. KAH I, 51, III, 5.

f. of *Ašurbānaplu*; *šar* ^{mât}*Aššur*, Abp. E, III R 29, no. 2, 6. — KB II, p. 158n. 3.

f. of *Šamaššumukīn*; *šar* ^{mât}*Aššur*, K. 11478, R. 7. (KGAS 149).

11. ^{d}*ḪI-PAP-ÁŠ*, Abp. Ann. I, 27 (KB II, p. 154); C, III R 34, 69b, 76b. 80-7-19, 44. *šar* ^{mât}*Aššur* Abp.: A, I, 8, 53; Ann. I, 8 (KB II, p. 152); VS I, 83, I, 4. JADD 645, R. 6. *šar* ^{mât}*Aššūr šar Bābili*, Esarh. I R 48, no. 9. *šar kiššati š.* ^{mât}*Aššur*, WE. Misc. pl. 6, no. 3.

s. of *Sinaḫērība*, f. of *Ašurbānaplu*; *šar* ^{mât}*Aššur*, Abp. K. 2867, 2. *šar kiššati š.* ^{mât}*Aššūr*, II R 36, 15e (CT XVIII, pl. 37). III R 38, 8a. *šar kiššati š.* ^{mât}*Aššūr šakkanak Bābili šar* ^{mât}*Šumeri u Akkadi*, Abp. B, III R 27, I, 3. *šarru rabū š. dannu š. kiššati* etc. Abp.: WE. Misc. pl. 7, 5. CT IX, pl. 6, 4.

f. of *Ašurbānaplu* and *Šamaššumukīn*; *šarru rabū š. dannu š. kiššati š.* ^{mât}*Aššūr š.* ^{mât}*Šumeri u Akkadi*, Shmk. S[1], 9.

f. of *Ašurbānaplu*, Abp. A, I, 27; gf. of *Ašur-etil-ilāni*, *šar* ^{mât}*Aššūr*, JADD 650, 3. 807, 3.

12. ^{d}*ḪI-PAP-MU*, HABL 454, 8. King-list A, IV, [3], as king of Babylonia.

13. ^{d}*ḪI-PAP-SE-na*

s. of *Sinaḫērība*, f. of *Ašurbānaplu*; *šar kiššati š.* ^{mât}*Aššur*, V R 52, 23c.

f. of *Ašurbānaplu*; *šar* ^{mât}*Aššur*, Abp. Ann. I, 8, var.

14. ^{d}*ḪI-ŠEŠ-MU*, Esarh. Bl. st. II, 19 (I R 49. KB II, p. 122). Chron. B, III, 38, 39. IV, 19, 32 (KB II, p. 282f.). *šarru* CT X, pl. 5, 6. HABL 752, R. 22. *šar* ^{mât}*Aššūr*, Nabd. Br. cyl. II, 36 (I R 69. KB III, pt. 2, p. 84). *šar kiššati*, VS V, 2, 19 (B. C 675. KB IV, p. 166). *šarru dannu šar* ^{mât}*Aššūr šar kiššati šar kibrāt arbaʾi šakkanak Bābili šar Šumeri u Akkadi* (Sumer.), OBI 151.

s. of *Sinaḫērība*, f. of *Ašurbānaplu*; *šar kiššati š.* ^{mât}*Aššūr šakkanak Bābili šar* ^{mât}*Šumeri u Akkadi*, Abp. S[2], 11

f. of *Ašurbānaplu*; *šar* ^{mât}*Aššūr*, Nabd. Rm. A, I, 48 (V R 64. KB III, pt. 2, p. 100).

15. ^{d}*ḪI-ŠEŠ-SE-na*, HABL 589, R. 1. KK. 7862. 7943. 10057. 10743. Sm. 524 (var.: ^{d}*ḪI-SE-na*). 657. 663. 1158. 1320. DT 299. 80-7-19, 73. 82-9-18, 219a. 83-1-18, 1. 898. Bu. 91-5-9, 167. 194. *šarru*, K. 13648. *šar* ^{mât}*Aššur*, KGAS 9. 25. 43. 46. 47. 57. 69. 102. 107. Sm. 412. Bu. 88-5-12, 75+76, X, 37. 78, VIII, 18 (BA III, pp. 327, 331). *šar Babili*, DT 34 (B. C. 676). *šar kiššati š.* ^{mât}*Aššūr šakkanak Bābili šar,* ^{mât}*Šumeri u Akkadi*, Esarh. Bl. st. I, 1 (I R 49. KB II, p. 120). Bu. 88-5-12, 80, I, 1 (BA III, p. 341). *šarru rabu š. dannu šar*

kiššati š. ^{mât}*Aššūr š. kibrāt irbitti šakkanak Bābili šar* ^{mât}*Šumeri u Akkadi*, 81-6-7, 209, 8 (BA III, pp. 260, 351).

s. of *Sinaḫērība*; a) gs. of *Šarrukīn*, descend. of *Bēl-BA-ni*, f. of *Šamaššumukīn* and *Ašurbānaplu*; *šarru dannu š. kiššati š.* ^{mât}*Aššūr šakkanak Bābili šar* ^{mât}*Šumeri u Akkadi*, Shmk. Cyl. 18 (KB III, pt. 1, p. 196); b) f. of *Ašurbānaplu*; *šarru rabû š. dannu š. kiššati š.* ^{mât}*Aššūr šakkanak Bābili šar* ^{mât}*Šumeri u Akkadi*, Abp. III R 16, 28 b (KB II, p. 258). V R 62, no. 1, 4. Abp. L^1, 5. L^2, 4. P^1, 3. P^2, 4 (Lehmann, Shmk. pl. XXIII, XXV, XXVIII, XXX). S^3, 21 (without *šar kiššati*).

f. of *Sîn-nādin-aplu*; *šar* ^{mât}*Aššūr*, K. 195, 2 (KGAS 107).

16. *Ašur-aḫ-iddina*; *šar* ^{mât}*Aššūr šakkanak Bābili ... šar māti e-li-tum u š[ap-li-tum]*, Rm. 284, R. 6 (WAF II, p. 17). *šar* ^{mât}*Aššūr š. kiššati š. kibrāt irbitti šakkanak Bābili šar* ^{mât}*Šumeri u Akkadi*, Esarh. MDOG 44, p. 21.

Ašur-aḫ-uṣur "O Ashur, protect the brother!"

1. *AŠ-šur-PAP-PAP*, JADD 2, R. 3. 500, R. 11. VS I, 92, 21. ^{h}*rakab GAB^{bl}-te*, JADD 912, 1.
2. ^{d}*AŠ-šur-ŠEŠ-PAP*, in NBa. texts, see TNB.

Ašur-ālik-pāni "Ashur is (my) leader"

1. *AŠ-šur-a-lik-pa-an*, HABL 787, 2.
2. *AŠ-šur-a-lik-pa-ni*, HABL 783, 2. 784, 2. 785, 2. 786, 2. 788, 2.
3. *AŠ-šur-DU-ŠI*, ^{h}*bēl piḫāti* ^{âl}^{mât}*Bar-ḫal-ṣa*, JADD 853, 12. 854, 13.
4. ^{d}*ḪI-a-lik-pa-ni*, ^{h}*mutīr pātu ša eli* ^{âl}*Bir-ra-na-a-ti*, VS V, 2, 10 (B. C. 675. KBIV, p. 166).

Ašur-apal-iddin "Ashur has given a son"

1. *AŠ-šur-A-AŠ*, JADD 320, R. 3 (B. C. 691).
2. ^{d}*HI-A-MU*, in NBa. texts, see TNB.

Ašur-apal-lišir "O Ashur, may the son prosper!"

AŠ-šur-TUR.UŠ-GIŠ, s. of *Ištar-nā'id*, ^{h}*ḫazānu*, JADD 1040, R. 4.

Ašur-apal-uṣur "O Ashur, protect the son!"

1. ^{d}*A-šur-A-PAP*, s. of ^{d}*Šamaš(?)-ú-ma-i*, VS I, 102, 3.
2. ^{d}*AŠ-šur-A-PAP*, Sm. 1089 (? cf. WAF II, p. 575 f.).

Ašur-āsū "Ashur is a healer" (OBa.)

1. *AŠ-šu-ur-A.ZU*, CT 29, 11, 11 b.
2. ^{d}*A.USAR-A.ZU*, CT 29, 24, 3.

Ašur-balāṭsu-iqbi "Ashur has orderd his life"

AŠ-šur-TI-su-E|iq-bi, VS I, 97, 13, 15.

Ašur^2-bal-liṭ "O Ashur, keep alive!" 82-5-22, 536. JADD 325, R. 11, b. of *Ašur-šallim-aḫē* (Ep. A). ^{h}*rab kiṣir*, JADD 325, R. 6.

s. of *Marduk-mutaqqin*; *nappaḫu*, AO 2221, R. 8 (B. C. 656(?); OLZ VI, col. 199).

Ašur-balta-ibni "Ashur has created abundance"

^{d}*ḪI-UR-KAK* (NBa.), BE X, 23, 17.

Ašur-baltu-nīšē "Ashur is abundance for the people"

AŠ-šur-UR-UN^{hl}, HABL 207, 2. 966, R. 10. Epon., B. C. 803, Canon A, III, 15. B, III, 28; *šá Arbaḫa*, Canon E + 81-2-4, 187, 9.

Ašur-bān-aḫē "Ashur is begetter ofbrothers"

AŠ-šur-KAK-PAP^{hl}, JADD 512, 2. ^{h}*še-lap-pa-a-a*, JADD 769, 1.

Ašur-bān-aplu "Ashur is begetter of the son"

AŠ-šur-KAK-A, HABL 1001, 2. 1026, 1. 83-1-18, 22. Bu. 91-5-9, 3. Epon. B. C. 899(?), III R 1, 1, 12(?).

King of Assyria, B. C. 668–626, s. of Esarhaddon, gs. of Sennacherib, f. of Ašur-etil-ilāni-ukinni and Sinšariškun:

1. *AŠ-KAK-A*, Esarh. I R 48, no. 6, 5. *šar kiššati šar* ^{mât}*Aššūr*, Abp. Sm. 1350.

s. of *Ašuraḫiddin*, f. of *Ašuretililani*; *šar kiššati š.* ^{mât}*Aššūr*, I R 8, no. 3, 2. — KB II, p. 268.

2. *AŠ-KAK-TUR.UŠ*, II R 66, no. 2, 8, var.
3. *AŠ-šur-KAK-A*, II R 7, 42 b; 66, no. 2, 8. III R 28, 51. KK. 203. 226. 883, 2, 9. 1286, 11. 1974. 2652, 3. 2808, 6. 4669. 5425, 1 (WSml. II, p. 12). 7506. 11869. Sm. 254. 80-7-19, 68. 83-1-18, 45. 199. 361. 403. Bu. 89-4-26, 118. 91-5-9, 185. 208. *mār rīdūti*, Esarh. KAHI I, 75, R. 4. *mar šarri rabu ša bīt rīdūti ša Ašuraḫiddin*, I R 48, no. 5, 7. III R 16, no. 2 (HABL 308, R. 5). *šarru*, K. 4300. *šar* ^{mât}*Aššūr*, HABL 1022, 1. JADD 200, 7 (B. C. 667). 203, 2. 208, L. E. 1 (B. C. 668). 270, 10. 271, 7. 322, 7. 331, 8 (B. C. 666?). 418, 12. 420, 10. 448, 16. 471, 16,

R. 5. 641, 7. 646, 9. 647, 9. 704, R. 5. III R 29, no. 1, 16; 32, V, 29. KK. 1425. 1436, 2. 3979, 19. KGAS 150, R. 8. 153, 2. *šar kiššati šar mātAššūr*, JADD 644, 2. *šarru rabū š. dannu š. kiššati š. mātAššūr* (K. 3412, 14, in hymn to Merodach; K. 886 and passim, in colophons) *š. kibrāt irbitti*, JADD 646, 1. 647, 1 (B. C. 655).

s. of *Ašuraḫiddin*; *šar mātAššūr*, 81-2-4, 48. *šarru rabū š. dannu š. kiššati š. mātAššūr*, II R 62, 5e; gs. of *Sinaḫērība*, JADD 648, 1, 12 (B. C. 655). III R 38, no. 1, 7; f. of *Ašur-etil-ilāni*, *šar mātAššūr*, JADD 649, 2. 650, 2.

4. *dAŠ-šur-KAK-A*; *rubū*, IV R 53, IV, 37. *šar mātAššūr*, JADD 641, 7.

s. of *Ašuraḫiddin*, gs. of *Sinaḫērība*, ggs. of *Šarrukīn*, f. of *Sinšariškun*, KAHI I, 56, 2.

5. *AŠ-šur-KAK-TUR.UŠ*, 80-7-19, 366. HABL 453, 14. 961, 2. *mār šarri*, HABL 113, R. 6. *šar mātAššūr*, JADD 419, 9. III R 2, 61. *šar kiššati š. mātAššūr*, IV R 60*, C, 26b.

s. of *Ašuraḫiddin*; *šar mātAššūr*, KGAS 66. 67. 75. gs. of *Sinaḫerība*, *šarru rabū š. dannu š. kiššati š. mātAššūr*, II R 40, 53c. IV R 60*, B, 28b; 63, IV, 63.

6. *dAŠ-šur-KAK-TUR.UŠ*, KGAS 114. 122. 80-7-19, 137. 82-3-23, 89. *mār šarri*, KGAS 116. [117. 119. 120. 122. 143. 144. 150]. [*šar mātAššūr*, KGAS 150. *šar kiššati š. mātAššūr*, II R 38, 61d.

7. *dA.USAR-ba-an-TUR.UŠ*, IV R 18, no. 2, R. 11.

8. *dḪI-ba-an-A*, K. 1292. *šar kiššati š. mātAššūr*, Rm. II, 126.

9. *dḪI-ba-a-ni-TUR.UŠ*, *šar mātAššur*, Shmk. Cyl. 25. *šarru rabū š. dannu š. kiššati š. mātAššūr*, b. of *Šamaššumukīn*, Shmk. Cyl. 20. — KB III, pt. 1, p. 196.

10. *dḪI-ba-an-TUR.UŠ*, KK 4449, var. *bēl šarrāni*, HABL 1007, 13. *šar mātAššūr*, Nabd. V R 64, I, 47. II, 3, 41 (KB III, pt. 2, p. 100ff. NBK pp. 220ff.).

11. *dḪI-ba-ni-TUR.UŠ*, *šar kiššati š. mātAššūr*, III R 62, 15b. KK. 131, R. 12 (CT XXVII, pl. 16). 2048, R. 15, etc., in colophons.

12. *dḪI-KAK* (abbrev. or error?), *šar kiššati š. mātAššūr*, III R 37, 71a.

13. *ḪI-KAK-A*

s. of *Ašuraḫiddin*, gs. of *Sinaḫerība*; *šarru rabū š. dannu š. kiššati š. mātAššūr*, Abp. P², 3 (LEHMANN, Shmk., pl. XXX).

14. *dḪI-KAK-A*, Abp. A, VII, 15, 106. IX, 58; Ann. I, 31. VI, 113. HABL 454, 9. 469, 12, R. 1. III R 35, no. 6, I, 4. II, 1; 36, no. 2, 7; no. 3, 4; 37, 53a; 38, 37b. IV R 53, IV, 53. KK. 8. 223. 1285, 4. 2564. 2656, 14. 2998. 4728, R. 4. 8003. 11516. 12213. 13651. 13772. Rm. II. 134. 80-7-19, 16. 81-2-4, 176. 81-7-27, 70. 82-5-22, 178. 83-1-18, 231. 384. 476. 777. Bu. 89-4-26, 116. DT 229. 262. *mār šarri rabū*, Abp. A, I, 1, 21 (III R 37); Ann. I, 1. *rubû*, III R 38, 17a. *šakkanak* [*Bābili*], LEHMANN-HAUPT, Material., no. 35, 2. *šarru*, Abp. Ann. V, 100. IX, 73. *šar mātAššūr*, Abp. A, IV, 24; Ann. II, 98. III, 87, 122. IV, 20; II R 66, no. 2, 1; III R 36, no. 5, 3; 37, 1a, 42a, 6b, 21b, 25b, 40b; S², 39; S³, 68; L², 20 (LEHMANN, Shmk., pll. XV, XXI, XXVI). BE VIII, pt. 1, 142, 4 (ZA XXII, p. 14). Lay. 86, 2. POGNON, Inscriptions no. 1, 23. HABL 879, 2. 926, 2. 1022. 1040, 2. JADD 321, R. 6. KK. 4, R. 3. 28. 105, R. 15. 159, 22, 29. 1360. 2411, I, 6. 2674, 1, 12 etc. 3161. 4787, 1. 8674, R. 3. Rm. 40. DT 78. 80-7-19, 102. *šar kiššati š. mātAššūr*, CT X, 4, 10. I R 7, no. 9, A, B, C, D, E; 8, no. 1, 1. II R 10, 26a; 11, 77e; 18, 63a; 23, 36a; 24, 29e; 33, 61e; 35, 52g; 36, 13e; 40, 79a. 59, 48d. III R 37, 71a; 57, 43b; 59, 68b; 65, 34b. IV R 4, 36a; 6, 40a; 8, 33a; 9, 56b; 10, 55b; 11, 52b; 14, no. 1, R. 9; 17, 36b; 19, 24b; 20, no. 2, R. 12; 31, 61b; 33, IV, 14; 42, VI, 15; 44, VI, 42; 50, IV, 27; 57, 57b; 59, no. 1, R. 26; Add. p. 5. KK. 24. 61, IV, 48. 71, IV, 56. 105. 155, 54. 191, IV, 56. 214, R. 33. *šar kiššati š. mātAššūr š. kibrāt irbitti*, b. of Sammuges, Shmk. S¹, 12. *šarru rabū š. dannu š. kiššati š. mātAššūr*, IV R 55, no. 2, R. 8; K. 2139 and passim in colophons. K. 120 b, 13. ditto + *šar kibrāt irbitti*, Abp. A, X, 57. *šarru šangū ellu*, Abp. Ann. VII, 24.

s. of *Ašuraḫiddin*; b. of *Šamaššumukin*, Chron. B, IV, 33. *šarru rabû š. dannu š. kiššati š. ^{mât}Aššur*, 81-7-27, 177; — f. of *Ašuretililāni*, JADD 807, 2; — gs. of *Sinaḫerība*: *šarru rabû š. dannu š. kiššati š. ^{mât}Aššur*, K. 2867, 1. Bu. 89-4-26, 209, 12; ditto + *šar kibrāt irbitti*, Abp. B I, 1 (III R 27); Ann. X, 57; CT IX, 6, 3; ditto + *šar kibrāt irbitti šar šarrani*, Abp. P^1, 1. L^2, 1. S^2, 1. S^3, 2 (LEHMANN, Shmk, pll. XIII, XVII, XXV, XXVIII). III R 16, 26b. WE. Misc. pl. 7, 1.

f. of *Šušariškun, šarru ...*, ZA XI, p. 47.

15. ^{d}*ḪI-KAK-TUR.UŠ*, HABL 117, 5. Lay. 86, 16. IV R 28, no. 2, R. 15. V R 52, 34c. KK. 261. 433. 2632. 2998. 4449. 8880. 8904. 10319. Sm. 1122. 1950. Rm. 994. Rm. II. 134. 48-7-20, 119. 79-7-8, 87. 83-1-18, 490. *mār šarri*, Sm. 1358. *šarru*, K. 8904. *šar ^{mât}Aššur*, Abp. A, IV, 54, 84, 98. HABL 1105, 4, 5, 8, 16, 20, 27, 28, 33, 35, 38. K. 102, 17. KGAS 147. 151. LEHMANN, Shmk., pl. XLII, 8. Nabd. St. X, 34. K. 159, 25. 82-5-22, 130. 83-1-18, 263, 1. *šarru dannu*, HABL 1007, R. 23. *šarru dannu š. ^{mât}Aššur*, K. 2846, 9 (WAF I, p. 474). *šar kiššati š. ^{mât}Aššur*, II R 21, 26a. 27, 20e. 51, 56e. IV R 14, no. 3, 2b. 48, 23b. 49, 58b. 52, IV, 26. 58, IV, 31. 60, 36b. V R 51, 40a. KK. 2391. 2454. 2544. 3294, and passim in colophons. *šar mātāti*, BE VIII, pt. 1, 1, 30. 159, 37 (20th year). *šarru rabû š. dannu š. kiššati š. ^{mât}Aššur*, II R 43, 36d. IV R 23, no. 2, R. 8. K. 59, R. 46.

s. of *Ašuraḫiddin*, gs. of *Sinaḫerība*; *šarru dannu š. kiššati š. ^{mât}Aššur š. kibrāt irbitti š. šarrāni*, Abp. L^1, 1 (LEHMANN, Shmk., pl. XXIII).

Ašur-bāni "Ashur is creator"

1. *AŠ-šur-ba-ni*, Capp. G, 23, 12. HABL 231, 2. 232, 2. 233, 2. 234, 2. 235, 2. 236, 2. 237, 2. 420, 2. K. 7506. ^{ḫ}*bēl piḫāti ^{át}Kalḫa*, JADD 676, 3 (B. C. 711). Epon., B. C. 713, Canon A, V, 11. JADD 248, L. E. 1: ^{ḫ}*šakin ^{át}Kalḫi*. 677, R. 10. 765, 2. 809, R. 27. 926. 1098, II, 10.
2. ^{d}*AŠ-šur-ba-ni*, Epon, B. C. 713, Canon D, IV, 6.

No. 1.

3. *AŠ-šur-KAK*, ^{ḫ}*šaknu*, JADD 351, R. 10.

Ašur-bānija or **-būnāja** (cf. *Bēl-būnāja*; abbrev.) *AŠ-šur-KAK-a-a*, Epon., B. C. 845, Canon B, II, 21. III R 1, II, 10.

Ašur-bānija(or **-būnāja**)**-uṣur** (*AŠ-šur-KAK-a-a-PAP*). Epon., B. C. 856, Canon A, II, 8; Shalm. III: Mon. II, 69 (III R 8. KB I, p. 168); ^{ḫ}*rab BI.LUL*, 82-5-22, 526, II, 5 (KB III, pt. 2, p. 142). Epon. B. C. 826, Canon A, II, 37. Epon., B. C. 817, Canon A, II, 46.

Ašur-bēl ...., JADD 899, III, 3. Cf. Rm. II. 261.

Ašur-bēl-dā(i)n (reading not quite certain, cf. DELITZSCH, BA II, p. 38, TNB p. 312b)

1. *AŠ-šur-EN-dan-an*, HABL 123, 11. 243, 2. 244, 2.
s. of *Nabû-šalli*, ^{ḫ}*rakbu GAB^{bi}*, JADD 354, B. E. 1, R. 3.
2. *AŠ-šur-EN-dan-in*, HABL 245, 2. 246, 2. 247, 2.

Ašur-bēl-ilāni "Ashur is lord of the gods" *AŠ-šur-EN-AN^{ni}*, JADD 267, R. 11.

Ašur-bēl-ka'in "O Ashur, establish the lord!"

1. *AŠ-šur-EN-DU*, ^{ḫ}*SAG*, HABL 885, R. 7.
2. ^{d}*AŠ-šur-EN-DU*, Epon. Canon D, III, 6, error for *Adad-bēl-ka'in*.
3. *AŠ-šur-EN-DU-in*, Epon., B. C. 857, ^{ḫ}*turtānu*, 82-5-22, 526, II, 4. — KB III, pt. 2, p. 142.
4. *AŠ-šur-EN-DU-ni*, Epon., B. C. 857, Canon A, II, 7.
5. *AŠ-šur-EN-ka-in*, Epon., B. C. 857, Shalm. III: Mon. II, 30. — KB I, p. 162.

Ašur-bēl-kalā "Ashur is lord of everything" King of Assyria, about B. C. 1080, s. of Tiglathpileser I, gs. of Ashurreshishi, b. of Shamshi-Adad IV, son-in-law of Adad-apaliddin, the Babylonian king.

1. *AŠ-šur-EN-ka-la, šakin ^{d}BE šangu Ašur*, Lay. 73, 7. *šar ^{mât}Aššur*, Synchron. II, 25, 29, 33, contemp. with Mardukšāpikzīrim and Adadapaliddin.
s. of *Tukulti-apil-Ešarra*, gs. of *Ašur-rēšiši*; [*šar ^{mât}Aš*]*šur*, I R 6, no. 6 (AKA I, p. 152).
2. ^{d}[*ḪI*]*-EN-ka-*[*la*], *šar ^{mât}Aššur*, Chron. K^3, 6, contemp. with Mardukšāpikzēr.

Aššur-bēl-kīn "O Ashur, establish the lord!" (cf. *Aššur-bel-ka'in*)
AŠ-šur-EN-ki-in, HABL 452, 9.

Aššur-bēl-māti "Ashur is lord of the country"
AŠ-šur-EN-KUR .., K. 13058.

Aššur-bēl-nišēšu "Ashur is lord of his people" or to be read *Aššur-rīm-nišēšu* (cf. *Aššir-rīm-nišēšu*).

1. *AŠ-šur-EN-UN^{hl}-šu, šar ^{mât}Aššūr*, Synchron. I, 2, mentioned before Puzur-Aššur, contemp. with Karaindaš, probably identical with *Aššir-rī-im-nišēšu*, q. v.
2. *^{d}A-šur-EN-ni-še-šú*, king of Assyria, KAHI I, 4, 33, between Puzur-Aššur and Eriba-Adad.

Aššur-bēl-šākin (? cf. *Aššur-bēl-dāiu*)

1. *AŠ-šur-EN-GAR-in*, K. 5264.
2. *^{d}ḪI-EN-GAR-in*, HABL 699, 3. *^{h}bēl piḫāti*, HABL 1067, R. 1.

Aššur-bēl-taqqin "O Ashur, firm the lord!"

1. *AŠ-šur-EN-LAL*, HABL 638, 12. JADD 893, 2. K. 5387.
2. *^{d}AŠ-šur-EN-LAL*, JADD 398, 5 (B. C. 664). K. 4698.
3. *AŠ-šur-EN-LAL-in, ^{h}amēl urqi*, JADD 427, 7 (B. C. 694). *^{h}šaknu*, HABL 973, 8.
4. *AŠ-šur-U-LAL*, HABL 151, R. 1(?). 438, 19, R. 9. 967, 12, R. 3, 4, 7. JADD 917, II, 15. *^{h}šaknu*, HABL 871, 9.
5. *^{d}ḪI-EN-LAL*, K. 7335.
6. *^{d}ḪI-EN-tâq-qin, ^{h}šaknu ša ana šutuqūti ša unqāti u mār šipri ša šarri ina Nippuri paqdu*, HABL 238, R. 8.

Aššur-bēl-uṣur "O Ashur, protect the lord!"

1. *AŠ-šur-EN-PAP*, HABL 241, 2. 242, 2. JADD 241, 6, slave. 399, R. 2. 672, R. 6 743, R. 7. *^{h}rab bīti šá ^{al}Gargamiš*, JADD 127, 1 (B. C. 681). Epon., B. C. 797, Canon A, III, 21; *šá ^{mât}Kirruri*, Canon E + 81-2-4, 187, 15. Epon., B. C. 772, of *Kalḫu*, Canon A, III, 47. Epon., B. C. 695, Canon A, V, 29 + B, VI, 17; JADD 34, R. E. 1; *^{h}šakin* ...., JADD 569, R. 13; Senn. King, V, 1.
2. *AŠ-šur-U-PAP*, Epon., B. C. 695, III R 1, V, 29, var.; JADD 31, R. 1. 616, R. E. 2; cf. MDOG 36, p. 24.

Aššur-bēl-amāti "Ashur is lord of command"

1. *A-šur-bi-el-a-wa-tim*, Capp. G, 7, 5, 7.
2. *A-šur-bi-lá-wa-tim*, 8, 7.

Aššur-dāin (*AŠ-šur-dan-in* ....), JADD 853, R. 14.

Aššur-dā(i)nanni "Ashur is our judge"

1. *AŠ-šur-dan-a-ni*, Epon., B. C. 685, JADD 36, 2.
2. *AŠ-šur-dan-in-a-ni*, *^{h}[šú-ut-rēš]*, Tigl. IV: B. 42 (KB II, p. 18). Epon., B. C. 903(?), III R 1, I, 8. Epon., B. C. 733, of Mazamua, Canon B, V, 16 + E. III R 1, IV, 26. Epon., B. C. 685, Canon C, IV, 12; III R 1, V, 29. JADD 135, R. E. 1. 430, R. 5(?). 753, 10.
3. *AŠ-šur-dan-in-an-ni, ^{h}šú-ut-rēš*, Tigl. IV: Pl. 2, 27. Epon., B. C. 733, Canon A, IV, 36. Epon., B. C. 685, Canon A, V, 29; JADD 430, R. 5. 1098, III, 7.

Aššur-dā(i)n-aplu

1. *AŠ-šur-da-in-TUR.UŠ*
   s. of *Šulmān-ašarid*, HABL 872, 9, prob. identical with 2 & 3, but cf. BEHRENS, Briefe, p. 59.
2. *AŠ-šur-dan A*, Shams. V: Ann. I, 32, same person as no. 3.
3. *^{d}AŠ-šur-dan-in-A*, s. of *Šulmān-ašarid* (III), b. of *Šamši-Adad* (V), Shams. V: Ann. I, 39. KB I, p. 176.

Aššur^{i}-da-in-ni, JADD 946, II, 10.

Aššur-dāin-šarru

1. *^{d}AŠ-dan-in-MAN*, KK. 3161. 3791 (B. C. 649?).
2. *AŠ-šur-dan-in-LUGAL, mukīl apāte*, JADD 27, 3 (B. C. 667).
3. *AŠ-šur-dan-in-MAN*, JADD 131, R. 2, as Epon. M.
4. *^{d}HI-dan-in-MAN*, K. 159, 41 (B. C. 649?).

Aššur-dāmiq or **-udammiq** (cf. the next name)
AŠ-šur-ŠIG-iq, JADD 260, R. 11.

^{d}A-šur-dam-me-iq "O Ashur, show favour!" JADD 713, 5.

Aššur-dān "Ashur is judge"
I Ashurdan, king of Assyria, about B. C. 1200, s. of Ninibapilekur, f. of Mutakkil-Nusku

1. *^{d}A-šur-da-a-an*
   s. of *NIN.IB-apil-ēkur*; *šar ^{mât}Aššūr*, Tigl. I: Ann. VII, 68 (KB I, p. 42), 60 years before the *šurru šarrāti* of Tigl.; f. of *Mutakkil-Nusku*, gf. of *Aššurrēšiši*, ggf. *Tukulti-*

apil-Ešarra, Tigl. I: Ann. VII, 49 (KB I, p. 40).

2. *AŠ-šur-dan*
   f. of *Mutakkil-Nusku*, gf. of *Ašur-rēš-iši*; *šangû Ašur*, Ashrish. III R 3, no. 6, 8. no. 7, 3, 5. — KB I, p. 12.

3. *AŠ-šur-DAN-an*, *šar* ^{mat}*Aššur*, Synchron. II, 10 (III R 4, no. 3. KB I, p. 196), contemp. with Zamamashumiddin.

II Ashurdan, king of Assyria, about B. C. 930—911, s. of Tiglathpileser III, f. of Adadnirari III.

1. *AŠ-dan-an*, Anp. Ann. I, 30, var.
   s. of *Tukulti-apil-Ešarra* (III); gs. of *Ašur-rēš-iši*, ggs. of *Ašur-rabi*, *šarru dannu š. kiššati š.* ^{mat}*Aššūr*, MDOG 32, p. 19; f. of *Adad-nirari*, *šar kiššati š.* ^{mat}*Aššūr*, Adnir. III: BM 90853 (AKA I, p. 154. KB I, p. 148).

2. *AŠ-šur-dan-an*
   s. of *Tukulti-apil-Ešarra*, f. of *Adadnirari*; *šar kiššati š.* ^{mat}*Aššūr*, Adnir. III: We. Misc. pl. 6, no. 1.
   f. of *Adad-nirari* (III); *šar* [^{mat}*Aššūr*], Adnir. III: KAHI I, 24, 5; gf. of *Tukulti-NIN.IB* (II), ggf. of *Ašur-nāṣir-aplu* (III), Anp. Ann. I, 30 (I R 17. KB I, p. 56).

3. ^{d}*AŠ-šur-dan-an*, s. of *Tukulti-apil-Ešarra*, gs. of *Ašur-rēš-iši*, ggs. of [*Ašur-rabi*]: *šakin* ^{d}*Enlil*, *šangû Ašur*, Ashurdan II: KAHI I, 20, 2.

4. ^{d}*A-šur-dan-an*; *šar* $^{mat\,d}$*A-šur*, Tigl. I: Hunt. V, 20 (I R 28. KB I, p. 129), 30 years before Ashurnazirpal.

III Ashurdan, king of Assyria, B.C. 771—754, *AŠ-šur-dan-an*, *šarru*, as Epon. B.C. 771, Canon A, III, 48; III R 1, III, 46; 81-2-4, R. 6.

X Ashurdan, *šar* ^{mat}*Aššur*, ZA VI, p. 326. *Ašur-KAL-GA*
   s. of *Adad-nirari*, gs. of *Šamši-Adad*, MDOG 44, p. 31 f.

Ašur-dan-a-ni, -dan-in-a(-n)-ni, see *Ašur-da(-i)nanni*.

Ašur-dini-ēpuš
   AŠ-šur-di-ni-KAK-uš, Epon. B. C. 902(?), III R 1, I, 9.

Ašur$^{?}$-du-ub-[bu] (abbrev., cf. *Ša-Ašur-dubbu*), JADD 916, 12.
No. 1.

[A]-šur-du-lu-bu (prob. abbrev., cf. NBa. *Dullubu* TNB), Capp. G, 23, 9, bis.

Ašur-dūr-pāniia
1. *AŠ-šur-BÁD-pa-ni-ia*, HABL 742, 2.
2. *AŠ-šur-BAD-ŠI-ia*, HABL 251, 2. 252, 2. 253, 2. 741, 2.

Ašur-dūr-uṣur
1. *AŠ-BÁD-PAP*, Epon. B. C. 650, 81-2-4, 117.
2. *AŠ-šur-BÁD-PAP*, JADD 496, R. 3. Epon. B. C. 650(?), Canon C, V, 14; HABL 301, R. 19. 944, R. 6. JADD 86, L. E. 3; ^{k}*šakin* ^{mat}*Barḫalza*, 533, R. 5.
3. ^{d}*ḪI-BAD-PAP*, ^{k}*šakin māti*, JADD 253, R. 3. Epon. B. C. 650(?), K. 4728 (Bezold, Catal. ^{d}*ḪI-KAK-A*, but see Johns, PSBA XXIV, p. 241. XXV, p. 87). 8904. Cf. K. 14283. 82-1-4, 117.

A-šur-e-mu-qi (cf. *Ašir-emūqi*)
   f. of *A-bu-ša-lim*, Capp. R. 2, R. 19.

Ašur-ēmuranni "Ashur has looked at me"
   AŠ-šur-ŠI.LAL-ni, K. 570.

Ašur-ēreš "Ashur has planted"
   ^{d}*ḪI-KAM*[*PIN-eš*], JADD 51, 1, 3 (B. C. 683).

Ašur-eriba (abbrev.)
1. *AŠ-šur-SU*, PSBA XXX (1908), p. 138, 36 (B.C. Ep. N). VS I, 90, 21. ^{k}*šalšu*, JADD 377, R. 7 (B. C. 664).
2. ^{d}*ḪI-eri-ba*, ^{h}*mutir* [*pāti*], HABL 964, 16.

Ašur-etil(-ilāni)-kīn-aplu "O Ashur, lord (of the gods), establish the son!" other name of Esarhaddon
1. *AŠ-šur-e-til-AN^{ki}-DU-A*, s. of *Sinaḫerība*, gs. of *Sarrukīn*; *šar kiššati šar* ^{mat}*Aššūr* Esarh. KAHI I, 53. 54.
2. *AŠ-šur-NIR.GÁL-DU-TUR.UŠ*, III R 16, no. 3, 8 (JADD 620); cf. WAF II, p. 55 f.

Ašur-etil-ilāni(-ukinni) "Ashur, the lord of the gods (has established me)".
   King of Assyria, B. C. 625—c. 618, s. of Ashurbanapal, b. of Sinsharishkun.
1. *AŠ-e-til-AN^{ki}*
   s. of *Ašur-ban-aplu*, gs. of *Ašuraḫiddin*: *šar kiššati š.* ^{mat}*Aššūr*, I R 8, no. 3. — KB II, p. 268.
2. *AŠ-šur-NIR.GÁL-AN^{ki}*
   s. of *Ašurbanaplu*, gs. of *Ašuraḫiddin*; *šar* ^{mat}*Aššur*, JADD [649, 1. 650, 1].

3. *AŠ-šur-NIR.GAL-AN^{ki}-DU-in-ni, šarru rabû š. dannu šar kiššati š. ^{mât}Aššūr*, HABL 308, 9 (III R 16, no. 2; cf. WAF II, p. 57).
4. *^{d}ḪI-e-til-lu-AN, šarru*, BE VIII, pt. 1, 4, 9.
5. [*^{d}ḪI*]*-e-til-lu-AN^{ki}*, s. of *Ašurbānaplu*, PORGNON, Inscriptions, no. 1, 24.
6. *^{d}ḪI-NIR.GAL-AN, šar^{mât}*[*Aššūr*], BE VIII, pt. 1, 4, 21.
7. *^{d}ḪI-NIR.GÁL-AN^{ki}, šar^{mât}Aššūr*, BE VIII, pt. 1, 5, 16 (4th year). [6, 18].

s. of *Ašurbānaplu*, gs. of *Ašuraḫiddin*, JADD 807, 1.

Ašur-etil-šamê-u-irṣiti-balliṭsu "O Ashur, lord of heaven and earth, keep him alive!" Brother of Ashurbanapal, by him raised to be priest of Sin at Ḫarran

1. *ÁŠ-šur-e-til-AN-KI-TI.LA.BI*, HABL 228, 7.
2. *^{d}ḪI-e-til-AN-KI-TI.LA.BI*, HABL 658, 6. JADD [970, I, 4]. I R 8, no. 2, 13: *aḫu ṣiḫru* of Abp. (KB II, p. 262).
3. *^{d}ḪI*[?]*-LUGAL-AN-KI-TI.BI*, HABL 113, R. 10.

Ašur-ēṭir "Ashur spared"

1. *ÁŠ-šur-KAR-ir*, JADD 65, R. 4 (B. C. 668). *^{ḫ}rab kāṣir*, JADD 699, 2.
2. *^{d}ÁŠ-šur-KAR-ir*, s. of *Ṣillâ*, HABL 928, 5.

Ašur-eṭiranni "O Ashur, spare me!"

AŠ-šur-KAR-ir-a-ni, JADD 76, R. 3 (B. C. 655).

Ašur-gārūa-nīri "O Ashur, destroy my adversary!"

1. *AŠ-šur-gar-ru-a-ni-ri*, Epon. Z, JADD 98, R. 6 (KB IV, p. 156).
2. *ÁŠ-šur-gar-u-a-ni-ri*, Epon. Z, *^{ḫ}rab zammari*, JADD 105, R. 4.
3. *AŠ-šur-ga-ru-u*[*ú-a-ni-ri*, JADD 516, 3, 7. Epon. Z, JADD 340, L. E. 3.

Ašur-gimil-tirri "O Ashur, recompense!"

1. *ÁŠ-šur-gi-mil-tir-ri*, Epon. O (B. C. 664?), *^{ḫ}abarakku rabû*, JADD 640, R. 20 (KB IV, p. 154).
2. *AŠ-šur-ŠU-GUR(-ra)*, *^{ḫ}abarakku*, HABL 273, 6. 543, R. 9. JADD 853, I, 2. 854, 7. Epon. O, JADD 16, R. 3. 163, R. 7; VS I, 96, 22.
3. *^{d}ḪI-ŠÚ-GUR-ra*, (82-5-22, 166) HABL 1108, R. 9.

Ašur^{2}-ḫal-li... Epon. B. C. 724, Canon A, IV, 45; *ša ^{āl}Kak-zi*, Canon E.

Ašur-ḫamatūa

1. *ÁŠ-šur-ḫa-mat-ia*, 83-1-18, 361 (Abp.).
2. *ÁŠ-šur-ḫa-mat-u-a*, HABL 1098, 2. K. 1036.

Ašur-ḫat-tin-nu, see *Ašur-pâtinnu.*

Ašur-ibni "Ashur has created"

1. *AŠ-šur-ib-ni*, JADD 140, 2 (B. C. 694).
2. *AŠ-šur-KAK, ^{ḫ}šaknu*, JADD 351, R. 10.

Ašur-idani "Ashur has looked upon me"

AŠ-šur-ZU-a-ni, ^{ḫ}NI.GAB ēkalli, JADD 255, R. 11.

Ašur-iddin "Ashur has given" (OBa. *A-šir-i-din* T-D LC 239, 8, *^{d}A.USAR-i-din-nam* RPN, NBa. *^{d}ḪI-MU* BE IX).

1. *AŠ-šur-ÁŠ*, Epon. B. C. 882, Canon A, I, 28; B, I, 28. Anp. II, 23 (I R 20). *^{ḫ}mutīr pûti*, JADD 860, II, 6.
2. *ÁŠ-šur-i-din*, Epon. B. C. 882, Anp. II, 23 (var.).

Ašur-il-balāṭīšu "Ashur is the god of his life"

ÁŠ-šur-AN-TI.LA.BI, HABL 1078, 2, 6, R. 4.

Ašur-iliia "Ashur is my god"

1. *ÁŠ-šur-AN-a-a*, HABL 322, 5. JADD 118, R. 8 (B. C. 673). 150, R. E. 2. 192, R. 2; 258, R. 2 (B. C. 671). 414, 6 (Ep. A). 529, R. 10. Epon. B. C. 862, Canon A, II, 2. Epon. B. C. 651, Canon C, V, 13. JADD 96, R. 2; *^{ḫ}sukkallu (rabû)*, JADD 379, R. 2. 387, R. 15. *^{ḫ}rab kiṣir (mutīr pûti)*, JADD 115, R. 7 (III R 47, 18 a). 537, R. 3. *^{ḫ}rakab šarri*, JADD 832, 8. *^{ḫ}šalšu*, JADD 471, R. 18.
2. *^{d}ÁŠ-šur-AN-a-a*, JADD 359, R. 11 (B. C. 680).
3. *^{d}ḪI-AN-a-a, ^{ḫ}šalšu*, JADD 276, R. 2 (B. C. 682).

A-šur-i-me-ti (cf. OBa. *Ili-, Sin-i-mi(-it)-ti* RPN) abbrev. Capp. G, 20, 1; S 1, 5. *ma-la-ḫu-um*, Capp. G 3, 14.

Ašur-iqbi "Ashur has announced"

1. *ÁŠ-E, ^{ḫ}paḫaru*, JADD 948, 1.
2. *ÁŠ-šur-iq-bi*, f. of *Abi-ṭâbu*, AO 2221, R. 13 (B. C. 656?).

Ašur-irbi, see *Anḫirbi.*

Ašur-iska-dannin "O Ashur, strengthen the child!" (?)

ÁŠ-šur-is-ka-DAN-in, ^{ḫ}turtān, HABL

[571, 10?]. Epon. B. C. 720, Canon A, V, 4; C, III, 17. JADD 1098, II, 2.

Ašur-išmeani "Ashur has heard me"
AŠ-šur-ḪAL-me-a-ni, JADD 638, R. 5. Cf. *AŠ-šur-ḪAL-LI*..., Epon. Canon A, IV, 15.

A-šur-iš-ta-gal "Ashur has paid"(?) Capp. P, 24, see also RPN p. 233, note 7. Cf. *A-šur-iš-ta-na*(?)*-gal*, Capp. G, 23, 10.

Ašur-ittiia "Ashur is with me"
AŠ-šur-KI-ia[i]á, JADD 34, 3 (B. C. 695). 448, R. E. 3. ^{h}*SAG ša ſ*....., JADD 805, 14.

Ašur-it-ti-še-ru-ri-a-a, see *An-ḫi-it-ti*.

Ašur(*AŠ-šur*)**-kal-lim-an-ni** "O Ashur, let me see (a child)!" JADD 852, II, 7.

Ašur-kāšid (abbrev., cf. *Šamaš-kašid-a-a-bi*)
^{d}*AŠ-šur-KUR-id*, Epon., Shalm. I: KAHI I, 15, R. 25.
f. of *Tab-šār-ili*, VS I. 102, 9.

Ašur-kilanni "O Ashur, support me!"
1. *AŠ-šur-ki-la-a-ni, rab kiṣir*, JADD 349, R. 10 (Ep. Q).
2. *AŠ-šur-ki-la-ni*, JADD 993, III, 17, f. of *Raṣapa*.
3. *AŠ-šur-kil-an-ni,* ^{h}*šakin šarri*, JADD 425, R. 4.
4. *AŠ-šur-kil-la-a-ni, mutir pūti*, JADD 361, R. 16 (Ep. F).
5. *AŠ-šur-kil-la-an-ni*, JADD 211, R. E. 3. ^{h}*mutir pūti*, JADD 309, R. 4 (Ep. Q). 325, R. 9 (Ep. A). 414, R. 31 (Ep. A^{1}). ^{h}*rab kiṣir*, JADD 318, R. 6 III R 46, no. 3; Ep. A^{1}. 623, R. 18 (III R 46, no. 4; Ep. A).
6. *AŠ-šur-kil-la-ni*, JADD 702, R. 1 (B. C. 656?). ^{h}*mutir puti*, JADD 400, R. 13 (B. C. 688). ^{h}*rakbu ša rab kiṣir*, JADD 308, R. 12 (Ep. Q).

A-šur-ki-na-ra-am "Ashur has shown love to the faithful one", Capp. R 2, R. 3.

Ašur-kīn-uṣur "O Ashur, protect the faithful one!"
AŠ-šur-DU-PAP, ^{h}*šalšu*, JADD 418, R. 16.

^{d}**A-šur-ki-ti-i-di** "Ashur knows (my) righteousness"
s. of *Ašur-garradu*, VS I, 103, 13.
f. of *Šamaš-aḫ-iddina*, VS I, 103, 19.

Ašur-ku ....., HABL 713, 11.

A-šur-ku-nu-ki..., Capp. Ch. 14, 10.

Ašur(*AŠ-šur*)**-la-kup**[**-pu-ri**?], Epon. B. C. 890, Canon B, III R 1, I, 20.

Ašur(*AŠ-šur*)**-la-šá-bul-lu-ṭi**
f. of *Tarṣi*, HABL 633, 21.

Ašur-lī' "Ashur is mighty"
1. ^{d}*A-šur-li-'*, ^{h}*ḫazānu* of Karalla, Sarg. Cyl. 33 (I R 36). K. 1660, 3.
2. ^{d}*A-šur-li-i*, JADD 713, 4.
3. *AŠ-šur-ZU*, JADD 152, R. 3 (B. C. 656?). Sm. 935. ^{mât}*Kar-al-la-a-a*, Sarg. Ann. 58, 64, 141, b. of *Amitašši*; XIV, 55. *šar* ^{mât}*Karalli*, Sarg. B: Sm. 2021, II, 8. Epon., B. C. 872, Canon A, I, 38; B, I, 38; III R 1, I, 38.
4. ^{d}*AŠ-šur-ZU*, Sarg. Khors. 56 (KB II, p. 60). HABL 1058, 3, 7, 10, R. 2.
5. ^{d}*AŠ-šur-li-'*, ^{mât}*Kar-al-la-a-a*, Sarg. Khors. 55.
6. ^{d}*ḪI-ZU*, JADD 444, 2. 445, 1 (B. C. 660).

Ašur-līšir (abbrev.)
AŠ-GIŠ[SI.DI, JADD 618, 9. K. 241, X, 15, spec.

A-šur-ma-lik "Ashur is counsellor" (cf. אסרמלך CIS II, 155 B)
Capp. G, 3, 4. 6, 5. 8. 16. 14, 2. 21, 4.
s. of *Gimil-ku-bi-im*, Capp. Ch. 1, 3.

Ašur-mātka-danin "O Ashur, strengthen thy country!"
AŠ-šur-KUR-ka-DAN-in, s. of *Ištar-šum-iddina*, JADD 642, 2, 9 (Ep. R).

Ašur-māt-taqqin "O Ashur, order the country!"
AŠ-šur-KUR-LAL, JADD 46, R. 3. 211, 1. Epon. F, JADD 23, B. E. 2. 307, L. E. 1. 361, L. E. 1: ^{h}*bēl piḫāti* ^{āt}..... 621, R. 11.
AŠ-šur-LAL-in, JADD 414, 19 (Ep. A^{1}). *rab ālani*, JADD 961, 11.
s. of ^{mât}*I-tú-'-a-a*, JADD 415, 3 (B. C. 744?).

Ašur-mīt-uballiṭ "Ashur has returned the dead to life"
AŠ-šur-BAD-tú-bal-liṭ, s. of *Šumma-ilāni*; ^{h}*ŠIG*, JADD 160, R. 10 (Ep. G).

Ašur-mudammiq "Ashur renders favorable"
1. *AŠ-šur-mu-dam-iq*, VS I, 86, 31 (Ep. *Sîli*).
2. *AŠ-šur-mu-dam-me-iq*, HABL 185, 2.
3. *AŠ-šur-mu-ŠIG*, VS I, 87, 29. 89, 31. 90, 21. K. 8510 (= no. 4).
4. *AŠ-šur-mu-ŠIG-iq, māru rēštû šá Nabû-tuklatsu*, gs. of *Nabû-mušēši*, ggs. of *Bēl-kundi-ilija*, K. 872.

Ašur-mu-dib-be, *šakni*, MDOG 44, p. 39, read

perh. *Ašur-šum-aṣbat*, cf. *Ina-Ašur-šum-aṣ(?)-bat.*

Ašur-mu-ki-in (abbrev.), HABL 420, 4.

Ašur-mukīn-palîa "Ashur establishes my reign"; b. (*aḫu kuddinnu*) of Abp.:

1. *ÁŠ-šur-DU-PAL^{hl}-ia*, HABL 652, 7.
2. *ÁŠ-šur-mu-DU-PAL-iá*, JADD 1053, IV, 1 (B. C. 648).
3. *ÁŠ-šur-mu-kin-PAL-ia*, HABL 77, 10. 82, R. 2. 354, R. 6. 406, R. 8 [675, 9].
4. *ÁŠ-šur-mu-kin-PAL^{hl}-ia*, HABL 109, R. 11. 113, R. 9. 977, 6.
5. *ÁŠ-šur-mu-kin-PAL-u-a*, HABL 109, 8.
6. *ÁŠ-šur-mu-kin-in-PAL-u-a*, HABL 450, 2. 636, R. 5.
7. *^{d}HI-mu-kin-PAL^{hl}-iá*, Abp. L^{3}, 12 (K. 891).

Ašur-mu-šab-ši "Ashur calls into being"

^{h}qēpu, AO 2221, R. 10 (OLZ VI, col. 199.

Ašur-mušallim "Ashur preserves"

1. *ÁŠ-šur-mu-šal-lim*, JADD 711, 2, b. of *Tarti-ba-Ištar* (Ep. E). K. 13102.
2. *^{d}A-šur-mu-šal-lim*, s. of *A-u-šum-ēṭir*, VS I, 104, 12.

Ašur-mušētiq (abbrev., cf. NBa. *Nabû-mušetiq-urri* TNB)

ÁŠ-šur-mu-NI-iq, s. of Sennacherib, ZA XI, p. 425 ff.

Ašur-mutakkil-šarru "Ashur strengthens the king"

ÁŠ-šur-mu-ták-kil-MAN, JADD 5, 5 (B. C. 712). 364, R. 3 (B. C. 679).

Ašur-mutaqqin "Ashur orders"

AŠ-šur-MU-LAL, JADD 86, R. 7.

Ašur-nādin-aḫi$^{(pl)}$ "Ashur gives brothers"

1. *ÁŠ-šur-ÁŠ-PAP*, JADD 206, R. 10 (B. C. 648). 311, R. 12 (Ep. S). VS I, 87, 28. 91, 23. PSBA 30 (1908), p. 138, 35 (Ep. N). *^{h}šangû*, JADD 209, R. 10.

   s. of *Tar-ti-ba-Ištar*, JADD 711, 4 (Ep. E).
2. *ÁŠ-šur-ÁŠ-PAP^{hl}, šá ^{ālh}SAG*, JADD 75, R. 15 (Ep. G).
3. *ÁŠ-šur-SE-PAP^{hl}*; ^{h}...., HABL 630, 4. *^{h}bēl [narkabti]*, JADD 860, II, 8.

   King of Assyria (cf. SCHNABEL, MYG XIII, p. 20):

   1. *^{d}A-šur-na-din-a-ḫi, patesi ^{d}Ašur*, Aub: KAHI I, 64, 15.
   2. *^{d}A-šur-na-din-ŠEŠ^{hl}*, TA 16, 19, *abu* (i. e. ancestor) of *Ashuruballiṭ*.
   3. *^{d}A-šur-SE-ŠEŠ^{hl}, šar $^{mât\,d}$Ašur*, Tigl. I: Hunt. V, 5 (I R 28. KB I, p. 126).
   4. *^{d}ÁŠ-šur-SE-a-ḫi*, Adnir. I: KAHI I, 5, 33: *šilitti abbēja šarru alik pānija*.

Ašur-nādin-aplu "Ashur gives a son"

1. *ÁŠ-šur[-SE]-A*, HABL 212, 2.
2. *ÁŠ-šur-ÁŠ-TUR.UŠ*, JADD (III p. 471) 248, R. 12. (B. C. 714).

Ašur-nādin-šumu "Ashur gives a son"

King of Babylonia, B. C. 700—694, the firstborn son of Sennacherib:

1. *ÁŠ-šur-MU-MU*, Senn.: KAHI I, 49, 2.
2. *ÁŠ-šur-na-din-MU*, Senn. King IV, 13: *māru rēštu tarbit birkija*; Kui. I, 37 (III R 12).
3. *^{d}ÁŠ-šur-na-din-MU*, Senn. Tay. III, 63 (I R 39. KB II, p. 98): *māru rēštu tarbit birkija*.
4. *$^{(d)}$ÁŠ-šur-SE-MU*, K. 10017. *māru rēštu tarbit birkija*, Senn. Kui. Lay. 63, 5.
5. *^{d}HI-MU-MU*, Chron. B, II, 30, 32, 43. King-list A, IV, 16.
6. *^{d}HI-na-din-MU*, Chron. B, II, 36, 42.

Ašur-nā'id "Ashur is exalted"

1. *ÁŠ-šur-I*, JADD 41, R. 3 (B. C. 671). 877, 1. *^{h}šangâ šanî*, cousin of *Libitâja*, HABL 577, R. 2.

   s. of *Mar-da* ...., JADD 191, 1 (B. C. 698).
2. *ÁŠ-šur-na-'i-di*, HABL 941, 2.

Ašur-napšat-irâm "Ashur loves the living being"

ÁŠ-šur-ZI-RAM, JADD 151, R. 7 (Ep. Y). 344, R. 4.

Ašur-narara(nirari) "Ashur is (my) helper"; see also *Ašir-nirari*.

I Ashurnarara, king of Assyria, about B. C. 1230.

^{d}AŠ-šur-na-ra-ra, šarru, HABL 924, 1, 5 (III R 4, 31, 35b).

II Ashurnirari, king of Assyria, B. C. 754—746, s. of Adadnirari (V), b. of Tiglathpileser (IV), cf. SCHNABEL, OLZ XII, col. 530,

1. *AŠ-šur-ZAB.GAB, šarru*, Rm. 274—120, 13 (MVG III, p. 228); as Epon., B. C. 753, *šarru*, Canon A, IV, 16; C, II, 21; D, III, 1; *šar ^{mât}Aššur*, Canon E + 81-2-4, 187, R. 25.

2. *Aššur-ni-ra-ri-ni A-da-di-ni-ra-ri-e-ḫi* (i. e. son of Adad-nirari), Chaldian inscription of Sardur III, LEHMANN, SbBA 1899, p. 119, WZKM XIV (1900), p. 20.

Ašur-nāṣir "Ashur is protector" (abbrev., cf. *Ašur-nāṣir-aplu*)

1. *ÁŠ-šur-PAP*, JADD 576, R. 7 (B. C. 676). K. 11448. *ardu ša ḫšaknu mât âl Nu-ḫu-ba-a-a*, HABL 307.
2. *ÁŠ-šur-PAP-ir*, HABL 558, 10. JADD 181, 2, 5, 11 (B. C. 670). 199, 2, 4, 9. KK. 896. 978. 83-1-18, 64. *ḫrab ...*, HABL 1004, R. 1. Epon., B. C. 652(?), Canon C, V, 13. HABL 176, R. 8. JADD 76, R. 1.
3. *dÁŠ-šur-PAP-ir*,(83-1-18,276)HABL 1154, 8.
4. *ÁŠ-šur-ŠEŠ-ir*, *ḫrab šaqē*, HABL 965, 11.
5. *dḪI-PAP-ir*, *ḫKAL.KAL.GUR*(?), JADD 857, II, 29.

Ašur-nāṣir-aplu "Ashur is protector of the son".

Kings of Assyria

I *dḪI-na-ṣir-A*, s. of *Tukulti-Ninib* I, about B. C. 1240, Chron. I', IV, 10.

II *AŠ-šur-PAP-ir-A*, XIth century,

s. of *Šamši-Adad*, 81-2-4, 188, 16, R. 16 (ZA V, p. 79; cf. OLZ XII, 528).

Aššur-nāṣir-aplu, s. of *Šamši-Adad*, f. of *Šulman-ašarid*, MDOG 40, p. 29, cf. 42, p. 35.

III Ashurnazirpal III, B. C. 884—859, son of Tukulti-Ninib II, grandson of Adad-nirari, father of Shalmaneser III:

1. *ÁŠ-PAP-A*, Anp. 56-9-9, 152+159, 155. *rubū nâ'idu*, K. 2763, 7 (LE GAC p. 193). *šarru dannu ...*, Anp. VS I, 67.

s. of *Tukulti-Ninib*; *šangū Ašur*, Anp.: Alt.^{2}, 2 (AKA I, p. 160. LE GAC p. 201). *šar mâtAššur*, Anp. VS I, 66. *šar kiššati šar mâtAššur*, Anp.: BM 90259 etc. (AKA I, p. 155); — gs. of *Adad-nirari*: *šakin dBE šangū dAšur*, III R 3, no. 10 (AKA I, p. 158. LE GAC p. 200). *šar mâtAššur*, Anp.: Lay. 83A (= BM 90255). 90260 (AKA I, p. 155f.). L-H, Materialien, fig. 9. VS I, 64. 65. *šar kiššati šar mâtAššur*, Anp. BM 90256 (Lay. 83 B. AKA I, p. 156, 3). — f. of *Šulmān-āšarid* III: *šar kiššati šar mâtAššur*, Shalm. III: KAHI I, 29, 2. Lay. 77, B (L-H, Materialien no. 18). *šarru rabū šarru dannu šar kiššati šar mâtAššur*, Shalm. III: Lay. 78B, 3. L-H, Materialien fig. 12, 15. VS I, 68, 2.

f. of *Šulmān-ašarid* (III), Shalm. III: 56-9-9, 128; — gf. of *Šamši-Adad* V: *šangū Ašur*, Shams. V: KAHI I, 31, 4. 32, 4.

2. *ÁŠ-PAP-ÁŠ*, s. of *Tukulti-Ninib*, gs. of *Adad-nirari*; *šangū Ašur .. šarru dannu šar kiššati šar mâtAššur*, Anp.: Stand. 1 (var.).

3. *dÁŠ-ŠEŠ(?)-A*, *rubū*, Esarh. Neg. 6.

4. *ÁŠ-šur-PAP-A*, Anp.: Alt.^{1}, 3. Bull IV, 4. K. 2838. 13835. 56-9-9, 170. *qarradu*, Anp. Ann. II, 25. *rubū nādu*, Anp. Ann. I, 18, 38. III, 126. BM 90868, 32 (AKA I, p. 181). *šarru*, Anp. Ann. III, 25. *šar mâtAššur* Anp. Ann. II, 85. *šar bēlē šar tanadāte ḫrē'u ṣalul kibrāti*, Anp. Bull III, 6. *šarru dannu*, Anp. Ann. III, 129. K. 962. *šarru dannu šar mâtAššur*, Anp. Ann. I, 33. *šarru dannu šar kibrat arbitta*, Anp. BM 90868, 40 (AKA I, p. 183). *šar kiššati šar kullat kibrāt irbitti*, Anp. Li. I, 7. *šarru rabū šarru dannu šar kiššati šar mâtAššur*, Anp. Kurkh, 5.

s. of *Tukulti-Ninib* (II), gs. of *Adad-nirari* (III); *šakin dBE šangū Ašur šarru rabū šarru dannu šar kiššati šar mâtAššur*, Anp. BM 56-9-9, 136+143+184 (AKA I, p. 157). *šangū Ašur šarru dannu šar kiššati šar mâtAššur*, Anp. Bull I, 1; Stand. 1. *šar kiššati šar mâtAššur*, Lay. 84D (LE GAC p. 205). *šarru rabū šarru dannu šar kiššati šar mâtAššur*, Anp.: Ann. II, 125. III, 113; Bal. 1 (V R 69); Restor. 1; Statue 1 (III R 4, no. 8. KB I, p. 122); BM 30. 90868. 90984 (AKA I, pp. 173, 177, 209); KAHI I, 25, 1; — ggs. of *Ašur-dan*: *šarru dannu šar kiššati šarru la šanān šar kullat kibrāt arbai dšamšu kiššat nisē*, Anp. Ann. I, 9 (I R 17. KB I, p. 54); — f. of *Šulmān-ašarid* (III), Shalm. III: 56-9-9, 142. *rubū ṣiru*, Shalm. III, Co. 20. *šakin dBE šangū Ašur*, Shalm. III, Mon. I, 11 (III R 17. KB I, p. 152). *šangū ṣiru*, Shalm. III, Ob. 17.

šar kiššati šar ^{mât}*Aššūr*, Shalm. III, KAHI I, 30, 5. VA 6437. 12822, etc.

f. of *Šulmān-ašarid*; *šangû*, Shalm. III: KAHI I, 77, 5; — gf. of *Šamši-Adad* (V), ggf. of *Adad-nirari* (IV), Adnir. IV: I R 35, no. 3, 11.

5. ^{d}*AŠ-šur-PAP-A*, f. of *Šulmān-ašarid* (III), gf. of *Šamši-Adad* (V), Shams. V: Ann. I, 26 (I R 29).

6. *AŠ-šur-PAP-ir-A*, 81-2-4, 188, R. 16 (ZA V, p. 80).

f. of *Šulmān-ašarid* (III), 82-5-22, 526, III, 1 (PSBA XI. KB III^{2}, p. 142).

7. *ÁŠ-šur-PAP-ir-TUR.UŠ*, *šarru*, as Epon. B. C. 883, Canon B, I, 27.

8. *AŠ-šur-PAP-TUR*, Anp. Stand. 1 (var.).

9. *ÁŠ-šur-PAP-TUR.UŠ*, s. of *Tukulti-Ninib*, f. of *Šulmān-ašarid* (III); *iššak* ^{d}*[BE]*, Shalm. III: KAHI I, 26, 2. *šar kiššati šar* ^{mât}*Aššūr*, Shalm. III, Lay. 76, 7. KAHI I, 28, 2.

10. *ÁŠ-šur-ŠEŠ-A*, III R 1, I, 27 (var.).

11. *ÁŠ-šur-ŠEŠ-TUR.UŠ*, *rubu*, Sarg. N, 13 (KB II, p. 38).

12. ^{d}*Ḫi-na-šir-TUR.UŠ*, f. of *Šulmān-ašarid* (III) Nabd. Rm. A, II, 4 (V R 64).

13. ^{d}*Ḫi-PAP-A*, *šar* ^{mât}*Aššūr*, K. 2674, 81.

Ašur-natkil (abbrev.)

1. *ÁŠ-šur-na-at-kil*, Epon. B. C. 871, Canon A, I, 39; B I, 39.

2. ^{d}*ÁŠ-šur-na-at-ki-li*, ^{h}*rab kiṣir ša* ^{âl}*Adinnu*, HABL 500, R. 2.

3. *ÁŠ-šur-nat-kil*, ^{h}..... JADD 391, R. 12 (B. C. 717). ^{h}*muktil apâti ša mâr šarri*, JADD 260, R. 9.

Ašur-nirari, see *Ašur-narara*.

A]-šur-ni-šú "Ashur is a lion", Capp. Ch. 6, 2.

Ašur^{2}-pa-tin-nu, HABL [921, 2]. 922, 2.

Ašur-qarradu "Ashur is a hero"

1. ^{d}*A-šur-UR.SAG*, f. of *Ašur-ki-ti* ..., VS I, 103, 14.

2. *ÁŠ-šur-UR.SAG*, K. 1981.

Ašur-qassun (*ÁŠ-šur-qàs-sun]su-nu*) abbrev. HABL 252, R. 16. JADD 464, R. 4, slave of ^{h}*ša pâni ekalli*. 527, R. 4, official of *mâr šarri*. 622, R. 3 (Ep. D).

Ašur-qāta-[ṣabat?], K. 5791.

Ašur^{2}-qat-su (abbrev., cf. *Ašur-qassun*) s. of *Zêrûti*, ^{h}*NI.GAB*, JADD 711, R. 5.

Ašur(Ašir)-rabi "Ashur is great"

1. *A-šir-GAL*, Capp. G, 8, 2.

2. ^{d}*A-šir-GAL*, f. of *Ašir-nirari* (II), gf. of *Ašir-rîm-nišêšu*; *pa-te-si* ^{d}*Ašir*, Arn. KAHI I, 63, 4.

3. *ÁŠ-šur-GAL-bi*, *šar* ^{mât}*Aššur*, Shalm. Mon. II, 27 (III R 8. KB I, p. 164), cf. DELITZSCH, MDOG 32, p. 20, note.

4. *A-šur-GAL*, Capp. Ch. 14, R. 9; G, 6, 3, 19. 8, 12; S 1, 6.

f. of *Ašur-rêš-iši* (II), gf. of *Tukulti-apil-Ešarra* (III), ggf. of *Ašur-dan* (II); *šarru dannu šar kiššati šar* ^{mât}*Aššūr*, KŠ 10346 —10348, MDOG 32, p. 19.

s. of *La-di-ibi*, Capp. P, 22.

Ašur-rā'im-nišêšu "Ashur loves his people" ^{d}*A-šur-RAM-UN^{pl}-šú*, Epon. B. C. ?, III R 4, no. 1, 3 (AKA I, p. 133).

Ašur-rā(m)im-šarru "Ashur loves the king"

1. *ÁŠ-šur-RAM-MAN*, ^{h}*rab kiṣir*, JADD 815, III, 4.

2. ^{d}*Ḫi-ra-mi-im-LUGAL*, HABL 202, 9.

Ašur-rēš-iši "O Ashur, lift up (my) head!"

1. *ÁŠ-šur-SAG-i-ši*, JADD 48, 6 (III R 47. KB IV, p. 140; B. C. 656). 532, R. 8. K. 7332. Bu. 91-5-9, 145. ^{h}*mutir pûti*, Sm. 714.

s. of *Silim-Ašur*, JADD 87, 3. 88, 2.

2. *ÁŠ-šur-SAG-iš*, JADD 49, 3 (B. C. 656).

Kings of Assyria:

I Ashurreshishi I, son of Mutakkil-Nusku, father of Tiglathpileser I, c. 1135—1115 B. C.

1. ^{d}*A-šur-SAG-i-ši*, Tigl. I, Hunt. V, 34 (I R 28. AKA I, p. 149).

s. of *Mutakkil-Nusku*, gs. of *Ašur-dan* (I), ggs. of *Ninib-apil-ekur*, f. of *Tukulti-apil-Ešarra* (I); *šarru dannu*, Tigl. I, Cyl. VII, 42 (I R 15. KB I, p. 40).

f. of *Tukulti-apil-Ešarra* (I), gf. of *Ašur-bêl-kala*; *šar kiššati šar* ^{mât}*Aššūr*, I R 6, no. VI, 3 (AKA I, p. 152).

2. *ÁŠ-šur-SAG-i-ši*, K. 8552. *šakni* ^{d}*AB šangû Ašur*, Ashrish. III R 3, no. 6, 1 (KB I, p. 12). *šar* ^{mât}*Aššūr*, Synchron. II R 65, no. 1,

II, 4, 9 (KB I, p. 198), contemp. with Nebuchadrezzar I. Cf. MDOG 44, p. 39.

s. of *Mutakkil-Nušku*; *šakni* ^{d}[*BE šangû Aššur*], III R 3, no. 7, 1; — gs. of *Aššur-dân*, KŠ 12769 etc.; — f. of *Tukulti-apil-Ešarra* I: *šar* ^{mât}*Aššur*, Tigl. I, III R 4, no. 6, 5 (KB I, p. 48). *šar kiššati šar* $^{mât\,d}$*Aššur*, Tigl. I, Sm. 1874, 14 (AKA I, p. 111).

f of *Tukulti-apil-Ešarra*(I); *šangû Aššur*, IR 6, no. V, 2 (AKA I, p. 127); — gf. of *Šamši-Adad*(IV), *šar* ^{mât}*Aššūr*, Shams. IV, IIIR 3, no. 9, 3 (AKA I, p. 150).

II Ashurreshishi II, son of Ashurrabi, father of Tiglathpileser III

ÁŠ-šur-SAG-i-ši, s. of *Aššur-rabi*, f. of *Tukulti-apil-Ešarra*, gf. of *Aššur-dan* (II); *šakan* ^{d}*BE šangû Aššur*, Ashurdan II: KAHI I, 20, 4; *šarru dannu šar kiššati šar* ^{mât}*Aššūr*, Ashurdan: MDOG 32, p. 19.

A-šur-rē'ū "Ashur is shepherd", Capp. E, 3, 31.

Aššur-rē'ušunu "Ashur is their shepherd"

ÁŠ-šur-SIB-šu-nu, ^{āl}*Ba-ma-ta-a-a*, JADD 152, R. 3 (B. C. 656).

Aššur-riḫtu-uṣur "O Ashur, protect the remainder!"

ÁŠ-šur-ri-iḫ-tú/te-PAP, VS I, 84, 22. 85, 25. 87, 30. 91, 27. 94. 27. 98, 21. 100, 9.

Aššur-rīmanni "O Ashur, be merciful to me!"

ÁŠ-šur-rím-an/a-ni, JADD 394, R. 14. 855, 13. KK. 1966. 7307. 12957. 12995. 82-5-22, 128. ^{kh}*šalšu šanû mār šarri*, JADD 345, R. 6. Epon. N, JADD 327, L. E. 1. PSBA 30 (1908), p. 38; ^{kh}*rab SAG ša mār šarri*, VS I, 91, 20. 92, 28. 94, 25. 97, 12. 98, 19.

Aššur-rīṣūa "Ashur is my helper" (cf. *Aššur-rizu-ú-a* BE XV)

ÁŠ-šur-ri-ṣu(ṣi HABL 382, 2)*-u-a*, HABL 101, 4. 123, 11. 144, 1. 145, 2. 146, 1. 147, 2. 148, 1. 197, 21, R. 4. 198, 23, R. 11. 380, 2. 381, 2. 382, 2. 383, 2. 488, 4. 490, R. 2. 491, 2. 492, 2. 493, 2. 619, 6. K. 7528. SAV 880. ^{kh}*SAG* ^{kh}*dup-šar ša sinnišit ekalli*, B. C. 709, JADD 1141, 15.

Aššur-ṣa-bat-su-iqbi "Ashur has ordered him to be helped", Louvre, AO 2221 (OLZ VI, 198).

Aššur^{2}-ša-kin-balāṭu(*TI*) "Ashur provides life" JADD 946, II, 8.

Aššur-šallim "O Ashur, keep safe!"

1. *ÁŠ-šal-lim* (may be read *Edu-šallim*), JADD 103, 2 (B. C. 669). 122, R. 5. 123, R. 4 (B. C. 682). 153, 2 (B. C. 663?).

s. of *Aplu-uṣur*, JADD 154, 1, 3 (B. C. 663?).

2. *ÁŠ-šur-šal-lim*, JADD 163, 1, 4, R. 3 (Ep. O). 487, 4.

s. of *Bīr-ta-a-a*, JADD 526, R. 1 (Ep. U).

f. of *Idāte-bēl-alaka*, *Adad-šar-uṣur* and *Šarru-mukīn*, JADD 266, 4.

Aššur-šallim-aḫē "O Ashur, keep the brothers safe!"

1. *ÁŠ-šur-DI-PAP*^{hi}, JADD 325, R. 11, b. of *Aššur-balliṭ*, ^{kh}*mukīl apāti*, of Til-Ninib, B. C. 742, JADD 75, R. 10.

2. *ÁŠ-šur-šal-lim-PAP*^{hi}, JADD 270, 2. 271, 10, R. 2. 412, 10, R. 7 (B. C. 748).

3. ^{d}*ÁŠ-šur-šal-lim-PAP*^{hi}, 82-5-22, 122.

Aššur^{2}-šal-lim-an-ni "O Ashur, keep me safe!" Epon. B. C. 735, of Arapha, Canon A, IV, 24; B, V, 15. III R 1, IV, 34.

Aššur^{2}-šallim-šarru (*DI-MAN*) "O Ashur, keep the king safe!" JAAD 967, I, 6.

Aššur^{2}-šallim(*DI*)**-šu-nu** "O Ashur, keep them safe!" JADD 166, R. 6 (Ep. S).

Aššur^{2}-šar(*MAN*).....,JADD 431, R. 11 (B. C. 673).

Aššur^{2}-šar-ibni (*MAN-KAK*) "Ashur has created the king", K. 11822.

Aššur-šarrani "Ashur is our king"

1. *ÁŠ-šur-LUGAL-a-ni*, HABL 977, 8.

2. ^{d}*ÁŠ-šur-LUGAL-a-ni*, TRep. 16, R. 6. 175, R. 8.

3. *ÁŠ-šur-MAN-a-ni*, K. 1862.

Aššur-šar-uṣur "O Ashur, protect the king!" (cf. אשרסרצר CIS II, 50)

1. *ÁŠ-šur-LUGAL-PAP*, ^{kh}*mukīl apāti ša* ^{kh}*rab SAG*, JADD 642, R. 12 (Ep. R).

2. *ÁŠ-šur-MAN-PAP*, JADD 16, R. 6 (Ep. O). 101, L. E. 1. 211, R. 17. 340, 4. 363, R. 2 (B. C. 682). 547, R. 7. 813, 7. 857, II, 32, official of kings son. 928, I, 6, III, 2. ^{kh}*bēl piḫāti* ^{mât}*Qu-e*, K. 1008. ^{kh}*mutīr pūti* ^{āl}*Ba-mat-a-a*, JADD 152, R. 1 (B. C. 656). ^{kh}*rab kiṣir*, JADD 608, R. 1. ^{kh}*rakasu*, JADD 330, R. 12 (B. C. 676).

3. ^{d}*ḪI-LUGAL-ŠEŠ* (NBa.), BE VIII, pt. 1, 27, 2.

Ašur^{1}(^{d}*ḪI*)-šá-ṭák-lu-ka (name?), K. 7361.

^{d}A-šur-še-ib-ši (abbrev.), JADD 713, 2.

Ašur-šēzibanni "O Ashur, save me!"
ÁŠ-šur-še-zib-a|an-ni, JADD 877, 5. VS I, 99, 10. *bēl piḫāti*, HABL 189, 8. ^{h}*ṣābit apāti*, JADD 326, R. 16 (B. C. 692?). Epon. B. C. 884, Canon B, I, 26. III R 1, I, 26.

Ašur^{2}-ši-i, perh. "Ashur is my friend", JADD 418, B. E. 3.

Ašur-šimeani, see *Ašur-išmeani*.

Ašur-šulum(*DI*)**-a-mur** "O Ashur, I saw safety" JADD 42, R. 4 (B. C. 670).

^{d}A-šur-šum-eṭir (?), Epon., MDOG 38, p. 22; cf. ^{d}*A-šur-MU-KAR*(*mušezib?*) BE XVII^{1}.

Ašur-šum-iddina "Ashur has given a son"
1. *AŠ-šur-MU-ÁŠ*, JADD 458, 7. ^{h}*āšū*, JADD 769, R. 3. ^{h}*rab kiṣir*, JADD 618, R. 11.
2. *ÁŠ-šur-MU-SE-na*, K. 985.
3. ^{d}*ÁŠ-šur-MU-SE-na*, K. 764, 1.

Ašur-šum-lišir "O Ashur, may the son be directed right!"
1. *ÁŠ-šur-MU-GIŠ*, JADD 360, R. 10 (B. C. 680).
2. *ÁŠ-šur-MU-SI.DI*, K. 212, 3, 10 (IV R 34, no. 2), probably king of Assyria, between Ninibtukultiashur and Enlilkudurusur, cf. SCHNABEL, MVG XIII, pp. 43 f., 96.

Ašur-šum-ukīn "Ashur has established the son"
ÁŠ-šur-MU-DU(*-in* JADD 296, 4), JADD 296, 4 (slave). 711, R. 8, f. of *Zi-ta-a-a* (Ep. E). ^{h}*mutir puti*, JADD 711, R. 12 (Ep. E). ^{h}*rab kiṣir ša šarri*, JADD 252, 3, 10. *rakbu*, JADD 207, R. 12 (Ep. B).

Ašur-šum-uṣur "O Ashur, protect the son!"
ÁŠ-šur-MU-PAP, JADD 679, R. 1 (B. C. 682). 803, R. 2. ^{h}*A.BA*, JADD 233, R. 17.

Ašur-taklāk (abbrev.) "In Ashur I trust"
ÁŠ-šur-tak|ták-lak, JADD 112, R. 7 (B. C. 700). Epon. B. C. 806, Canon A, III R 1, III, 11.

Ašur-turṣani "O Ashur, direct me!"
ÁŠ-šur-LAL-a-ni, JADD 523, R. 4.

A-šur-ṭābu (*DUG*)
s. of *I-li-dan*, Capp. E, 2, 2, 4, 15.
s. of *I-na-su-in*, Capp. Ch. 1, 6.

Ašur-uballiṭ "Ashur has called into life"
King of Assyria, about 1418—1370, son of Eriba-Adad, father of Enlilnirari and ^{f}Muballiṭat-Sherua, grandfather of Arikdinilu.
1. ^{d}*A-šur-TI*, f. of *Enlil-nirari*, gf. of *Arikdēn-ilu*, ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I, KAHI I, 4, 21.
s. of *Eriba-Adad*, *pa.te.si* ^{d}*Ašur*, KAHI I, 64.
2. ^{d}*A-šur-TI.LA*, Sm. 2115, 7 (KING, RRT p. 169). *šar kiššati*, BM 96947, R. 14 (AKA I, p. 391); descendant of *Ašur-nādin-aḫi*: *šar* ^{mât}*Aššur*, TA 15, 3. *šar* ^{mât}*Aššur šarru rabū*, TA 16, 3—19.
f. of *Enlil-nirari*, gf. of *Arik-dēn-ilu*, ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I, KAHI I, 65, 20.
3. ^{d}*A-šur-ú-TI.LA*, III R 3, no. 3, 7.
4. ^{d}*A.USAR-TI.LA*, f. of *Enlil-nirari*, gf. of *Arik-dēn-ilu*, ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I: KAHI I, 3, 29.
5. *ÁŠ-šur-TI*
f. of *Enlil-nirari*; *šar* ^{mât}*Aššur*, K. 6303, 5 (WAF II, p. 11).
6. *ÁŠ-šur-TI.LA*, *pa.te.si Ašur*, Tuk. II, Ann. R. 55.
f. of *Enlil-nirari*, gf. of *Arik-dēn-ilu*; *šar* ^{mât}*Aššur*, LENORMANT, Choix p. 169 (KB I, p. 2); — ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I, KAHI I, 5, 28.
7. ^{d}*ÁŠ-šur-TI.LA*, f. of *Enlil-nirari*, gf. of *Arik-dēn-ilu*, ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I, IV R 39, 28a (KB I, p. 6).
8. *ÁŠ-šur-ú-TI.LA*, Tigl. I: K. 2807, R. 10 (III R 5, no. 4. AKA I, p. 121).
f. of ^{f}*Muballiṭat-Šērua*, gf. of *Karaindaš* of Babylon; *šar* ^{mât}*Aššur*, Chron. P, I, 6, 11. Synchron. I, 8, 10 (II R 65, no. 1. KB I, p. 194).

Ašur-ušallim "Ashur kept safe"
ÁŠ-šur-GI, HABL 432, 2.

Ašur^{2}-za-qip "Ashur upholds", JADD 858, 9.
s. of *Marduk-šallim-aḫē*, K. 10209.

Ašur-zēr-ibni "Ashur has created seed"
1. *ÁŠ-šur-KUL-ib-i-ni*, K. 11448.
2. *ÁŠ-šur-KUL-KAK*, HABL 633, 9. JADD 417, 5. 520, 3. [638, R. 6?].

Ašur-zēr-iddin "Ashur has given seed".
ÁŠ-šur-ZIR-ÁŠ, ^{h}*šangû šá* ^{āl}*Ninua*, HABL 43, R. 5.

Ašur-zēr-ukin, JADD 874, 5.

Atā (perh. abbrev. cf. *At(t)ā-idri*, OBa. *A-at-ta-a* RPN, *A-ta-a* T-D LC).
A-ta(-*a*), HABL 222, R. 13 (V R 53, 32a). ^{h}*Ar-zi-za-a-a*, Anp.: Ann. II, 73 (I R 21). ^{h}*ḫazanu* ^{āl}*SIMUG.GI*, JADD 171, R. 1. ^{h}*šá šēpā*, JADD 857, II, 26.

***A-ta(-a)-id-ri** (Ar., see also *Attā-idri*), JADB 5, VII, 3. ^{h}*mutir pūti*, JADD 193, R. 3.

A-ta-lu-šumi-ia, ^{h}*rab kiṣir*, JADD 246, 2.

A-ta-mar-dumuq(*ŠIG*)**-ili** "I saw the favor of god". K. 241, X, 38 (spec.).

***A-ta-mu**(*?*) (Arzaw., cf. OBa. *A-ta-mu* T-D LC 164, 6), TA 32, 1.

A-ta-na-aḫ (abbrev., in OBa. texts T-D LC), K. 241, X, 46, spec.

A-tan-aḫ-ilu "I sigh, o god!" (OBa. *A-ta-na-aḫ-lí* RPN. NBa. *A-ta-na-aḫ-AN* TNB). ^{h}*NI.GAB*, HABL 847, R. 4. Cf. *A-tan-ḫa-ilu*, 83-1-18, 695, III, 12. JADD 186, R. 5 (Johns, ADD III, pp. XV, 413 reads *Alaḫḫa-ilu*, Hilprecht, BE X, p. 47: *A-dir-Ḫa-an*.

***A-taq-qa-ma**, see *Etaqama*.

A-tar-a-a (hypocor.)
JADD 288, R. 4. 322, 3, slave. ^{h}*paḫātu*, JADD 854, 14. Var. *It-ri-ia*, q. v.

A-ta-rad-kal-me(*?*)
f. of *Nergal-balāṭsu-iqbi*, 26187, 112 (King, Tablets of Creation, appendix V).

***A-tar-bi-**$^{?}$**-**[**di**] (Ar.)
JADB 11, II, 9.

***A-tar-ḫa-am**/**mu** (cf. Bi. יִתְרְעָם KA^{3} p. 483), JADD 198, 3, slave sold, B. C. 697. K. 1897.

Atar-ḫasīs (cf. *Atra-ḫasts*)
A-tar-PI, s. of *A-u-še-zib-bi*, ^{āl}*Kan-nu-a-a*, VS I, 91, 1.

A-tar-ḫasīs(*? PI*)**-im**(*?*)**-di**, JADB 2, VII, 4.

***A-tar-id-ri** "Atar is my help" (Ar., cf. *A-tar-ri-id-ri* TNB), JADB 5, VII, 2.

Atar-ili (cf. Sab. יתראל; KA^{3} p. 435, note 2, Johns, ADD III, p. 197 f.)
1. *A-tar-AN*, ^{h}*rab ú-rat*, JADD 627, 1, 8 (B. C. 666*?*). ^{h}*SAG ša mār šarri Bābili*, at Laḫiru, B. C. 670, JADD 625, 13. Epon. No. 1.
2. *A-tar-AN*^{bl}, Epon. B. C. 673, JADD 118, R. 6.
3. *At-ri-AN*, Epon. B. C. 673, JADD 53, 5; ^{h}*šakin* ^{āl}*Laḫiri*, JADD 431, R. 15.

f d A-tar-ma-la-ṣur (*PAP*), 82-3-23, 135, 46, spec.

***A-tar-qa-mu** (Ar.) "Attar has arisen"
^{h}*A.BA*, JADD 321, 3.

***A-tar-su-ri**/**ru** (Ar.) "Attar is (my) wall" (cf. Pa. עתרשור) JADD 148, 4. 324, 2, R. 2 (III R 48, 2, 17b; B. C. 692). 785, 2.

A-ta-su-ri (Ar.) "עתא is my wall" (cf. *Atar-sūri*) ^{h}*A.BA*, JADD 207, R. 2 (Ep. B).

A-te-$^{?}$ (cf. *A-ti-i*, OBa. *A-te-e* RPN, Pa. עתי), JADD 307, L. E. 3 (III R 49, 48c).

A-te-qu(*?*), ^{h}*šaknu*, in Niniveh, JADD 619, 5 (Ep. S).

A-ti-i (cf. *A-te-*$^{?}$; Eg. (*?*) Ranke, Material, p. 36). JADD 307, R. 11 (III R 49, 30c).

***A-ti-in-ni** (cf. ^{āl}*A-ti-in-ni* Tigl. IV, Ann. 130), ^{h}*A.BA*, JADD 238, R. 10. 239, R. 2 (B. C. 688).

Atra-ḫasīs "The very clever one", epithet (= *ḫasīs atra* = Ξίσουθρος, Σίσιθρος) and other name of *Ut-napištim*, the Babyl. Noah.
1. *A-tar-PI*, K. 3399, II, 27. III, 17, 21, 29.
2. *At-ra-ḫa-sis*, IV R 44, IV, 26. DT 42, 11.
3. *At-ra-am-ḫa-si-is* (OBa.), KB VI^{1}, p. 290.

At-ra-ḫā (hypocor.), JADD 360, 9 (B. C. 680); cf. *At-ri-*[*ia*] l. 14.

AT-rat-taš, see *Abi-rattaš*.

At-ri-e (hypocor., cf. *At-ra-iá*), *arad mār šarri*, JADD 806, R. 3.

At-ri-ilu, see *Atar-ilu*.

At-ru, JADB 8, I, 17.

At-ta ...., JADD 826, 1.

***At-ta-**$^{?}$**/a-id-ri**, also *Attā-idri*, q. v. JADD 742, 19. ^{h}*irrišu*, JADD 899, I, 33.

At-ta-ilu-ma "Thou art truly god"
f. of *Šamaš-nādin-šum*, Neb. I: V R 56, 17 (KB III^{1}, p. 168).
f. of *Šamaš-šum-uṭṣir*, Lo. 101, II, 10 (KB IV, p. 58), time of Melishipak.

At-ta-im-ni "Thou art my right hand"[J](*?*) JADD 179, R. 10 (B. C. 697).

***At-ta-me-tu** (Elam., cf. *At-ta-ma-tu*, WZKM VI, p. 215; *Atta(Adda)-pak-šu* DEP VI, p. 6, no. 3), ident. with *Ita-me-tu* q. v. K. 4500. *ḫrab ītqašti*, Abp. B, VII, 11, 20 (III R 33).
f. of *Um-man-al-da-si*, the king of Elam., Abp. C, VII, 114 (KB II, p. 268). K. 2656, 12.

At-tu-na-a-a (cf. *mātA-tu-nu*), *amēl urqi*, JADD 742.

***A-tú-a-di**, III R 37, 70b, Elamite; *a-di* may not be part of the name.

***A-tu**(?)**-e-ḫu**, *ḫšalšu ḪU.SI*, JADD 179, 5 (B. C. 697).

***A-tu-²-ú**
s. of *Ki-diš(dáš)*, *ḫbārū Bīt-Sin-šēme*, Neb. I: Nippur, V, 14.

A-u-aḫ-iddin(-*PAP-ÁŠ*) "Au has given a brother" VS I [84, *21.*] 85, *23.* 92, *26.* 93, *27.*

***A-ú-ar**(?**ri**)**-pa-ar-nu** (Ὀροφέρνης, JIN p. 493, ROST, MVG II (1897), p. 218) *ḫḫazānu ša mātA-i-ta-nu*, a Median chief, Sarg. A, II, 30.

***A-u-ba-²-di** (JADD 22, 3, cf. III R 47, 3c), see *A-u-na-²-di*.

(d)A-u-ba-ni "Au is creator", JADD 28, R. *4* (B. C. 686). 55, R. *2* (B. C. 690).

dA-u-bēl-ili "Au is lord of the gods"
s. of *Ḫa-ma-du-du*, VS I, 88, *29.*

dA-u-dan-in-a-ni "O Au, strengthen me!"
s. of *Ra-pi-²*, *āl Kan-nu-²-a-a*, VS I, 100, 1.

dA-u-e(?)**-balliṭ**(*TIN*)**-a-ni** "O Au, keep me alive!"
f. of *I-bu-te-ilāni*, VS I, 88, 25.

A-u-ḫu-din, VS I, 89, *30.*

A-ú-ḫa-nu, var. **Am-ḫa-a-nu**, Epon. B. C. 653, Canon C, V, 12. K. 2411, III, 38.

A-u-iddin "Au has given"
1. *A-u-ÁŠ*, JADD 143, 1 (B. C. 682).
2. *A-u-SE-na*, VS I, 93, *25.*

***A-u-id-ri** (Ar.; cf. *A-a-u-id-ri*), JADD 170, L. E. *3.*
f. of *Zi-zi-i*, PSBA 30 (1908), p. 138, 30 (Ep. N.).

dA-u-ili-a-a "Au is my god" (cf. *Ili-ia-a-u*), JADD 69, R. *4* (B. C. 692).

A-u-i-ra-a, JADD 741, 20.

dA-u-kil-la-a-ni "O Au, support me!"
s. of *Ri-ṣa*, JADD 153, 3. 154, 3 (B. C. 663).

(d)A-u-lu(-**u**)**-a-a** "Au is my god"(?) (cf. SCHIFFER, Spuren, p. 16)
s. of *Qurdi-Ištar*, PSBA 30 (1908), p. 138, *32* (Ep. N).
f. of *Nabu-aḫē-erība*, VS I, 86, 2 (Ep. *Sīlī*).

A-u-ma-a-di
f. of *Ti-ma-i*, OLZ VIII, 131 (Ep. *Sīlī*).

A-u-na-²-di "Au is exalted"
JADD 22, 2 (III R 47, no. 3).

***A-u-sa-bi-²** (WSem., cf. Bi. יְהוֹשֵׁבְעַ, SCHIFFER, Spuren, p. 16), OLZ VIII, 132, *30* (Ep. *Sīlī*).

dA-u-sa-lim "Au is merciful"
f. of *Sa-ú-li*, VS I, 93, 2 (Ep. *Nabu-tappāt-illak*).

***A-ú-si-²** (Bi. הוֹשֵׁעַ; see also *U-si-²*, *U-si-ia*)
The last king of Israel, Tigl. IV: III R 10, 28a. — KB II, p. 32.

A-u-še-zib-bi "O Au, save!"
f. of *A-tar-ḫaṣis*, VS I, 91, 2.

A-u-šum-eṭir (*MU-KAR*, or *-mušezibi*)
f. of *Ašur-mušallim*, VS I, 104, *12.*

***A-za-a** (Ar.), JADB 12, III, 1.

***A-za-a**, cf. JIN p. 53
s. of *Ir-an-zu*, f. of *Ullusunu*, king of *mātMan-na-a-a*, came to throne B. C. 716. Sarg. Ann. 54–56; XIV, 49, 51–53; Khors. 37, 38 (KB II, p. 56).

A-za-na-a-a (hypocor., cf. OBa. *A-za-nu-um* RPN), JADD 606, R. 4, slave.

***A-za-ru** (cf. Bi. עָזַר), TA 117, 33.

A-zi-i (cf. *A-za-a*), JADD 9, 7 (B. C. 686); see Catal. p. 1715.

***A-zi-ba**(-²)**al** (Ph. עזבעל)
mār Iakinlū, Abp.: A, II, 120, 128; Ann. II, 82, 88; Cyl. B, II, 78, 84 (III R 30).

***A-zi-lu, A-zi-AN** (cf. Bi. עֲזִיאֵל, HILPRECHT, RPN p. 31, note 1), JADD 288, R. *10.* 431, R. *14* (B. C. 672). 500, R. *13.* *ḫA.BA*, JADD 161, R. *4* (B. C. 679). *ḫbēlpiḫāti*, JADD 904, IV, 3. *šaknu* of *mātLaqi*, Anp. Ann. I, 89. II, 30, 38, 45 (I R 19. 24).

***A-zir**(?)**-ia-u** (Bi. עֲזַרְיָהוּ?),
mutīr pāti, JADD 993, R. III, 3.

***Aziru**
s. of *Abd-Aširti*, prince of Amurru:
1. *A-zi-ra*, TA 55, 21, 27, 45. 59, 21, 27, 32, 34, 35. 149, 35, 40, 58, 70. 151, 61, 67. Boghazköi, MDOG 36, p. 43.
2. *A-zi-ri*, TA 98, 7. 114, 16, 69. 117, 39. 125, 37. 138, 59, 70, 93, 105, 109, 113. 140, 9. 147, 68. 156, 2. 157, 3. 158, 2. 159, 2. 160, 2. 161, 2. 166, 2. 167, 2. 168, 2. 169, 12, 28, 36. 197, 28.

3. *A-zi-ru*, TA 107, 26. 110, 31, 41. 114, 7. 115, 15. 117, 47. 124, 8, 40. 125, 24. 126, 9. 132, 20. 134, 3, 8. 138, 23, 35, 45. 139, 13, 32. 140, 10, 21. *amēl ^{ál}A-mu-ur-ra*, 162, 1.

***A-zi-zu** (cf. Bi. עזרא, Arb. عَزَنِيّ), JADB 11, 6.

***Az-ri-ia-a-ú**, Tigl. IV: III R 9, no. 3, 31. *Az-ri-ia*[-*u*] III R 9, no. 3, 22. *?-ri-ia-u ^{mât}Ia-u-di*, III R 9, no. 2, 4. ... *ia-a-u*, III R 9, no. 2, 7, 10: ^{mât}*Ia-u-da-a-a*. Cf. KA^3, pp. 54, 262, 465.

***A-zu-ri** (Ph., cf. Bi. עזור)
šar ^{ál}As-du-di, king of Ashdod, b. of *A-hi-mi-ti*, Sarg.: Ann. 215; Khors. 90. — KB II, p. 64.

A-zu-ta-a, s. of *Ga-me-me*, Capp. Ch. 10, 10.

***Az-zu**, TA [8, 22].

Ba....., *nastku* of Gambulu, Sarg. Ann. 251.

***Ba-a-a-di-ilu** (prob. WSem. ‖ cf. *?Ba-ia-di*, *Kul(Zēr)ba-ia-di*) JADD 880, II, 16. Cf. *Da(?Ba)-ia-a-di-ilu*, JADD 36, 1 (III, p. 61 f.; B. C. 685).

***Ba'al** (Ph., cf. Bi. בעל)
šar ^{mât}Ṣurri, king of Tyre, f. of *Iaḫimilki*
1. *Ba'-al*, Abp.: Ann. II, 49.
2. *Ba-a-lu*, Esarh.: KK. 3500 + 4444 + 10235, I, 20. II, 14, 17, 21 (WAF II, p. 12 ff.)
3. *Ba'-li*, Esarh.: KAHI I, 75, 7. Abp.: A, III R 18, II, 87; B, III R 30, II, 35, 56; III R 27, 117; Ann. II, 19. — KB II, p. 170, n. 1.
4. *Ba'-lu*, Esarh.: B, V, 13. III R 35, no. 4, 7. Abp.: Rm. 3, II, 30.

***Ba-'-al-ḫa-nu-nu** (Ph., cf. Bi. בעלחנן)
mar Iakinlu, Abp.: A, III R 18 f., II, 122. III, 1; Ann. II, 84, 91. — KB II, p. 172.

***Ba-(')-al-ia-šú-pu** (Ph. = *בעליסף), *mār Iakinlu*, Abp.: A, III R 18 f., II, 122. III, 1; Ann. II, 83, 91.

***Ba-(')-al-ma-lu-ku** (Ph. = בעלמלך, cf. KA p. 472) *mār Iakinlu*, Abp.: A, III R 18 f., II, 123. III, 2; Ann. I, 84, 92.

Ba-ba-aḫ-iddin "Baba has given a brother" Boghazköi, MDOG 35, p. 40.

Ba-ba-a-a (hypocor., cf. OBa. *Ba-ba-a* BE VI, pt. 2, NBa. *Ba-baḫi-ia* TNB), JADD 661, 19 (?).

^{f}Ba-ba-a-a (cf. the foregoing, NBa. and OBa. *^{f}Ba-ba-a* TNB, T-D LC) JADD 294, 3, sold (B. C. 700).

Ba-ba-lá-a (hypocor.)
Capp. Ch. 2, 18.

Ba-ba-la-num (hypocor., cf. OBa. *Ba(?)-ba-lum-lapa-du* RPN)
s. of *Ahaḫ-ili*, Capp. E, 1, 4.

Ba-ba-li, JADD 300, R. 5.

Ba-ba-a-nu (hypocor.)
^{ḫ}naggar ^{iš}gullubi, JADD 328, R. 9 (III R 40, no. 2) (B. C. 698). 467, R. 6.

Ba-bi ..., JADD 313, 1, slave.

Bābilāia "The Babylonian"
1. *Ba-bi-la-a-a*(-*ú*), s. of *Sin lšir*; ^{ḫ}*SAG*, Mna. PSBA 19 (1897), p. 71, 11; I R 66, II, 8. ^{ḫ}*ša SAG* (*rēši*) *ša mātāti*, Mna. III R 43, II, 1. — KB IV, pp. 66, 68.
2. *Ba-bu-AN-a-a*(?), JADD 150, R. 7 (B. C. 679).
3. *KÁ-AN-a-a*, HABL 86, 4. JADD 244, E. 2, 4, 9. 296, 6. 415, R. 6. 852, II, 8. 855, 12. 874, 2. *ardu ša ^{ḫ}ša pāni ēkalli*, JADD 464, R. 3. ^{ḫ}*mutir puti*, JADD 857, I, 26.
s. of *Nabû-kāṣir*, JADD 880, 8.
4. ^{ál}*KÁ-AN-a-a*, f. of *Nusku-ēmuranni*, JADD 387, R. 12.
5. *KÁ-AN^{ki}-a-a*, JADD 624, R. 8 (B. C. 687). ^{ḫ}*ḫazānu*, JADD 94, R. 11. ^{ḫ}*šalšu rakbi*, JADD 472, R. 6 (B. C. 668).
6. *KÁ-AN-bi-NU-RA-a-a*(?), JADD 255, R. 4.
7. *KÁ-DINGIR-RA^{ki}-a-a*, K. 241, IX, 14, spec. 4760.
8. *TIN.TIR^{ki}-a-a*, HABL 716, R. 8 (IV R 46).

Bābil(*TIN.TIR*)**-lu-mur-ru** "May I see Babel!" JADD 812, L. E. 2.

Ba(?)-bi(?)-ra-mu, cf. 313, 1.
^{ḫ}irrišu, JADD 294, R. 5 (B. C. 700).

***Bab**(*Kúr*)**-ri-ta-a-a**, *šá ^{ál}Di-bi-ra-ti*, JADD 904, II, 1.

***Ba-bu-ú**, *ḫazānu*, HABL 902, 1.

***Ba-bu-a**, var. *Bu-ba-a*, q. v.
f. of *Bubu*, of ^{ál}*Ni-iš-tu-un* in ^{mât}*Kirḫi*, Anp. Ann. I, 67. — KB I, p. 62.

***^{f}Ba-da-'** (cf. *Ba-da-a*)
amtu, VS I, 85, 5.

***Ba-da-a** (hypocor., cf. *Ba-di-i*; Ph. בדא) HABL 855, 5. 892, 2. 893, 1, R. 6.

***Ba-da-a-a** (hypocor., cf. *Ba-da-a*)
f. of *Šal-mu*(?)-*ēṭir*, HABL 962, R. 1.

***^{f}Ba-di-a** (hypocor.), JADD 229, 1 (III R 46, 47 c), slave, wi. of *Ú-si-'* (B. C. 680).

***Ba-di-i** (hypocor., cf. *Ba-di-ilu*^{ṭú}) (BE VIII^1, TNB), JADD 826, 3, slave.

***Ba-du-na** (HROZNÝ compares Bi. בדן), Ta'annek 4, 13.

***Ba-du-za-na** (Iran.?), TA 239, 3.

***Ba-e-ta-ta,** Capp. G, 9, 22.

Ba-ga ...., JADD 397, 8.

***Ba-ga-bu-ki-šu** (OPe. *Bagabukhša*, El. *Ba-ga-bu-uk-ša*, Gr. Μεγάβυξος, Ar. בגבחש APO), supporter of Darius, Dar. Beh. 111.

***Ba-ga-gi,** servant of *kša pāni ekalli*, JADD 464, R. 3.

***Bag-da-da** ..., JADD 947, 9.

Bag(Ḫu?)-da-pi-i, see *Ḫu-da-pi-i*.

***Ba-ag/Bag-da-at-ti** (Iran. = B(M)αγαδάτης, Ar. בגדת APO, cf. *dBa-ga-'-da-a-ta* etc. BE X) *mātÚ-iš-diš-a-a*, b. of *Ullusunu*, Sarg.: Ann. 57; XIV, 47, 52; Khors. 49 (KB II, p. 58).

***Bag-Tešup,** see *Ḫu-Tešup*.

***Ba-gu-su** (Iran., cf. *Ba-gu-uš/šu*, Pe. *Bāghūš*, BE X), of *āl Tillē*, HABL 767, 15.

***Ba-ḫi-i** (gen., cf. *Ba-ḫu-ú(i-e)* BE XIV, *āl Še mBa-ḫa-a-a*) JADD 383, R. 15 (III R 50, no. 4) (B. C. 674).

***Baḫiānu** (Hit.?, cf. JOHNS, ADD III, p. 58; cf. *Bīt-Baḫiāni*)

1. *Ba-ḫi-a-ni* (gen.), JADD 131, 2 (Ep. M). 132, 2 (B. C. 682?). 133, 2 (B. C. 693). 134, 5 (B. C. 686). 135, 4 (B. C. 685). 136, R. 1 (B. C. 682?). 138, R. 4. 139, 2 (B. C. 667). 141, 3 (B. C. 704). 142, 2 (B. C. 684). 143, 2 (B. C. 682). 149, 2 (B. C. 684). 720, 8. *hrab ālani ša /pir-ḫi-ni-te*, JADD 491, 1 (B. C. 693).
2. *Ba-ḫi-an-nu*, JADD 292, R. 4 (B. C. 707).
3. *Ba-ḫi-a-nu*, JADD 29, 2 (B. C. 693). 31, 3 (B. C. 695). 176, 5 (B. C. 700). 337, 6. 440, 9 (B. C. 692). 679, R. 2 (B. C. 682?). 792, 1. Bu. 91-5-9, 172 (var.).

Ba(?)-ḫa-a, JADD 661, R. 19.

rBa-ḫa-a, *mārat Arbā'ili*, prophetess, IV R 68, 40 b (DAL[3], p. 118, 25).

***Ba-ḫà-di** (abbrev., cf. *Ba-a-a-di-ilu*) TA 238, 2.

***Ba-ḫa-wa** (Hit.?), TA 215, 3. 216, 3.

***rBa-i-lu** (WSem., abbrev., cf. Pu. n. pr. f. בעלאזבל, *mBa-i-lum*, BE XIV, *Ba-il-Marduk* BE XVII, 1); *šarrat āl I-ḫi-lu*, Esarh. B, III R 15, IV, 22. 80-7-19, 15, 22.

***Ba-ka-a-ilu** (WSem., cf. OBa. *Ba-ka-a* RPN, NBa. *Bākūa* TNB), 83-1-18, 695, III, 21, spec.

Ba-kil-ḫa (hypocor., cf. OBa. *Ba-ki-lum* T-D LC; √בקל?) *htamkar stsē*, JADD 261, R. 9.

rBa-ki-ša(?)-di(?)-ša-ummi(?), JADD 741, 13.

***Ba-la-im-me** (WSem., prob. = *Ba'al-imme*, i. e. בעלעם JOHNS, ADD III, p. 505), which can be the prototype of Bi. בִּלְעָם = Βαλαάμ, cf. DAICHES, HAV p. 70, n.)
ardu, JADD 294, R. 6 (B. C. 700).

***Ba-la-iš-ša-an,** Elamite ruler, OLZ IV, 445.

Ba-la-si (cf. *Balasi*); *mār Bābili ina qabsi āl Ḫarrān*, JADD 812, R. 3. *rab bīti*, JADD 128, R. 6 (B. C. 655). Epon. B. C. 655(?), Canon C, V, 10.

Balasi (hypocor., cf. *Balasi, Balasu*?)

1. *Ba-la-si-i*, JADD 121, R. E. 1 (B. C. 671). 206, R. 12 (B. C. 648). 532, R. 7. 585, 6. Astrologer of Esarhaddon, HABL 74, 2. 75, 2. 76, 2. 77, 3. 78, 3. 79, 2. 351, 2. 352, 2. 353, 2. 354, 2. 355, 2. 356, 2. 413, 2. 687, 2. 688, 2. 689, 2. 690, 2. 691, 2. 692, 2. 693, 2. 694, 2. 993, R. 4 (= TRep. 55). K. 5997. TRep. 8, R. 5. 55, R. 4. 68, R. 6. 88, R. 9 (III R 54, no. 6). 91, R. 7. 119, R. 4 (III R 58, no. 12). 121. 136Q, R. 2. 138, R. 4. 140, R. 3 (III R 51, no. IV). 171, R. 1. 208A. 234A, R. 5. 254, R. 4. 256B, R. 5. 274I, R. 5. 274O, R. 1. 277F. *mār āl Ninua*, JADD 261, R. 17. *hmutīr pūti*, JADD 325, R. 13 (Ep. A''). 400, R. 14 (B. C. 693 or 688). 414, R. 30 (Ep. A'). *hrab kiṣir*, JADD 318 R. 8 (III R 46; Ep. A). 361, R. 13 (Ep. F). 623, R. 17 (III R 46). *hrab kiṣir ša šēpā*, JADD 235, R. 14. *hša šēpā*, JADD 475, R. 10 (B. C. 698).
   s. of *Nabū-na-kil, hrab kiṣir*, JADD 308, R. 9 (Ep. Q).
2. *Bal-a-si-i, hša šēpā*, JADD 475, R. 10 (B. C. 698).

Ba-la-su (cf. *Balasi* and *Balasi*, Gr. Βέλεσυς; perh. < *Balāṭsu*), HABL 799, R. 29. JADD 441, 4. 675, R. 21. KAGS 48. h...., HABL 875, 11. *mār Dakkuri*, Tigl. IV: II R 67, 26 (KB II, p. 14). *mašmašu*, JADD 851, I, 3. *hqēpu*, JADD 17, 2 (B. C. 687). *rab kiṣir*, JADD 675, R. 1. *hšaknu* of *māt La-ba-du-da-a*, HABL 537, 8. *hšangū ša āl Ḫarrān*, JADD 981, R. II, 5.
   s. of *Nabū-aḫ-iddin*, HABL 873, 17.

f. of *Nabû-šallim*, of *Bīt-Dakuri*, Esarh. A, II, 52; B, III, 27 (I R 45. III R 15). — KB II, pp. 130, 146.
f. of *Šāpik-zēr*, HABL 877, 8 = JADD 889.

Balāṭ-ēreš (abbrev.)
TI.LA-PIN-eš|KAM-eš, JADD 180, 2, 5, 11. 311, R. E. 2 (Ep. S). 480, 5. K. 241, XI, 25. *ʰku-lu-man*, JADD 525, R. 3.

Ba-la-ṭi-i (hypocor., cf. Ar. בלטי BAUDISSIN, AE p. 459), HABL 170, R. 10.

Balāṭiia (hypocor., in OBa. texts, see Dilbat; cf. *Balaṭ(ṭ)*
TIN-ia, JADD 6, R. 4.

Balāṭsu (abbrev.; for Nba. texts, see TNB; cf. *Balāsu(?)*
Ba-la-at|laṭ-su, HABL 30, 6. JADD 269, R. 5 (B. C. 681).
s. of *It-tab-ši*, *ʰtupšarru*, Sarg. St. II, 21. — KB IV, p. 160.

Ba-la-ṭu (abbrev.), HABL 447, R. 3. K. 241, XI, 35, spec. Epon. B. C. 787, II R 69, 21a. III R 1, III, 30; [*šakin*] *ᵃⁱŠi-ba-ni-ba*, JADD 653, R. 2 (PEISER, KB IV, p. 100).

Ba-li ...., JADD 1114, 4.

ᶠBa-li-ḫi-ti "Woman of the city of Balikh"
d. of *Šamaš-ib-ni*, gd. of *Tam-meš-na-ta-nu*, HABL 454, 14.

***Ba-li-ma-a-ni**, JADD 674, 2 = 1101.

ᶠBal-ta-ṣi(?), slave, HABL 212, 19.

ᶠBa-al-te-ia-a-ba-te (WSem. = *בעלתיהבת?)
d. of *Bēl-na'id*, JADD 619, 16, R. 1 (Ep. S).

Ba-al-tu-nu "Our riches" (cf. *Bal-ta-a-nu* BE XV), JADD 842, 3.

Ba-al-tu-Šamaš "Shamash is riches"
K. 241, VIII, 19, spec.

Balṭaia (hypocor., cf. NBa. *Ba-al-ṭi-(i)a* TNB)
1. *Bal-ṭa-a-a*, HABL 695, R. 5. 970, R. 5. JADD 43, R. 6 (B. C. 687). 414, 5 (Ep. A'). 453, 7 (B. C. 686). *āsû*, JADD 359, 1, 10 (B. C. 680). *ʰirrišu*, JADD 742, 17. *ʰrab še-ki-si*, JADD 647, 8, 25, R. 19 (B. C. 655?).
2. *Bal-ṭa-ia*, JADD 241, 8.

Bal(?*Pal*)**-ṭi-i** (hypocor., cf. *Bal-ṭi-ia* TNB), VS I, 87, 29.

Bal-ṭi-ia-u, see *Palṭi-iau*.

Bālu, see *Ba'al*.

No. 1.

***Ba'luia** (Can., cf. *Pa-a-lu-ia*)
ᵈIM-lu-ia, TA 170, 2.

***Ba'lu-meḫir** (Can., perhaps = *בעלמעיר)
1. *Ba-lu-mi-ir*, TA 260, 2.
2. *ᵈIM-me-ḫir*, TA 245, 41. 258, 2.
3. *ᵈIM-mi-ḫi-ir*, TA 257, 3. 259, 2.

***Ba-lu-um-me-e** (Can., prob. ident. with *Ba'luia*, *Pāluia*, *Pālūma*, qq. v.); f. of *Šum-Adda*, TA 8, 18.

Ba-ma-a (hypocor., cf. *Ba-ma-a-a*, *Ba-mu-u*), 81-7-27, 151.

Ba-ma-a-a (hypocor., cf. OBa. *Ba-a-mu* HPN, RT), TRep. 81 B, R. 4. 99, R. 9. 102, R. 1. 127, R. 5. 156, R. 3. 161, R. 1. 185, R. 7.

Ba-am-ba-a, var. *Ban|Ba-an-ba-a*, q. v. K. 9821. Epon. B. C. 676, Canon A, VI, 5 + B, IV, 21. III R 1, VI, 5.

Ba-am-ma-a (cf. *Ba-ma-a*), 81-2-4, 452.

Ba-mu-u, JADD 167, R. 4 (B. C. 675).

***Ba-na-ga**, Capp. G, 4, 16.

Bān-aḫē (abbrev., cf. *Ašur-bān-aḫē* etc.)
KAK-PAP^{bi}, JADD 446, 6.
s. of *Ṭebētāia*, JADD 446, R. 13 (Ep. Q).

Bān-aḫūa (abbrev., cf. *Sîn-bān-aḫūa*, but also *Aḫūa-bānī*)
KAK-PAP-u-a, JADD 61, 2.

Bānaia (hypocor., cf. *Bāniia*)
1. *Ba-na-a-a*, *ʰNI.GAB ša ēkalli*, JADD 255, R. 15.
2. *KAK-a-a*
s. of *Bēl-šar-ibni*, JADD 161, R. 10 (B. C. 679).
s. of *Nabû-apal-iddin*, JADD 161, R. 11 (B. C. 679).
3. *KAK?-na-a-a*, *mašmašu*, JADD 851, I, 4.

Ba-na-a-ma (cf. ?*Ba-na-ia-a-ma* BE X), 82-7-14, 550.

Ba-na-ni (cf. OBa. *Ba-na-nim* RPN, SAr. בנן, *Ba-na-ni-im* BE XV), JADD 384, R. 9.

Banbā, var. *Bamba*, q. v. (cf. Lycaonian Βαναβα CIG 4009b)
Ba-an|Ban-ba-a, Epon. B. C. 676, *ʰsukkallu šanū*, JADD 11, R. E. 1. 37. 5. 40, R. 3. 167, 8. 175, R. E. 2. 256, R. 11. 330, R. 17. 502, R. 7 (5th year of Esarh.).

Ba-ni ...., HABL 1020, R. 3.

Bānī (hypocor.)
1. *Ba-ni-i*, HABL 204, 2. JADD 22, R. 4 (III R 47, 12c; Ep. α). 60, R. 7. 210, R. 13 (Ep. W).

398, R. 8 (B. C. 664?). 605, R. 2. 733, 7. K. 1436, 27. KGAS 108, L. E. 2. 119, L. E. 2. Sm. 346. ^{h} ....., JADD 387, R. 3 (B. C. 651?). ^{h}*A.BA*, JADD 328, R. 13 (III R 48, 67a; B. C. 698). 447, R. 13 (B. C. 683). ^{h}*amēl urqi*, JADD 811, 9. ^{h}*ardu*, JADD 475, R. 11 (B. C. 698). *bīrū*, JADD 851, II, 2. ^{h}*mu* ...., 439, R. 8. ^{h}*šanū ša* ^{h}*rab āsē*, JADD 470, R. 19 (B. C. 664). ^{h}*šagū ša mār šarri*, JADD 261, R. 8.

s. of *Aḫēḫa*, JADD 880, I, 11.

2. *KAK-i*, ^{h}*šanū ša* ^{h}*rab āsē*, JADD 377, R. 5 (B. C. 664).

Ba-ni-ia/iá (hypocor., cf. *Bānāḫa*), K. 11437, L. E. 2. 83-1-18, 544, L. E. 2 (KGAS 108. 119).

f. of *Eṭēru*, Sarg. St. IV, 27. V, 17. — KB IV, p. 164.

f. of *Kan-dar-šam-ši*, Mshi.: VS I, 35, 28. — KB IV, p. 96.

Ba-ni-ni (cf. *Bānūnu* TNB; abbrev.);
Capp. E, 3, 31. ^{h}*še-lap-pa-a-a*, JADD 769, 4.

Ba-ni-ni-i (hypocor.), JADD 824, 2.

Bāniti-ēreš(?*KAK-ti*(*balāṭ*?)*-PIN-eš* "Banitu has planted"
s. of *Ululāḫa*, Sarg. St. II, 18. — KB IV, p. 160.

Ba-ni-tú (abbrev.(?) or Eg.(?), RANKE, Material, p. 37), JADD 166, R. E. 1 (Ep. S). 307, R. 16 (Ep. F). 557, 1. HABL 1047, 6.

$^{f\,d}$**Ba-ni-tú** (abbrev.), JADD 267, 3, slave sold.

Bānitu(*dKAK-tú*)**-a-a-li** "Banitu is a mountain goat"(?)
JADD 741, 27.

^{d}**Ba-ni-tú-i**(?) ..., PSBA 30 (1908), p. 137, 4 (Ep. N).

^{f}**Bānitum**(*dKAK-tum*)**-dan-nat** "Banitu is mighty", *amtu*, VS I, 86, 5 (Ep. Sili).

Ba-an-na-a-a
MVG VIII (1903), p. 111, 27 (Ep. P).

***Banti-šinni** (Mit. = *Pud-Aḫi*), king of Amurru, Boghazköi, MDOG 35, p. 24. *Bi-en-ti-ši-na-an* (acc.), MDOG 35, p. 45.

Ba-nu-nu (cf. *Ba-ni-ni*, *Ba-nu*(*-ú*)*-nu* TNB), JADD 594, R. 8. K. 14113. ^{h}*rab kiṣir sinništi ēkalli*, JADD 612, R. 5 (B. C. 686). *Ba-a-nu-ni*, HABL 447, 12.

Ba-qu ...., JADD 473, R. 19 (B. C. 698).

***Ba-a-ra** (prob. Iran., cf. SCHEFTELOWITZ, KZ 38, p. 275)

^{h}*Gi-in-zi-na-a-a*, Shams. V: Ann. III, 58 (I R 30). — KB I, p. 182.

Ba-ra ...., JADD 755, 1.

Ba-ra-a-ḫu (cf. *Ba-ru-ḫi-ilu*, *Ba-ri-ḫu* TNB, *Bu-ra-ḫu* BE XV), JADD 255, 2.

***Bar-bi-ri**, JADD 918, II, 8, in $^{\cdot ā\prime}$*Ša-pi-a-ni*.

Bar-du ...., 82-3-23, 137.

Bar-ḫal-ṣa-a-a "Native of Barḫalṣu", JADD 899, II, 5, in $^{ā\prime}$*Si-ga-*$^{\cdot}$*in*.

***Bar-ḫu-i-lu**(*zu*?)**-wa** (Hit.), Boghazköi, MDOG 35, p. 19.

***Ba-ri-ki** (WSem.), VS I, 91, 28. ^{h}*rab* ...., JADD 448, 1, 17, 22.

***Ba-ri-ki-i** (WSem., hypocor., cf. *Ba-ri-ki*(*-ilu*), Ar. ברכי, Pa. בריכי Βαρείχειος, BE IX), JADD 674, 5.

***Ba-ri-ki-ilu** (WSem., cf. Bi. בַּרְכָּאֵל), HABL 600, 5. Shmk. CT X, 6, 21. ^{h}*Larakūa*, HABL 344, 15.

Bar(?)**-ku-rim-an-ni**, JADD 22, 9, see *Marduk*(^{d}*KU*)*-rimanni*.

Barruqu (cf. Pa. ברק, Bi. בָּרָק, Sab. ברקם)

1. *Bar-ruq*, JADD 115, R. 5 (B. C. 664). 213, R. 2 (B. C. 681). 228, R. 4. 418, R. 10. 571, R. 6. 743, 11. ^{h}*mukīl apāti*, JADD 408, R. 6. 470, R. 15 (B. C. 663). ^{h}*muttaggišu ša ēkalli šanū*, JADD 481, R. 8. ^{h}*šalšu*, JADD 471, R. 10.

2. *Bar-ruq-qu*, JADD 17, 8 (B. C. 687). 174, R. 11. 264, 12 (B. C. 688). 611, 1. ^{h}*A.BA*, JADD 72, 10, R. 10 (B. C. 677). ^{h}*mukīl apāti*, JADD 35, 7 (B. C. 665). 60, 10 (B. C. 671).

3. *Bar-ru-qu*, ^{h}*mukīl apāti*, JADD 421, R. 6 (B. C. 670).

^{f}**Bār-sip^{ki}-i-tú** "Woman of Borsippa" JADD 244, 3, 13.

***Bar-ta-tu-a** (Scythian = Πρωτοθύης, Herodotus I, 103, < Πορτοθύης, HÜSING, OLZ VII, 218 note, cf. JIN p. 514). *šarru ša* ^{māt}*Iš-ku-za*, KGAS 29, 2, 6, R. 5, 7 (time Esarh.).

***Ba-ru-ḫu-ilu** (cf. NBa. *Ba-ru-ḫi-ilu* TNB, *Ba-ru-ḫa-*$^{\cdot}$ BE X, *Baraḫu* etc.), JADD 674, 9. 1101, 9.

***Bar-zi-já**(**-a**) (Pe., Gr. Σμέρδις, cf. *Ba-ri-zi-ia* TNB, ברזי APO)
JADD 899, III, 9. K. 10119. Brother of Kam-

buzia (Cambyses), Dar. Beh. 12, 13, 21, 72 etc.

***Bar-zi-ku-tu**, JADD 448, R. 21.

Ba-ar-zir ...., JADD 929, 5.

Bar(?)-zu-ru, JADD 661, R. 20.

***Ba-ar-zu-ta**, ^{mât}*Ta-ur-la-a-a*, Shams. V, I R 31, III, 62. — KB I, p. 182.

***Ba-ʾ-sa** (WSem., cf. Bi. בַּעְשָׁא, NPu. בעשא) s. of *Ḫa-ḫu-bi*, ^{mât}*A-ma-na-a-a*, Shalm. III: Mo. II, 95 (III R 8). — KB I, p. 172.

***Ba-sa-a** (Ar., cf. *Ba-si-i*) s. of *Danqā*, JADD 993, R. III, 11 (B. C. 661?).

Ba-sa-li, ^{h}*nappaḫ ḫurāṣi*, HABL 551, R. 6.

Ba-sa-su (cf. *Ba-su-su*, OBa. *Ba-za-za|zum* RPN), JADD 333, R. 6 (B. C. 648?). 1128, 3. 1140, 8.

***Ba-si-i** (cf. *Ba-sa-a*, NBa. *Ba-si-ia* etc.), HABL 53, 7. JADD 782, 8 (B. C. 661).

***^{f}Ba-si-i**, JADD 811, 3.

Ba(*Naʾ*)**si-bar**, K. 5424, a.

^{f}Ba-a-as-si (cf. ^{f}*Ba-si-i*, OBa. ^{m}*Ba-as-su* Dilbat), JADD 316, 3, slave sold.

Ba-su-aᵘ**-a** (cf. OBa. *Ba-zi-ia*, NBa. *Ba-si|su-ia* TNB) JADD 142, R. 4 (B. C. 684). 266, R. 9 (B. C. 671).

Ba-su-na-a, ^{h}*irrišu*, JADD 742, 16.

Ba-su-su (cf. *Ba-sa-sa*, OBa. *Ba-zi-zu* RPN); ^{h}*ḫazānu*, JADD 472, R. 15 (B. C. 668).

Ba-šá-du(?), JADD 7, R. 3 (B. C. 648).

Ba-aš-ša-ša, JADD 457, 2, f. of a slave.

Ba-šú-ri-e, Capp. Ch. 2, 20.

Ba-ti-i-ti, ^{h}*še-lap-pa-a-a*, JADD125, R. 2 (B.C.687).

***Ba-at-ta-a-nu** (Iran., cf. PRÁŠEK, GMP I, p. 43, note 2) *mār Kaṗ-si*, a Median chief, Tigl. IV: Ann. 41.

***Bat-ti-ilu** (cf. ? Bi. בִּתְיָאּ), TA 161, 20. 170, 3, 28.

Ba-tuʾ-a, *Ba-tú-ʾ-a*, JADD 365, 2, 5 (B. C. 702).

Ba-tu-lu "Youth" (cf. NBa. *Ba-tu-ul* TNB) HABL 564, R. 8, 11.

***Batus**, in Chald. inscription from Haykavank, ZDMG 58, p. 816: *Iš-pi-li-ni Ba-tu-ḫi-ni-ni*.

^{f}Ba-tu-su, JADB I, II, 3. 3, VI, 10, 16.

Ba-ṭu-da..., ^{h}*rab āsû*, JADD 118, R. 1 (B. C. 673).

^{d}Ba-ú ....., JADD 456, 7.

^{d}Ba-ú-aḫē-iddin (*PAP^{hl}-ÁŠ*), JADD 473, R. 22 (B. C. 698).

Bau-aḫ-iddina "Bau has given a brother"
1. ^{d}*Ba-ú-PAP-ÁŠ*, K. 241, XII, 30, spec. King No. 1. of Babylonia (Dyn. H), contemp. with Shamshi-Adad V (822–811), Synchron. IV, 1, cf. I R 31, IV, 21.
2. ^{d}*Ba-ú-ŠEŠ-SE-na*, *A.BA ša mati*, Melish. Lo. 101, I, 19. — KB IV, p. 58.
s. of *Ni-ga-zi*; ^{h}*šaq-šup-par*, Mna. I R 66, II, 9. — KB IV, p. 66.

$^{f\,d}$Ba-ú-el-lit "Bau is shining", ancient Bab. queen, V R 44, 19 ab, renders *AZAG-^{d}Ba-ú*.

^{d}Ba-ú-ēreš (*PIN-eš*), K. 241, XII, 29, spec. Father of *Marduk*, gf. of *Il-Ḫarran-šadû*, HABL 877, 14 = JADD 889.

^{d}Ba-ú-ga-me-lat "Bau spares" *amtu ša šarri*, HABL 341, 9.

$^{f\,d}$Ba-ú-ia-a ...., JADD 288, 4, slave sold.

^{d}Ba-ú-ru-bi-ma-du-me-lu-kin (?), V R 44, 20 d = ^{d}*NIR-GAL-TUR-TA-UD-DU*.

Bau-šum-iddina "Bau has given a son"
1. ^{d}*Ba-ú-MU-ÁŠ*, HABL 881, 2. 882, 2, in Kalḫa.
2. ^{d}*Ba-ú-MU-SE-na*
s. of *Ḫunna*; *šakin Bābili*, Neb. I, V R 56, II, 18 (KB III^{1} p. 168). *ibir bēlišu manzaz maḫar šarri kizū*, *šakin Bīt-Sin-še-me*, Neb. I: Nippur II, 17. III, 9, 30.

^{d}Ba-ú-ṭa-ki-ša-bûl-liṭ "O Bau, keep alive what thou hast given!" V R 44, 18 d = ^{d}*NIR-RAM-BA-KAN-TI*.

Ba-a-za-i(?), JADD 767, 3.

Ba-zi (cf. *Ba-a-zi* BE XIV, *Ba-zi* RT), patronymic from *Bīt-Bāzi* q. v., see *Eulmaš-šākin-šum*, *Kaššū-ktn-aplu*, *Ninib-kudur-uṣur*, *Silanum-Šuqamuna*.

^{f}Ba-zi(-i)-tú "Woman of Bazu" (SCHIFFER, Spuren, p. 19: "Despised") JADD 741, 16. *amtu*, VS I, 94, 5.

Bēa, see *Bi-e-a*.

Be-a-šú(?), ^{h}*še-lap-pa-a-a*, JADD 50, R. 4.

Be(?)-**ḫi**(?)-**mu**(?) ...., Taʿannek 7, R. 6.

Bēl(*EN*) (abbrev.?), JADD 471, R. 23 (?). K. 1920(?).

Bēlā(^{d}*EN-a*) (hypocor., cf. OBa. $^{(d)}$*Be-la-a* RPN) s. of *Šamaš-ēreš*, Mshi. VS I, 35, 50. — KB IV, p. 96.

Bēl(^{d}*EN*)**-a-a** (hypocor., cf. *Bēlā*) f. of *Ṣillā*, HABL 527, R. 15.

Bēl-abkal-ilāni "Bel is the most informed of the gods" *EN-NUN.ME-AN^{hi}*, JADD 855, R. 1.

Bēl-abūa "Bel (or "The lord") is my father" (cf. OBa. *Be-li-a-bi* T-D LC, Ph. אביבעל)
EN-AD-u-a, JADB 1, I, 48. JADD 351, R. 7 (Ep. ψ). K. 241, V, 21, spec. Epon. B. C. 841, Canon A, II, 23; B, II, 28.

Bēl-ab-uṣur "O Bel, protect the father!" (cf. NBa. ^{d}*EN-AD-ŠEŠ* = Ar. docket בלאבצר BE X, 115)
EN-AD-PAP, JADD 152, R. 5 (B. C. 656). 229, 3. 255, 1, 9. 780, 16 (B. C. 663). K. 10919. ^{ḫ}*gallabu*, JADB 4, IV, 13. ^{ḫ}*šanū*, JADD 857, I, 34.

Bēl-aḫē (abbrev.)
1. *BE-PAP^{hl}*, K. 241, XI, 20, spec.
2. *EN-PAP^{hl}*, JADD 32, R. 3 (B. C. 693 or 688). 66, B. E. 1. 67, R. 3 (B. C. 748?). 125, 3 (B. C. 687). 349, R. E. 1 (Ep. Q). K. 241, XI, 21, spec. ^{ḫ}*tamkaru*, HABL 1058, R. 9.

Bēl-aḫē . . ., Sm. 935.

Bēl-aḫē-eriba "Bel has rewarded the brothers"
1. *Be-el-aḫ-ḫi-im-i-ri-ba*, WE. Misc. pl. 14, 84.
2. ^{d}*EN-PAP^{ME}-SU*, ^{ḫ}*šaku Bābili*, Merod. II, Bl. st. III, 36. IV, 50. — KB III, pt. 1, p. 188 f.
3. *EN-PAP^{hl}-SU*, HABL 708, 4. JADD 880, II, 14. 1005, R. 8. 1031, R. 5. 83-1-18, 695, I, 3, spec.
4. ^{d}*EN-ŠEŠ^{hl}-eri-ba*, TRep. 218, R. 7. Rm. 280 (var.).
s. of *Lâbâši-ilu*, TRep. 241, R. 5.
5. ^{d}*EN-ŠEŠ^{hl}-SU*, ^{ḫ}*šaku Bābili*, Merod. II: Bl. St. V, 31.
s. of *E-ṭe-ru*, at Erech, K. 433, 5 (SMITH, Texts, p. 28).

Bēl-aḫē-iddin "Bel has given brothers" (in NBa. texts, see TNB)
1. *EN-PAP^{hl}-ÁŠ*, JADD 125, 3 (B. C. 687).
2. ^{d}*EN-ŠEŠ^{hl}-MU*, s. of *Ardi-^{d}BE*, Kandal.: VS V, 5, 10, 13. — KB IV, p. 172.

Bēl-aḫēšu (abbrev.)
1. *EN-PAP^{hl}-šuˀšú*, JADD 733, 5. ^{ḫ}*pil(ê)-la-bu*, JADD 806, 7. ^{ḫ}. . . . *ša rab* . . ., JADD 891, 2 (B. C. 668).
s. of *Šamaš-abūa*, ^{ḫ}*rakbu šēpâ*, JADD 207, 1, 5, 8, 13 (III R 46; Ep. B).
f. of *Bēl-iddina*, K. 93, 2.
2. ^{d}*EN-ŠEŠ^{hl}-šú*, s. of *Mi-li-ḫar-be*, Mna. III R 43, II, 17 (KB IV, p. 70).

Bēl-aḫ-iddin "Bel has given a brother"
1. *EN-PAP-ÁŠ*, HABL 447, 1. JADD 204, R. 3 (B. C. 668). 355, 2. K. 1475. *mār ^{ḫ}bâˀiri*, JADD 771, 1. ^{ḫ}*rakbu*, JADD 277, R. 6 (B. C. 681).
s. of *Nabû-kāṣir*, gs. of *Nabû-liˀ*, family of Egibi, HABL 877, R. 6 = JADD 889.
f. of *Bēl-uballiṭ*, JADD 880, I, 14.
2. ^{d}*EN-ŠEŠ-MU* (in NBa. texts, see TNB), HABL 815, 3, an Erechite resident in Assyria. K. 1135.

Be-lá-aḫ-Ištar "Fear Ishtar!" Capp. G, 20, 5, 10, 13, 16, 21.

Be-lá-aḫ-Sin(*ZU.EN*) "Fear Sin!" Capp. T-D, 241, 9.

Bēl-aḫ-uṣur "O Bel, protect the brother!"
1. *EN-PAP-PAP*, JADD 780, 14 (?), Epon. VS I, 100, 14. Sm. 378. 82-5-22, 108. ^{ḫ}*rab kiṣir*, JADD 127, R. 5 (B. C. 681).
2. ^{d}*EN-ŠEŠ-ŠEŠ-PAP*, in NBa. texts, see TNB.

***Bēl**(*EN*)**-am-ma** "The lord is עם" (cf. **Ammaba'-li*)
mār ^{ḫ}išpari, Merod. II, Bl. st. IV, 29. — KB III, pt. 1, p. 190.

Bēl-ana-mātišu (abbrev.).
EN-DIŠ-KUR-šu, Merod. II: Bl. st. III, 44. — KB III, pt. 1, p. 188.

Be-la-ni (hypocor., cf. OBa. *Bēlânum* RPN, *Ištarâni*, *Šamšânu*)
f. of *Ea-nādin-zēr*(?), Simb. Lay. 53, 30.
f. of *Rtmūti* and *Tabnūti*, Melish. Lo. 103, III, 16. III, 3, 10, 12, 32, 44. — KB III, pt. 1, p. 156 ff.

Bēl-apal-iddina "Bel has given a son" (in NBa. texts, see TNB)
1. *EN-A-ÁŠ*, JADD 291, R. 5. ^{ḫ}*rab*(*za . . . . ri*) *ša^{âl} Tarbusi*, JADD 258, 1, 19. 530, 1. 609, 1, R. 1. 801, 1, 18, B. E. 1 (B. C. 671). ^{ḫ}*bārû alik pān ummanāti*, Anp. Ann. III, 20 (KB I, p. 98).
2. *EN-A-SE-na*, f. of *An-di-a-a*, JADD 237, R. 12 (B. C. 665).
3. ^{d}*EN-A-SE-na*, JADD 258, 6, var.
4. *EN-TUR.UŠ-SE-na*, ^{ḫ}*bēl piḫāti*, JADD 237, R. 5 (B. C. 665).

5. *^{d}EN-TUR.UŠ-SE-na*, s. of *Arrabti*; *^{h}riqqu*, Simb. Lay. 53, 4.

Bēl-apal-lišir "O Bel, may the son succeed" *EN-A-GIŠ*, JADD 55, 3 (B. C. 690).

Bēl-āsū "Bel is a healer" (cf. *Bēl-āsûa* TNB) *EN-A.ZU*, JADD 877, R. 7.

Bēl-ašaridu "Bel is the first one" (cf. NBa. *^{d}EN-MAŠ* TNB)
EN-SAG.KAL, JADD 19, 3 (III R 47, 41a). 20, 1, 3 (B. C. 684).

Bēl-ba ...., JADD 114, 4.

Bēl(*EN*)-ba-laṭ (abbrev.), Epon. B. C. 815, III R 1, III, 2.

Bēl(^{d}EN)-ba-laṭ-a-ni (abbrev.), JADD 425, 11.

Bēl-balliṭani (?*EN-TI.TI-a-ni*), or *-balṭâani*, JADD 899, I, 30.

Bēl-bāni, or *Bēl-ibni* (see also *Bēl-ibni* and *Enlil-ibni*)
^{d}EN-ba-ni, HABL 278, R. 1.
s. of *A-da-si*, ancestor of Esarhaddon, pretended king of Assyria; *^{d}EN ...*, *šar ^{mât}Aššur*, K. 221 + 2669, 32. *EN-BA, šar ^{mât}Aššur*, K. 2801, 18. *^{d}EN-BA-ni*, Esarh. S, R. 17; Neg. 5; cf. 81-6-7, 209, 17 (KB II, p. 120, note 1). *pir' Aššur*, Shmk. Cyl. 23 (KB III, pt. 1, p. 196).

Bēl-bāniia (*EN-KAK-a-a*, which can be read *Bēl-bunaia* q. v.), Epon. B. C. 824, III R 1, II, 40 (?).

Bēl-ba-nu (prob. abbrev., cf. *Itti-Marduk-banû*), JADB 8, I, 7.

Bēl-bašmē, see *Bēl-ippašra*.

Bēl-biti-Samaš "Shamash is the lord of the house" (or "family")
EN-É-^{d}Ša-maš, JADD 780, 15 (B. C. 663).

Bēl-bunaia
1. *EN-bu-na-a-a*, 83-1-18, 695, I, 4, spec. Epon. B. C. 851, Shalm. III: Bal. IV, 5, var.: *-tú*.
2. *EN-KAK-a-a*, Epon. B. C. 851, III R 1, II, 13; *^{h}nâgir ēkalli*, 82-5-22, 526, II, 10 (KB III, pt. 1, p. 154).

Bēl-būšu-quṣur(?) "O lord, preserve the property!"
EN-GAR.GÁL-ŠER, ^{h}BA mār šarri, b. of *Apal-uṣur* and *Išdi-Nabû*, JADD 385, 5, R. 3, 14.

Bēl(^{d}EN)-dal-li-ili-a-a "The lord of the needy is my god", 83-1-18, 695, XII, 20, spec., cf. JOHNS, ADD III, p. XVI.

Bēl-dān "Bel is judge" (cf. OBa. *Be-li-da-a-an* RPN, NBa. *Bēl-da(-a)-nu* BE VIII^{1}, IX, X)
1. *EN-da-an*, *^{h}šalšu ša eli bîtâni*, JADD 260, R. 5 (III R 48, 23c).
2. *EN-da^{u}-an*, K. 241, V, 20, spec. *^{h}irrišu*, JADB 2, VIII, 10. *^{h}mār ēkalli ša bît ridûte*, JADD 481, R. 3. *^{h}paḫāt Na-a-a-la-ni*, JADD 890, 9. *^{h}šalšu rakbi*, JADD 249, R. 11. Epon., B. C. 821, Canon A, II, 42; B. C. 808, III R 1, III, 9; *^{h}nâgir ēkalli*, Canon E; B. C. 750, Canon A, IV, 19; C, II, 24; D, III, 4; *^{h}rab BI.LUL*, Canon E+ 81-2-4, 187, R. 28; K. 6068; B. C. 744, of Kalaḫ, Canon A, IV, 25; B, V, 5; C, II, 30; B. C. 734, of Kalaḫ, Canon A, IV, 35; B, V, 15; *šakin ^{âl}Kalḫi, ina šanê pûrišu*, JADD 90, L. E. 1. 415, R. 12.
3. *^{d}EN-da^{u}-an*, JADD 829, 1 (B. C. 672).

Bēl-di-ni-a-mur "O Bel, regard my lawsuit!" (cf. *Nabû-, Šamaš-dîni-amur*)
^{h}nuḫatimmu, HABL 322, 10.

Bēl-dūri "Bel is (my) stronghold"
1. *EN-BÀD*, HABL 158, R. 6. 610, R. 4. JADD 284, R. 10 (B. C. 668). 323, 7. 330, R. 11 (B. C. 676). 495, 7. 843, 7. 910, R. 7. KK. 535. 13034. *^{h}bēl piḫāti ša mār šarri*, JADD 152, 3, 7 (B. C. 656). 333, 1 (B. C. 648). *irrišu*, JADD 742, R. 13. *^{h}rab bîti*, JADD 467, 7. *^{h}šalšu ša a-rit*, JADD 324, 4, R. 3 (III R 48), husband of *^{f}Amat-Su'la* (B. C. 692). *ša šēpâ*, JADD 860, II, 23.
f. of *Zēr-ukîn*, JADD 446, 1, 12.
2. *^{d}EN-BÀD*, JADD 485, 3. 752, 20.
3. *EN-U*(?), JADD 324, R. 3, husband of *Amat-Su'la* (var. to 1).

Bēl-ēmuranni "Bel has looked upon me"
1. *EN-ŠÍ-a-ni*, JADD 176, R. 1 (B. C. 700). Epon. B. C. 686, Canon C, IV, 31; III R 1, V, 38; JADD 9, R. 6; *^{h}turtânu*, JADD 134, R. 3.
2. *EN-ŠÍ.LAL*, Epon. B. C. 691, JADD 1098, III, 1.
3. *EN-ŠÍ.LAL-a-ni*, JADD 32, R. 1 (B. C. 693 or 688). 407, B. E. 4. 410, L. E. 3. *^{h} ...*, JADD 247, R. 11. Epon. B. C. 737, of Raṣappa, Canon B, V, 12. III R 1, IV, 32. Epon.

B. C. 691, of Carchemish, Canon A, V, 33; III R 1, V, 33, var.; JADD 320, R. E. 1; $^{h}bēl\ piḫāti$ $^{āl}Gargamiš$, Senn. Tay. VI, 74 (I R 42. KB II, p. 112). Epon. B. C. 686, $^{h}turtānu$, JADD 28, 6. 232, R. 16. 374, R. E. 1. 453, R. 18. 612, R. 17.

4. *EN-ŠI.LAL-an-ni*, JADD 78, 7. 234, R. 10 (B. C. 710). Epon. B. C. 737, Canon A, IV, 32. JADD 1098, I, 8. Epon. B. C. 686, Canon. A, V, 38; $^{h}turtānu$, JADD 443, R. 16. 482, R. E. 1. 1098, III, 6.

5. ^{d}*EN-ŠI.LAL-an-ni*, HABL 1093, R. 9. Epon. B. C. 686, $^{h}turtānu$, JADD 285, R. 8.

6. *EN-ŠI.LAL-ni*, HABL 309, 2. 1093, 8. K. 7532.

Bēl-ēpuš "Bel has made" (cf. *Bēl-i-pu-uš* in NBa. texts TNB)

EN|^{d}*EN-KAK-uš*, HABL 447, R. 17. 670, 8. VS I, 35, 22 (KB IV, p. 96). Sm. 412 (time Esarh.). 83-1-18, 695, I, 7, spec. ^{h}*A.BA*, Rm. 157, 17 (KB IV, p. 126). $^{h}bārû\ mār\ Bābili$, TRep. 18, R. 3. $^{h}mašmašu$, Sm. 471. $^{h}nasīku$ of *Nār-Tubuliaš*, HABL 906, 5. 1112, 5.

Bēl-ēreš "Bel has planted" (perhaps abbrev., cf. *Ana-Bēl-ereš* TNB)

1. *EN-KAM*, 83-1-18, 695, I, 20, spec.
2. ^{d}*EN-KAM*, *bēl qātāti*, JADD 67, B. E. 1.
3. *EN-KAM-eš*, JADD 73, R. 5 (B. C. 680).
4. ^{d}*EN-KAN*, K. 1560; s. of $^{h}naggaru$, *TU bīt* ^{d}*A-é*, Nshi. VS I, 36, III, 25.
5. *EN-PIN*, *bēl qātāti* (B. C. 680), JADD 113, B. E. 2. 119, R. 1.
6. *EN-PIN-eš*, JADD 73, R. 5; 74, R. 3 (B. C. 680). 305, 1. 355, 7.

Bēl-erība "Bel has rewarded" (cf. NBa. ^{d}*EN-SU* = בלאריב BE X, no. 99)

1. *EN-eri-ba*, $^{h}kalbu\ ša\ bīt\ mār\ šarri$, HABL 32, 9, R. 2.
2. ^{d}*EN-eri-ba*
   s. of *Kurigalzu*, VS I, 35, 27 (KB IV, p. 96; time Marduk-šum-iddin).
   f. of *Nabû-kuṣuršu*, gs. of *Ḫuṣābi*, V R 37, 51a.
3. ^{d}*EN-SU*
   f. of *Nabû-zēr-ušabši*, 94-6-11, 36, 2 (KB IV, p. 176; time Sinšariškun).

Bēl-etillu "Bel is lord"

EN-NIR.GAL, *šanû ša* ^{h}*A.BA ēkalli*, JADD 261, R. 11.

Bēl-ēṭir "Bel spared" (cf. Ar. docket בלאטר BE X, 104; as abbrev. *Ēṭir* or *Eṭēru*, q. v.)

1. ^{d}*EN-e-ṭe-ri*, f. of *Nabû-bēlšunu*, Kandal. VS V, 5, 15 (KB IV, p. 172).
2. ^{d}*EN-e-ṭir*, f. of *Nabû-bēlšunu*, VS V, 5, 9.
3. *EN-e-ṭi-ra*, HABL 877, 15 = JADD 889: *qīnni bīt B.*
4. *EN-KAR*, 83-1-18, 695, I, 19, spec.
5. ^{d}*EN-KAR*, HABL 1155, 3(?). *mār I-ba-a*, K. 1351.
6. *EN-KAR-ir*, JADD 167, 3 (B. C. 675). 1125 III, 7. HABL 730, 6.*
   s. of *Nabû-šum-ēreš*, b. of *Nabû-nā'id*, Abp. A, III R 19, III, 116*. Ann. III, 62*. B, III R 33, VI, 80*.
7. ^{d}*EN-KAR-ir*, HABL 267, 7. 273, R. 1. 543, R. 14*. K. 1610* (WSml. p. 25). DT 301*. 81-2-4, 70*. 81-7-27, 20*. *mār Bābili*, HABL 961, R. 6. Chron. B, IV, 38* (B. C. 668) = *Ēṭir* q. v., cf. WAF I, p. 472.
8. ^{d}*EN-SUR*, HABL 1108, R. 15. 82-5-22, 129*. 153*. ^{h}*ša.ku*, HABL 276, R. 10. *mār I-ba-a*, HABL 1007, R. 15.
   f. of *Bēl-zēr*, K. 433, 29 (B. C. 648).
   f. of *Sa-'-kab*, HABL 266, 7, 15 (IV R 46, no. 3).
9. ^{d}*EN-ŠUR-ir*, HABL 299, 2*. 80-7-19, 362*.

Bēl-gimil-tirra "O Bel, recompense!"

EN-ŠÚ-GUR, JADD 358, 1.

Bēl(*EN*)**-gi-ni-e-ēreš**(*KAM*), 83-1-18, 695, XII, 27, spec.

Bēl-ḫa ...., HABL 562, 6: $^{h}ašaridu$.

Bēl-Ḫarrān .... (^{d}*EN-KASKAL* ...), JADD 586, R. E. 1.

Bēl-Ḫarrān-ab-uṣur "O lord of Harran, protect the father!"

EN-KASKAL-AD-PAP, ^{āl}*Ba-mat-a-a*, JADD 152, R. 6 (B. C. 656).

Bēl-Ḫarrān-aḫ-uṣur "O lord of Harran, protect the brother!"

JADD 210, R. 12: of ^{āl}*Ḫi-ra-nu* (Ep. W). 472, R. 8 (B. C. 668).
   f. of *Tab-àl-a-a*, HABL 85, 8 (V R 54, 40a).

Bēl-Ḫarrān-bēl-uṣur "O lord of Harran, protect the master!"

1. *EN-KASKAL-EN-PAP*, K. 12990. Epon. B. C. 741, Canon A, IV, 28. Epon. B. C. 727, of Guzana, Canon A, IV, 42.
2. *EN-^{ât}KASKAL-EN-PAP*, Epon. B. C. 741, Canon B, V, 8. JADD 1098, I, 4; *^{ḫ}nagir ēkalli*, Canon E.
3. *EN-KASKAL-U-PAP*, JADD 165, R. E. 4 (Ep. Q). *^{ḫ}nāgir ēkalli ša Tukulti-apil-Ešarra šar ^{mât}Aššur*, Stele of Tel-Abta 9 (KB IV, p. 102).

Bēl-Ḫarrān-dūri "The lord of Harran is (my) stronghold"
EN-$^{(ât)}$KASKAL-BÀD, JADD 9, 8 (B. C. 686). 383, R. 12 (B. C. 674). 83-1-18, 695, XII, 28, spec. *^{ḫ}mukīl apāti*, JADD 193, 1 (Ep. Y). *^{ḫ}rak* . . ., JADD 404, R. 1 (B. C. 674). *^{ḫ}zammaru*, JADD 279, R. 5 (B. C. 681).

Bēl-Ḫarrān-ibni "The lord of Harran has created"
^{ḫ}rab kiṣir, JADD 427, R. 9 (B. C. 694).

***Bēl-Ḫarrān-id-ri** "The lord of Harran is my helper", JADB 21, 3.

Bēl-Ḫarrān-ittiia "The lord of Harran is with me"
EN-$^{(ât)}$KASKAL-KI-ia[ḫ]á, JADD 238, 2, 6, 10, 16 (B. C. 688). 83-1-18, 695, XII, 29, spec. *^{ḫ}mār šipri ša bēlit bīti*, JADD 50, R. 1 (Ep. H).

^{d}Bēl-Ḫarrān-ki-la-ni "O lord of Harran, support me!" Possibly = *^{d}EN-KASKAL-LU(DIB)-a-ni*, Sm. 55, R. 17.
Sm. 55, 17, spec.

^{d}Bēl-Ḫarrān-pi . . ., JADD 180, R. 6.

Bēl-Ḫarrān-qu-ṣur-a-ni "O lord of Harran, preserve me!"
JADD 279, 1, 6 (B. C. 681).

^{d}Bēl-Ḫarrān-ṣabatani(*LU-a-ni*) "O lord of Harran, succour me!"
Sm. 55, R. I, 16, spec.

Bēl-Ḫarrān-šadū(*KUR-u*) (abbrev. < *Bēl-Ḫarrān-šadûa* q. v.), Epon. B. C. 648, JADD 206, R. 7.

Bēl-Ḫarrān-šadūa (> *Bēl-Ḫarrān-šadū* and *Bēl-šadûa*) "The lord of Harran is my mountain"
1. *EN-KASKAL-KUR-a*, Epon. B. C. 648(?), Canon C, V, 16. III R 1, VI, 32.
2. *EN-KASKAL-KUR-a-a*, JADD 463, R. 14.
3. *EN-KASKAL-KUR-u-a*; *^{ḫ}šakin ^{âl}Kar-Ašuraḫiddin*, JADD 483, 3. Epon. B. C. 648(?), HABL 206, R. 7. 289, R. 11. 517, R. 18. 829, 19 (III R 56, no. 1). JADD 696, R. E. 2. 705, R. 4. 859, R. 4. KK. 3742. 10532; cf. KK. 10789. 14306.

^{d}Bēl-Ḫarrān-šallimanni (*DI-im-an-ni*) "O lord of Harran, keep me safe!" JADD 616, 1, 6 (B. C. 695?).

Bēl-Ḫarrān-šar-uṣur "O lord of Harran, protect the king!"
1. *EN-KASKAL-MAN-PAP*, JADD 870, 2. *mār ^{mât}Akkadi*, JADD 931, L. E. 1. *^{ḫ}rakbu ša šēpā*, JADD 207, R. 15 (III R 46, 37a). *^{ḫ}šalšu*, JADD 427, R. 8 (B. C. 694).
2. *^{d}EN-KASKAL-MAN-PAP*, JADD 981, R. II, 3.
3. *^{d}EN-^{ât}KASKAL-MAN-PAP*, JADD 266, R. 5 (B. C. 671). *^{ḫ}rab bīti*, JADD 507, R. 2.

Bēl-Ḫarrān-taklāk(*tak[ták-lak*) (abbrev. from *Ana-Bēl-Ḫarrān-taklak** "In the lord of Harran I trust"), JADD 246, 3.
s. of *U-si-'*, slave, JADD 229, 5 (III R 46, 18c; B. C. 680).

Bēl-Ḫarrān-uballiṭ(*TI*) "The lord of Harran has called into life", JADD 206, R. 13 (B. C. 648). 83-1-18, 695, I, 22 (-*TI.La*), spec.

Bēl-Ḫarrān-uṣuranni "O lord of Harran, protect me!"
EN-^{ât}KASKAL-PAP-an-ni, 83-1-18, 695, XII, 30, spec.

Bēl-ibaši-dūri "The lord is (my) stronghold" *EN-NI.GÁL-BÁD*, K. 241, X, 45, spec.

Bēl-i-ba(?)-ši(?)-ib-ri "The lord is (my) friend", K. 241, XI, 21, spec.

Bēl-ibni "Bel has created" (cf. *Bēl-bāni* and *Enlil-ibni*)
1. *EN-ib-ni*, HABL 854, 2. 991, 7. 1066, 8. JADD 661, 8. 733, R. 5. 930, III, 4.
2. *^{d}EN-ib-ni*, HABL 267, R. 11. 277, R. 3, 4: mother's brother of *Mušēzib-Marduk*. 278, 3. 280, 2. 281, 1. 282, 2. 283, 2. 284, 2. 285, 1. 286, 1. 288, 2. 292, 1. 400, 2. 402, 2. [460. 462.] 521, 1. 752, R. 12. 754, 21. 791, 1. 792, 1. 793, 2. 794, 1. 795, 2. 963, R. 10. 1129, R. 13. 1136, R. 6. 1170, 9 (B. C. 648).

K. 5437a. 7383. 8440. Rm. 563. Sm. 2192. King of Babylonia, B. C. 702—700, Chron. B, II, 23, 24, 26, 28.

s. of *Nabû-kudur-uṣur*, HABL 1106, R. 14.

3. *EN-KAK*, JADD 101, R. 6. 292, R. 3. (B. C. 707). 414, 4, 9, R. 9 (Ep. A'). 568, R. 7. 988, 14. K. 9462. 83-1-18, 695, I, 5, spec. *ardu ša ḫša eli bītāni*, JADD 326, R. 11 (B. C. 692?). *ḫki-na-tat(?)-tú*, JADD 771, 7. *ḫšatammu*, JADD 928, III, 7.

4. *dEN-KAK*, HABL 289, 10: *manzaz pāni* of the Assyrian king. 291, 2. 399, 2. 412, R. 24 (IV R 47, no. 4). [460: b. of *Bēl-šunu*, cf. R. l. 3. 462]. 520, 1. 736, 13. 789, 1. 790, 2. JADD 196, 2. 385, 12. KK. 1992. 4793, 1 (WSml. II, p. 69). 5062. 5473, 5 (WSml. II, p. 65). 8440. 83-1-18, 824. Bu. 89-4-26, 156. *mār ḫmār-banūti pir'* *Šú-an-naḫi*, Senn. Bell. 14 (Lay. 63, 14, cf. KA p. 79, note 2. KB II, p. 114). King of Babylonia, B. C. 702—700, Chron. B. II, 29; King-list A, IV, 15.

5. *EN-KAK-ni*, JADD 882, 13.

dBēl-id . . . ., K. 10489.

Bēl-iddina "Bel has given" (cf. OBa. *Be-li-i-din-nam* RPN; *dEN-MU* = Ar. docket בלאדן BE X)

1. *Be-el-SE*, f. of *Zi-li-ia*, VAT 4581, 7.

2. *EN-ÁŠ*, HABL 449, 18. 505, 9. 515, 2. JADD 15, R. 3 (B. C. 672). 661, 8. *ḫA.BA*, JADD 179, R. 8 (B. C. 697). *bēl piḫāti ašKul-mera*, JADD 853, 9. *ḫki-na-ta-ti*, HABL 37, 7. *ašNa-gi-a-ta-a-a*, HABL 830, 4.

3. *dEN-ÁŠ(?)* HABL 788, 4.

4. *dEN-MU*, HABL 815, 3. K. 11712.

5. *EN-SE*, f. of *Zi-li-ia*, VAT 4586, R. 24.

6. *EN-SE-na*, HABL 311. R. 9. 312, R. 3. 787, 4.

s. of *Bēl-aḫēšu*; *ḫše-lap-pa-a-a*, JADD 891, 9.

7. *dEN-SE-na*, HABL 208, 11. 514, 2. 516, 2. 780, 2. *ḫrab ḪU.KAKki ša šarri*, VS V, 2, 11 (B. C. 675) (KB IV, p. 166). *ḫrē'ū sisi*, Ninibkuduruṣur, Lo. 102 (90835), III, 2 (KING, BBS, pl. LXXII).

s. of *Nabû-zēr-iddina*; *ḫša-ku Dilbat*, VS I, 35, 1, 14, 18, 49 (KB IV, p. 94), time Marduk-shumiddin.

s. of *Šigūa*, Shmk. CT X, 7, 50 (KING, BBS, pl. 10).

fBēl-idi(?*EN-ZU*), VS I, 96, 15.

Bēl-ilāni . . . . (*EN-ANki* . . .), JADD 210, 7. (Ep. W).

Bēl-ilāni-šar-uṣur "O lord of the gods, protect the king!"

JADD 23, R. 1 (Ep. F).

Bēl-ili-balliṭani "O lord of the gods, keep me alive!"

EN-AN-TI-a-ni JADD 899, I, 30.

Bēl-iliia "Bel is my god" (or hypocor.)

1. *BE(Kabti?)-AN-a-a*, JADD 22, R. 5 (III R 47, 13 c; B. C. 779?).

2. *EN-AN-a-a*, JADD 783, 2. 83-1-18, 695, I, 8, spec. *ḫṣābu*, JADD 877, R. 8. Epon. B. C. 769, of Arbaḫa, Canon A, III, 50; III R 1, III, 48; *šá aš[Arbaḫa]*, 81-2-4, 187, R. 8.

3. *dEN-AN-a-a*, JADD 606, R. 1(?). *aš Ku-ra-a-a*, JADD 500, R. 7.

4. *EN(?)-AN-ia*, *ḫša pan ēkalli*, Shmk. CT X, 7, 43.

Bēl-ili-iqbūni

1. *EN-AN-iq-bi-u-ni*, VS I, 91, 25.

2. *EN-AN-iq-bu-u-ni*, K. 241, X, 31, spec.

Bēl-ili-mil-ki "The lord of the gods is my counsellor"

s. of *Bēl-nūri*, JADD 237, R. 9 (B. C. 665).

Bēl-ippašra "Bel is appeased" (HINKE: *Bēl-bašmē*)

EN-BUR.RA, s. of *Arad-Ea, tupšar*, Merod. I, Susa 16, III, 4.

Bēl-iqbi (cf. *Bēl-liqbi*)

ENki-EN-iq-bi, HABL 771, 2. JADD 619, R. 15 (Ep. S). 83-1-18, 695, I, 10, spec.

Bēl-iqīša "Bel has presented"

1. *dBE-BA-ša*, 83-1-18, 695, II, 2, spec.

2. *EN-BA-ša*, HABL 84, 2. 85 2. 86 3. 161, 4. 316, 4. 389, 2. 390, 2. 541, 3. 700, 1. KK. 1914. 4530. 13011. 83-1-18, 695, I, 11, spec.

s. of *Bu-na-ni*, f. of *Du-na-nu* and *Sa-amgu-nu*, of Gambulu, Abp. A, III R 19, III, 114; Ann. III, 61; B, III R 31—33, IV, 26, 60; VI, 10, 65; III R 37, no. II, 2. Esarh. A, I R 46, III, 53. — KB II, pp. 132, 182, 244, 254. K. 2651.

3. *^{d}EN-BA-ša*, HABL 269, 12. 336, 11, R. 11. 698, 1. K. 5638. Rm. 563. Sm. 1655. 82-3-23, 85. 83-1-18, 107. Bu. 91-5-9, 46. *^{h}šātam* HABL 914, 4, R. 9. *^{h}addupu*, VS V, 5, 5, 6 (KB IV, p. 172).

Bēl-iqīšanni

1. *EN-BA-ša-a-ni*, Epon. B. C. 792, II R 69, no. 3, 2a; *šá ^{El}Šib-ṭi-niš*, 81-2-4, 187, 20.
2. *EN-BA-ša-an-ni*, 83-1-18, 695, I, 15, spec.
3. *EN-BA-ša-ni*, Epon. B. C. 792, Canon A, III, 26; C, I, 19; III R 1, III, 25.
4. *EN-ŠA-BA-an-ni*, Epon. B. C. 792, JADD 526, R. E. 2; cf. 931, 13.

Bēl-išdiṭa-kīni "O Bel, establish my ground (or "my foot")
^{d}EN-GIR-ṭa-ki-ni, HABL 865, R. 9.

Bēl-iškun(? *EN-GAR-[un]*), K. 7543.

^{f}Bēlit-ab-uṣri "O Belit, protect the father!"
[^{f}]NIN.LIL-AD-PAP, HABL 149, 7.

^{f}Bēlit-agā-uṣri "O Belit, protect the crown!"
^{fd}NIN.LIL-GÍL-[PAP], 81-2-4, 255, I, 10, spec.

^{f}Bēlit-aḫāt-uṣri "O Belit, protect the sister!"
^{fd}NIN.LIL-NIN-PAP, 81-2-4, 244, I, 9, spec.

^{f}Bēlit-bēl-uṣri "O Belit, protect the master!"
^{fd}NIN.LIL-EN-PAP, 81-2-4, 255, I, 7, spec.

^{f}Bēlit-bēlit-uṣri "O Belit, protect the mistress!"
^{fd}NIN.LIL-NÍN(BL 7336)*-PAP*, 81-2-4, 255, I, 8, spec.

^{f}Bēlit-dūri (abbrev.)
^{fd}NIN.LIL-BÁD, JADD 227, 3, slave sold. 81-2-4, 255, I, 5, spec.

^{f}Bēlit-dūr-uṣri "O Belit, protect the wall!"
^{fd}NIN.LIL-BÁD-PAP, 81-2-4, 255, I, 6, spec.; cf. JADD 741, 15.

^{f}Bēlit-ḫa-ṣi-na (see JADD III, p. 514 f.)
d. of *Nabû-riḫṭu-uṣur*, JADD 307, 8 (III R 49, 10 c), sold.

^{f}Bēlit-ittiia "The mistress is with me"
^{f}NÍN-KI-ia, amtu ša ^{f}šakinte, JADD 76, 2 (B. C. 652?)

^{f}Bēlit(*^{fd}NIN.LIL*)**-kil-li-in-ni** "O Belit, support me!" 81-2-4, 255, I, 2, spec.

^{f}Bēlit(*^{fd}NIN*)**-ma-ḫa-li** (abbrev.?), *amtu*, VS I, 87, 8.

^{f}Bēlit-nēšē "Mistress of the lions" (cf. πότνια θηρῶν)
NIN-UR.MAḪ^{hi}, TA 273, 1. 274, 1.

^{f}Be-lit-su-nu "Their mistress", 83-1-18, 1846, R. IV, 1, spec.

^{f}Bēlit-ṣabtini (abbrev.) "O Belit, succour me!"
^{fd}NIN.LIL-LU-ni, 81-2-4, 255, I, 1, spec.

^{f}Bēlit-šarrat "Belit is queen"
^{fd}NIN.LIL-MAN-at, — *MAN-rat*, — *šarrat*, JADD 828, 8. 81-2-4, 255, I, 3, 4, spec.

Bēlit-taddin "Belit has given"
1. *^{d}GAŠAN-ta-ad-din*|*di-na*, Sm. 1213.
2. *NÍN-SE*, JADD 899, III, 4.

Bēl-ittiia "Bel (or "The lord") is with me"
1. *EN-KI-a, ^{h}šanā*, JADD 896, 1.
2. *EN-KI-ia*, JADD 453, R. 9. K. 241, V, 18; 83-1-18, 695, I, 17, spec. *^{h}mutir ṭēme*, JADD 276, R. 7 (B. C. 682).

Bēlit(*NÍN*)**-ú-me-ukīn**(? *DÙ*) . . ., JADD 814, 6.

Bēlit(*^{fd}NÍN*)**ú-ṣa-la** "I implored Belit"
JADD 206, 1, 14 (B. C. 648).

Bēl(*^{d}EN*)**-ka-bi** (cf. OBa. *Ka-bi-^{d}Adad* T-D LC) f. of *Šamši-Adad* (II), Esarh. KAHI I, 51, II, 22 (MDOG 25, p. 33); see also *^{d}BE-kap-ka-pi*, *^{d}Be-el-ṭa(DA)-bi* and *I-gur-ka-ab-ka-bu*, and cf. Bezold, ZA 21, p. 253; King, Chronicles, I, p. 127, n. 2.

Bēl-kapkapi, see *Enlil-kapkapi*.

Bēl-kibsi-ilā (? *EN-KI.UŠ-AN-a*), JADD 384, R. 11.

^{d}Bēl-kil-la-ni "O Bel, support me!"
JADD 210, 8 (Ep. W). Cf. *U-ki-la-an-ni*, HABL 633, R. 3.

Bēl-kīn-uṣur "O Bel, protect the faithful one!"
EN-DU-PAP JADD 101, 2, 3.

Bēl-kudur-uṣur, see *Enlil-kudur-uṣur*.

Bēl-ku-um-mu-ili-a-a "My representant is my god", K. 241, XII, 28, spec.

Bēl-ku-un-di-ili-a-a perhaps "The lord of the city of Kundi is my god" (cf. *Kunda-a-a*)
f. of *Nabû-mušēši*, gf. of *Nabû-tuk-lat-su*, K. 872, R. 11.

Bēl-lāmur "May I see the lord (or Bel)!"
1. *EN-la-mur*, HABL 212, 16: b. of *Anuēreš*. JADD 9, 2 (B. C. 686). K. 241, V, 17,

spec. *ᵏA.BA*, JADD 50, R. 9 (Ep. H). 262, R. 10.

2. *EN-ŠI.LAL*, JADD 247, R. 11.

Bēl-liʾ "Bel is mighty"

1. *EN-DA*, HABL 607, 6.
2. *ᵈEN-DA*, HABL 998, 3. *ʰmašmašu, mar Egibi*, K. 960. TRep. 24, 9. 83, R. 1. 183, R. 8. 243, R. 6.
3. *ᵈEN-ID.GÁL*, K. 10489. *ʰmašmašu, mar Egibi*, TRep. 115 F, R. 6.
4. *EN-ZU*, HABL 222, 2. JADD 12, R. E. 1 (B. C. 660). 355, R. *s. ʰardu*, JADD 238, R. 17. 239, R. 7 (B. C. 688). *ʰirrišu*, JADD 294, R. 3 (B. C. 700).
5. *ᵈEN-ZU, ʰza-zak-ku*, HABL 464, 4.

ʿBēl-liʾ (or *-idi*; *ʿEN-ZU*), VS I, 96, 15.

Bēl-liʾ-kullati "Bel is almighty" (WINCKLER, AF I, p. 502: *Bēl-liʾ-kālišu*; HINKE: *Bēl-ilᵉ-kalāmi*)

ᵈEN-DA-KAK.A.BI, s. of *Esaggilaja*; *ʰšatam*, Shmk. CT X, pl. 7, 48.

Bēl-liq-bi "The lord (or Bel) may command!" (see also *Bēl-iqbi*), HABL 414, 2.

Bēl-liq-ṣur "The lord (or Bel) may preserve!" K. 241, V, 17, spec.

Bēl-lišir (prob. abbrev.)

1. *EN-GIŠ*, JADD, 31, 1 (B. C. 695). 264, 11 (B. C. 688). 527, 1, slave sold. 570, R. 9. Epon. B. C. 778, III R 1, III, 30. 81-2-4, 187, 36: [*ʰnagir*] *ēkalli*.
2. *ᵈEN-GIŠ*, s. of *I-ba-a*, HABL 718, R. 13.
3. *EN-SI.DI*, JADD 661, 10. Epon. B. C. 778, II R 69, no. 3, 16 a; Canon B, IV, 11; C, I, 33; E: *ʰnagir ēkalli*.

Bēl-lū-balaṭ "The master may live" (cf. *Lū-balaṭ*, *ʾLū-balṭat*)

1. *EN-lu-ba-laṭ*, JADD 38, 4 (III R 46, 3 d). 39, 3 (Ep. D). *ʰirrišu*, JADD 742, R. 15. 17.
2. *EN-lu-TI.LA*, JADD 392, 6, 7 (B. C. 670). K. 1441.
3. *EN-TI.LA*, JADD 391, 8, 10, 12. 394, 2, 3. 772, 4. 880, I, 11: s. of *Bēl-aḫ-iddin*. 83-1-18, 695, I, 21, spec.

Bēl-luballiṭ(?), governor of the city of Asshur, MDOG 43, p. 36.

Bēl-lū-dāri "May the master live for ever!" (cf. OBa. *Be-lí-lu-da-ri* RPN)

1. *EN-lu-da-ri*, Epon. B. C. 730, Canon A, IV, 39.
2. *EN-lu-dá-ri*, JADD 175, R. 16 (B. C. 676). Epon. B. C. 730, of Tille, Canon B, IV, 19; JADD 1, R. 2. 295, R. E. 2; *ʰšakin ᵃˡTil-[ʾa]*, JADD 658, 10.

Bēl-māti-ilu "The lord of the country is the god"

EN-KUR-AN (can be read *Adi-mati-ilu*, q. v., cf. *EN-ma-ti-ilu* BE XV), JADD 39, L. E. 2 (Ep. D). [779, 1], cf. MVG VIII, p. 111, 1, 21 (Ep. P).

Bēl-māti-Marduk "Marduk is lord of the country" (cf. *EN-KUR-Marduk* BE XIV)

EN-ma-a-ti-ᵈAMAR.UD (renders *U UN-KUR-ᵈSILIG.ELIM*), V R 44, 5 c, 5 d.

Bēl-MU.... (*ᵈEN(?)-MU-[ŠEŠ?]*), King-list A, II 15, last king of dyn. C; cf. *Enlil-šum-uṣur*.

Bēl-mudammiq "The lord (or Bel) renders favorable"

EN-mu-ŠIG, Epon. B. C. 870, III R 1, I, 40.

Bēl-mukīn-abūnu (*ʾEN-Du-in-AD-nu*), JADD 741, 17.

Bēl (*EN*/*ᵈEN*)**-mu-šal-lim** "Bel preserves", JADD 444, 10 (B. C. 660). K. 241, V, 22, spec. *ʰbārū*, Mna. OBI 149, I, 16.

s. of *Uk-ka*..., f. of *Mumabitti*, JADD 812, L. E. 1.

Bēl-nāʾid "Bel is exalted"

1. *EN-I*, JADD 349, R. 17 (Ep. Q). 619, 15 (Ep. S). K. 241, V, 15, spec. 83-1-18, 695, I, 6, spec. *ʰabarakku ša mār šarri*, JADD 625, R. 11 (B. C. 690). Epon. B. C. 663(?), II R 69, no. 5, 1; III R 1, VI, 17; *ʰturtānu*, JADD 56, R. 2. 153, R. 1. 154, 9. 309, R. E. 1(?). 780, 14. 993, R. IV, 17.

f. of *Arad-Ištar*, JADD 640, 1, 3.

2. *EN-naʾi-di*, Epon. B. C. 663(?), *ʰturtānu*, JADD 470, R. 24.

Bēl-nāṣir "Bel is protector" (cf. OBa. *Be-li-na-ṣir* RPN, NB. = Ar. docket בלנצר OTSS p. 316, no. 49).

1. *ᵈEN-na-ṣir*, uncle of *Ṭāb-ṣil-Marduk*, TRep. 52, R. 6. 155 B, 3. 157 C, R. 4.
2. *(ᵈ)EN-PAP*, HABL 715, R. 2. s. of *Sin-daʾānu*, VS V, 5, 5. — KB IV, p. 172.
3. *EN-PAP-ir*, HABL 17, R. 10. 333, 2. 670, 7. 812, R. 13, 18. JADD 909, 6. 83-1-18, 695,

I, 18, spec. ^{h}....., JADD 481, R. 6. ^{h}*bēl piḫāti* ^{āl}*Kalḫa*, JADD 1104, 3. ^{h}*mukīl apāte*, JADD 238, R. 13 (B. C. 688).

4. ^{d}*EN-PAP-ir*, HABL 812, R. 18. JADD 576, R. 12 (B. C. 676). K. 566, 13.

5. ^{d}*EN-ŠEŠ-ir*, HABL 527, 2, R. 4. 765, 1. TRep. 18, R. 2. 214, R. 1. 236, R. 1. 253 B, R. 2. 274 I', 1. K. 1599.

6. *U-PAP-ir*, ^{h}....., JADD 118, R. 2 (B. C. 673).

***Bēl-na-tan** (Ar.) "Bel has given", JADD 342, R. 2.

Bēl-nirari, see *Enlil-nirari*.

Bēl-nūri "Bel is (my) light"

1. *EN-LAḪ*, HABL 1042, R. 3. 83-1-18, 695, I, 13, spec. ^{h}*tamkar*, JADD 229, R. 4 (B. C. 680).

f. of *Bēl-ūl-nilki*, JADD 237, R. 9.

2. *EN-nu-ri*, JADD 265, 1, slave, b. of *Abi-ultdi*. HABL 1042, 3, R. 6.

Bēl-qāta-ṣabat "O Bel, succour!"
EN-ŠÚ-ṣa-bat, Epon. B. C. 811, of *Mazamua*, III R 1, III, 6.

***Bēl-rām**, or *Baʿal-rām*, ^{d}*EN-ra-am* (Can., cf. Ph. בעלרם), Taʿannek 1, 18.

Bēl-rīmanni "O Bel, have mercy on me!"

1. *EN-rim-a-ni*, VS I, 95, 28.

2. *EN-rim-an-ni*, 83-1-18, 695, I, 2, spec.

f. of *Šarru-naʾid*, HABL, 152, 3.

3. ^{d}*EN-ri-man-ni*, K. 5440 A.

Bēl-sa-ma....(?) (cf. OBa. *Ma-nu-sa-ma*(?) RPN) JADD 487, 2.

^{d}**Bēl-ṣar**(?)-[**bi**?], or **-šarru**(?)

f. of *Aplā*, HABL 912, R. 8.

Bēl-ṣilla-nišēšu(?^{d}*EN*(?)-*ṣil*(?)-*la* (or *TI*(?)-*LA* = *baltu*)-*UN*^{pl}-*šu*), JADD 752, R. 10.

Bēl-šadūa (*EN-KUR-u-a*; abbrev., var. of *Bēl-Ḥarrān-šadūa*, q. v.), Epon. B. C. 756, *ša* ^{āl}*Parnunna*, Canon A, IV, 13; E + 81-2-4, 187, R. 21. Epon. B. C. 648(?), JADD 7, R. 6. 147, B. E. 3. K. 4537; ^{h}*šakin* ^{māt}*Ṣurri* K. 1292; cf. III R 1, VI, 36.

Bel-šallim "O Bel, keep safe!"
$^{(d)}$*EN-šal-lim*, JADD 824, 1. 83-1-18, 695, I, 9. ^{h}*rab kāri*, K. 1110.

s. of *Ja-di-ilu*, JADD 880, I, 13.

Bēl-šal-lim-a-ni "O Bel, keep me safe!"
Sm. 55, XI, 15, spec.

***Be-el-šá-am-ma**(?) (Ph.(?) cf. בעלשמע), messenger of the king of Alasia, TA 37, 26.

Bēl-šar-aḫēšu "Bel is king of his brothers"
EN-MAN-PAP^{pl}*-šu*, JADD 98, R. E. 1 (Ep. Z).

Bēl-šar-ibni "Bel has created the king" (in NBa. texts, see TNB)
$^{(d)}$*EN-MAN-KAK*, JADD 45, R. 4 (Ep. 6). 287, 4. ^{h}*šalšu ēkalli*, JADD 127, R. 1 (B. C. 681).

f. of.... *ilīja*, JADD 256, R. 3.

f. of *Bāni-a-a*, JADD 161, R. 10.

Bēl-šar-ili "Bel is king of the gods"
K. 241, IX, 5, spec.

Bēl-šarranni "Bel is our king"

1. *EN-MAN-a-ni*, Epon. B. C. 699, Canon A, V, 25 + B VI, 13; ^{h}*šakin* ^{āl}*Kur-ba-an*, JADD [371, R. E. 1].

2. ^{d}*EN-MAN-a-ni*, Epon. B. C. 699, ^{h}*šakin* ^{āl}*Kur-ba-an*, JADD 328, R. 14. K. 1645.

3. *EN-MAN-an-ni*, Epon. B. C. 699, III R 1, V, 25.

4. ^{d}*EN-MAN-ni*, HABL 939, 2.

Bēl-šar-uṣur "O Bel, protect the king!"

1. ^{d}*EN-LUGAL-Š*[*EŠ*], VAT. 7, 1, perh. the Babylonian prince, see MEISSNER, MVG 12, p. 157 f.

s. of *Nabū-naʾid*; Belshazzar, the prince of Babylon, Nabd. Cyl. II, 24 (I R 68); Br. cyl. II, 26; III, 59 (I R 69). — KB III, pt. 2, pp. 82, 96.

2. *EN-LUGAL-ú-ṣur*, *ša* ^{āl}*Ki-še-si-im*, Sarg. Khors. 59. — KB II, p. 60.

3. ^{d}*EN-LUGAL-ú-ṣur*, ^{āl}*Ki-še-si-im-a-a*, Sarg. Ann. 67 (B. C. 716).

4. *EN-MAN-PAP*, HABL 875, 15. JADD 206, R. 9 (B. C. 648?). 348, 7. 357, 2, 9. 418, B. E. 2. 686, 4. 857, IV, 17. 929, 6, 9. ^{h}*mutīr pātu*, HABL 685, R. 3. ^{h}*rakbu*, JADD 207, R. 11 (III R 46, 33a; Ep. B). ^{h}*ša šēpā*, JADD 105, 1, 4, 6, B. E. 3 (Ep. Z).

5. ^{d}*EN-MAN-PAP*, HABL 940, 2. JADD 202, 2 (B. C. 670).

Bēl-še-zib-a-ni "O Bel, save me!"
JADD 373, 31 (B. C. 648?).

^{d}**Bēl-ši-man-ni** "O Bel, hear me!" *šar Bābili*

u mātāti, VS III, 180, 20; cf. UNGNAD, OLZ X (1907), col. 464.

Bēl-šŭ-ú (abbrev. from *Ša-Bēl-šū**), JADD 147, 3 (B. C. 648?). KK. 10363. 12991(?).

Bēl-šum-ēreš "Bel has planted a name" (in NBa. texts, see TNB)

EN-MU-KAM, f. of *Aḫiddin*, JADD 160, R. 3.

^{d}Bēl-šum-ibni "Bel has created a son" (in NBa. texts, see TNB)

JADD 66, R. E. 1 (B. C. 693 or 688).

Bēl-šum-iddin "Bel has given a son" (cf. Ar. docket בלשואדן OTSS, p. 315, no. 46; in NBa. texts, see TNB)

EN-MU-AŠ, s. of *Itu-ú-KAL-a-ni*, JADD 307, R. 10 (III R 49, 30 c; Ep. F).

Bēl-šum-iškun "Bel has provided posterity" (in NBa. texts, see TNB)

1. ^{d}*EN-MU-GAR-un*, 48-7-20, 119. ^{ḫ}*kalū*, TRep. 24 A, R. 1. 134, R. 7 (III R 58, no. 11). 235 A, L. E. 1. 277 N. ^{ḫ}*nappaḫu*, Sarg. St. III, 6, 21 (KB IV, p. 160).
2. ^{d}*EN-MU-IN.GAR*, f. of *Nergal-šar-uṣur*; *šar Bābili*, Ng. Cambr. I, 14 (I R 67). — KB III, pt. 2, p. 72.
3. ^{d}*EN-MU-iš-kun*, ^{ḫ}*kalū*, K. 1448.

Bēl-šum-taqqin (*EN-MU-LAL-in*) or *Bēl-mutaqqin*?, K. 241, V, 20.

Bēlšunu (abbrev., cf. OBa. *Be-el-šú-nu* RPN; Ar. docket בלשנ CIS II, 59)

(^{d})*EN-šu-nu*, HABL 460, R. 3 (b. of *Bēl-ibni*). 527, 25. 844, 1. 1074, 10. KK. 1929. 7355. 7515. 12991. *Bīt* ^{ḫ}*Da-ku-ra-a-a*, HABL 238, 5. Epon. B. C. 646(?), HABL 671, 16 (III R 51, no. 5): ^{ḫ}*ḫazān* ^{āl}*Ḫindana*. 1170, R. 5. JADD 197, R. 6. 943, VIII, 4. 1053, III, 2. III R 34, 91 b. Bu. 91-5-9, 5.

f. of .....*du*, HABL 963, 4.

Bēl-taklāk (abbrev. from *Ana-Bēl-taklāk*, q. v.) "In Bel I trust"

EN-takl(ák-lak, JADD 237, R. 10 (B. C. 665). 350, 7 (B. C. 707). ^{ḫ}*ardu*, JADD 913, R. 6. ^{ḫ}*Ni-ḫu-ut-a-a*, JADD 416, R. 10 (B. C. 710). Epon. B. C. 758, of Isana, Canon A, IV, 11, see also *Ana-Bēl-taklāk*.

Bēl-taqbi-lišir(?) ^{d}*EN-KA(-pi?)-GIŠ*, cf. NBa. *Nabū-tāq-bi-lišir* TNB), JADD 259, 1.

Bēl-tarṣi-ilu (cf. the next name)

EN-LAL-ṣi-AN, 83-1-18, 695, I, 16, spec.

Bēl-tarṣi-iluma

1. *EN-LAL-AN-ma*, K. 241, VIII, 45, spec. Epon. B. C. 798, III R 1, III, 19; ^{ḫ}*šakin* ^{āl}*Kalḫi*, seal of his ^{ḫ}*SAG*, OLZ III, col. 434.
2. *EN-LAL-iṣ-AN-ma*, Epon. B. C. 798, *šakin* ^{āl}*Kalḫi*, 81-2-4, 187, 14.
3. *EN-tar-ṣi-AN-ma*, ^{ḫ}*šakin* ^{āl}*Kalḫi* etc., Adnir. IV:1R 35, no. 2, 9. — KBI, p. 192.

Bēl-tarṣi-tābu(?)

EN-LAL-DUG.GA, ancient author, Sm. 669, 11 (NE p. 91).

Bēl-tuk(?)**-te-tir**... "O Bel, take vengeance!" JADD 177, R. E. 2.

^{d}Bēl-ṭi-pa-ri-i "Bel is my torch" (cf. NBa. *Ea-ṭipār-ili* TNB), JADD 742, 5.

^{d}Be-el-ṭa(*DA*)**-bi**, BE VI, pt. 1, 18, 14, supposed to have been a predecessor of Shamshi-Adad II and identical with *Bēl-ka-bi*, see RANKE, BE VI, pt. 1, p. 9 f., BEZOLD, ZA 21, p. 253.

Bēl-uballiṭ "Bel has called into life" (for NBa. texts, see TNB)

1. ^{d}*EN-TIN-it*, HABL 878, R. 10. 920, R. 6: foster-brother of *Sîn-[tabni-uṣur]*. [1129, 1]. KK. 1950(?). 83-1-18, 110.

s. of *Ad-na-a-a*, HABL 969, 9.

2. ^{d}*EN-ú-bal-liṭ*, K. 13106.

Bēl-ú-bal-liṭ-su "Bel has called him into life", 83-1-18, 695, I, 14, spec.

Bēl(?)**-ub**(?**tap**!)**-pu-ti-illak**(*DU*) (JOHNS, ADD III p. 173 f.: *Bēl-ubbūti-ukīn*; perhaps: *Nabū-tap-pu-ti-illak*, q. v.), as Epon. I, JADD 102, R. 9.

Bēl-ú-bi(?)...., K. 13188.

Bēl-ukīn (perh. abbrev., cf. *Nabū-bēl-ukīn*) *EN-DU-in*, ^{ḫ}*irrišu*, JADD 742, R. 12.

Bēl-ūmi-maṣi(?*EN-UD-DIM*, cf. OBa. *Maziam ilu* RPN, *EN-UD-mu-e-ṣi-e*, HABL 78, 9. [688, 9?], BEHRENS, Briefe p. 78 f.), K. 241, V, 13, spec. ^{ḫ}*mutir ṭēmē ša mār šarri*, JADD 50, R. 7 (Ep. H).

Bēl-upaḫḫir "Bel has strengthened"

^{d}*EN-NIGIN, -ú-pa-ḫi-ir, -NIGIN-ir*, s. of *Marduk-šum-ibni*, HABL 792, 15.

f. of *Tāb-ṣilli-Marduk*, TRep. 15, R. 3. 194, R. 2.

Bēl-upāqu (abbrev., cf. NBa. *Ana-Bel-upāqu* TNB) "For Bel I wait"

1. *dEN-ú-paq*, s. of *Ku-na-a*, HABL 219, 1.
2. *dEN-ú-pa-qu*, VS V, 2, 13 (B. C. 675). — KB IV, p. 166.

Bēl-usāti "Bel is (my) help" (cf. OBa. *Be-li-ú-sa-tim* etc. RPN, NBa. *dEN-ú-sa-tu* TNB)

1. *EN-ú-sa-a-te*, *hbēl piḫāti āl Samal*, JADD 942, R. 9.
2. *dEN-ú-sa-ti*, f. of *Kabtiia*, *Murānu* and *Mušallim*, Simb. Lay. 53, 2. (BM 90937. KING, BBS pl. 20).
3. *dEn-ú-sa-tu*, HABL 327, 8. 1109, 1(?) *hrē'u utullāti ša šarri*, HABL 1111, R. 7.

s. of *I-bu-nu*, Sarg. St. II, 15. — KB IV, p. 160.

dBēl-ú-síp-pi "To Bel I prayed"

s. of *hbārū*, Sarg. St. V, 18. — KB IV, p. 164.

Bēl-uṣur "O Bel, protect!"

1. *(d)EN-PAP*, see *Bēl-nāṣir*.
2. *dEN-ú-ŠEŠ*, 83-1-18, 394. TRep. 274, 1.

Bēl-uṣuršu "O Bel, protect him!" (cf. NBa. *dEN-ú-ṣur-šu* = Ar. docket בלאצרש BE X, 126)

EN-PAP-šu, JADB 4, VIII, 5.

Bēl-ušabši "Bel has called into existence"

dEN-GÁL-ši, Sarg. St. III, 3. *hNI.SUR*, Sarg. St. III, 20. — KB IV, p. 162.

Bēl-ušallim "Bel kept safe"

1. *dEN-DI-im*, KGAS [8, R. 13. 9, R. 6]. 57, R. 10. 98, L. E. 2.
2. *(d)EN-GI*, HABL 517, 4, R. 6. 998, R. 2, 11 (WSml. II, p. 23).

s. of *Bēl-ēreš*, K. 1560.

3. *dEN-ú-šal-lim*, KK. 303. 5634. 8904: *hbārū* (G. SMITH, Hist. p. 182). Sm. 210. TRep. 205 A, R. 6. 277 X, R. 3.

Bēl(*EN*/*dEN*)**-ú-še-zib** "Bel has saved", HABL 447, 8. TRep. 90, 1. 272, R. 12. 277 AE, 1. 82-5-22, 105 (MVG III, p. 262). *mašmašu*, JADD 851, I, 16; all the same person (time Senn.).

dBēl-ú-šib-ši (prob. = *Bēl-ušabši*), K. 5634.

Bēl-utaqqin (? *EN-LAL*), JADD 222, 1, 4 (B. C. 682).

Bēl-uznāja (abbrev.). *EN-PI²-a-a*, 83-1-18, 695, I, 12, spec.

No. 1.

Bēl(*EN*/*dEN*)**-zēr** (abbrev., cf. OBa. *Be-el-zērim* Dilbat), K. 241, V, 15, spec.

s. of *Ba-la-ṭe* (NBa.), BM 40590, II, 3, 15 (KING, BBS, pl. 18).

s. of *Bēl-ēṭir*, at Erech, K. 433, 29 (SMITH, texts p. 28).

s. of *Ea-ēpiš-ilu*, VS I, 60.

Bēl-zēr-ibni "Bel has created seed"

EN-KUL-KAK, HABL 916, 1.

Bēl-zēr-iddin "Bel has given seed" (in NBa. texts, see TNB)

EN-KUL-ÁŠ, JADD 273, R. 1 (B. C. 683).

Bēl-zēr-iqīša "Bel has presented seed" (in NBa. texts, see TNB)

· *dEN-KUL-BA-ša*, JADD 578, 7.

Bi....., s. of *Amme-ba'li*, Tuk. II, Ann. 4.

fBi...., TA 50.

***fBi-'-a** (Ar., cf. *Bi-ia-tum* BE XV, *Bi-e-a[ia]* JADD 741, 28.

***Bi-Addi** (or *-Ba'al*(?) = *dIM*) (Can., prob. < *Abi-Addi* "My father is Adad"), Ta'annek 7, 8.

***Bi-bi-i/e** (hypocor., cf. *Bibiia* and *Bibā* = Ar. docket בבא BE VIII, pt. 1, no. 121. X, 125), *bēl-narkabti*, JADD 364, 1 (B. C. 679). *hsukkallu rabū*, JADD 326, R. 13 (B. C. 692?).

***Bi-bi-ia**, *Bi-bi-e-a* (cf. *Bi-bi-i*, Bi. בבי), Rm. 157 (B. C. 679; KB IV, p. 124). VAT 170, 1 (B. C. 717; KB IV, p. 166). *hšaknu ša hI-tu'-a-a*, HABL 419, 9.

***Bi-bi-a-ḫa-lu-ṣu**, JADD 429, 26, R. 29, but CIS II, 31, STEVENSON, ABC, p. 66: *Bi-e-tu-ḫa-lu-ṣu*, cf. Pn. בעלחלץ.

Bi(*Kaš*?)**-da-di** (cf. *Bi-Addi*), JADD 897, 12.

Bi-e-a (cf. OBa. *Bi-e-ia-a* T-D LC, *Be-ia-a* RPN)

s. of *Šú-la-a*, Sarg. St. IV, 9. — KB IV, p. 162.

***Bi-en-e-ni-ma**, TA 256, 15.

***Bi-e-ni-e**, JADD 674, 3 = 1101.

***Bi-e-ri** (cf. Bi. בארי, בארא, בירי), TA 174, 3.

***Bi-ḫa-a-a-tú**

s. of *Ki-el-ra-nu*, *hnasīku ša hHa-mat*, HABL 520, 13.

Bi-ḫi-i, *āl Til-dNIN.IB-a-a*, JADD 75, R. 12 (B. C. 742).

***Bi-ḫu-ra**, see *Paḫura*.

*Biia (cf. *Bi-e-a*), s. of *Gu-la-te/ti*
1. *Bi-e-ia*, TA 292, 42, 51.
2. *Bi-i-ia*, TA 294, 18, 24, 30.

*Biiassili, prob. king of Carchemish, Boghazköi, MDOG 35, p. 39.

Bi-la-a-a (cf. *Bi-la-a-a* III R 9, 47), JADD 355, R. 9. Cf. 210, B. E. 1 (Ep. W).

Bi-lá-aḫ-A-šur "Fear Ashur!" Capp. G, 4, 5. *Be-lá-aḫ-A-šir*, Capp. G, 9, 12.

fBi-lat-su-nu "Their produce" JADD 891, 14, si of *Kidin-Marduk*.

fBi-li-ku-tu JADD 208, 3: si. of *Mannu-kī-Arba'ili* (B. C. 668).

*Bi-'-li-ra-ka-bi (Ar., cf. ברכבא, nom. div. (רכבאל) *šá* ^{āl}*Samalla*, HABL 633, 7.

*Bin(? *TUK*)-a-ma(-a)-ia, TA 62, 42, 45.

*Bin(? *TUK*)-a-na, TA 170, 37.

*Bin(? *TUK*)-a-zi-mi, TA 120, 32.

*Bin(? *TUK*)-ba-wa(ià)-za-en-zi, Ta'annek 3, 6.

*Bin(? *TUK*)-da-ni-ià, Ta'annek 7, 6.

*Bi-in-di-ki-ri (Ar. *בנדכר, cf. DELITZSCH, ZA II, p. 172; JASTROW, ZA X, p. 228; ZIMMERN, KA^3 p. 446; RPN sub *Da-ki-ru-um*). JADD 234, R. 11 (III R 49, 32 a; B. C. 710).

*Bin(? *TUK*)-e-zi-e, Ta'annek 3, 3.

*Bin(? *TUK*)-ḫu-bi-ri, Ta'annek 3, 8.

*Bin(? *TUK*)-ḫu-ni-ni (Can., cf. Ḫu-ni-nu, Bi. בֻּנָּן), Ta'annek 7, 7.

*Bin(? *TUK*)-ià...., Ta'annek 7, 11.

*Bin(? *TUK*)ia-ma-ka-na, Ta'annek 7, R. 4.

*Bin(? *TUK*)-id-ka, Ta'annek 7, R. 8.

fBi-ni-ti, HABL 527, 5.

*Bi-nu-ni-i (cf. *Bi-in-nu-nu* BE XV, *Bi-in-na-nu* P 97, 36, Bi. בִּנְאוֹנִי) ^{ḫ}*šangū ša* ^{d}*Ša-man*(?) *ina qabsi Bīt-*^{d}*Ašur*, HABL 555, 9.

*Bin(? *TUK* ? I)-za-nu-ki-ma(?), Ta'annek 4, 4.

Bi-ra-a (cf. *Bi-ri-ia* BE XV) s. of. *Arad-Ea*, DEP VI, p. 44, 13.

Bi-ra-ḫi (*Bir-aḫi*(?), cf. *Ba-ri-ḫu* TNB, Bi. בָּרִיחַ), Capp. G 4, 2.

*Bir-am-ma-a (cf. OBa. *Mār-*^{d}*Am-ma*(-*a*) BE VI, 1), JADD 855, 18. ^{ḫ}*šalšu*, JADD 476, R. 5.

*Bi-ir-a-tar (Ar.), "Son of Atar" JADD 329, 1 (Ep. K).

*Bir-Dadda (Ar.) "Son of Adad" (cf. *Bur-da-da*) f. of *U-a-a-te-'*, *šar* ^{māt}*A-ri-bi*
1. *Bir-da-ad-da* Abp. Ann. VIII, 2. IX, 2. III R 36, no. 1, IV, 3.
2. *Bir-*^{d}*IM*, Abp. A, III R 24, VIII, 10.

*Bir(?)-da-šú-pa, ^{ḫ}*rubū ša* ^{māt}*Zi-ki-ri-ta-a-a*, JADD 865, R. 1.

*Bir-ḫa-a-nu (Ar.), "Son of the god Ḫanu" JADB 2, VII, 1.

*Bir-ia-ma-a (cf. *Bi-ri-ia-ma-za*) ^{ḫ}*šabit apāti ummi šarri*, JADD 857, IV, 8.

*Bi-ri-da-áš-ia(*wa, pl*) (Hit., cf. WEBER, Anmerkungen, p. 1117, or Iran., MEYER, KZ 42, p. 19) TA 196, 11. 197, 7, 15, 23.

*Bi-ri-di-ià (cf. the foregoing, and *Bu-ur-id-ià*) *amēl* ^{āt}*Ma-gid-da*^{ki}, TA 242, 3. 243, 3. 244, 3. 246, 3. 248, 19.

*Bir-idri, see *Adad-idri*.

*Bi-ri-ja-ma-za (prob. ident. with *Bi-ru-a-za*; Mit.-Iran.?), TA 7, 75; time: Burnaburiash and Amenophis IV.

*Bi-ri-iz-ḫa-at-ri (Iran., cf. Avesta: bereza "high, great" + χ^{w}āthra "splendour", ROST, MVG II, p. 193; HÜSING, OLZ II, col. 139) ^{ḫ}*ḫazānu ša Madai*, Abp. B, III R 31, III, 111 (KB II, p. 178, n. 16). K. 1779, C. 17 (WSml. III, p. 58).

Bir-^{d}Ra-ma-na, see *Bur-Ramān*.

Bir-^{d}Ša-maš" Son of the Sungod" JADD 148, R. E. 1. ^{ḫ}*tamkaru*, JADD 281, R. 10 (B. C. 694).

Bir-ta-a-a (cf. ^{āl}*Birtu*) f. of *Ašur-šallim*, JADD 526, R. 2.

*Bi-ru(?)-a-za (cf. *Biriiamaza*), TA 52, 45.

*Bi-i-sa-a (Ar., cf. ^{f}*Bi-is-sa-a* TNB, Bi. בְּסַי), JADB 5, III, 15, of ^{āl}*Be-raṗ-ša*[-*a*].

Bi-[?-]si-i, JADD 495, 5.

*Bi(*Kas*?)-si-ḫa-tir (Iran.?), ^{āl}*Ki-ši-ir-a-a*, Tigl. IV: Ann. 43.

*Bi-si-ra-in, ^{māt}*A-ri-ma-a-a*, Shams. V: Ann. III, 51. — KB I, p. 182.

Bi-su-ni, JADD 855, 14.

fBi-ṣa-a (cf. *Bi-ṣa-a* BE IX, Bi. בצי) d. of *Šú-la-a*, gd. of *Bēl-apal-uṣur*, wi. of *Marduk-šum-iddin*, 81-7-27, 201 (Ba.).

*Bi-ṣi-id-qi-i (possibly < *Abi-ṣidqi*) f. of *Kab-ri-ilu*, VS I, 88, 28.

*Bi-ši-ta-nu, TA 62, 26.

Bi-ʾ-šú "The bad one" (cf. *mār Biʾ-ši* BE XIV, *Biʾ(-ʾ)-šum, Bi-ilḫ-šum* BE XV), JADD 100, R. 3 (B. C. 687). 963, R. 3(?); cf. *Be-a-šú*, 50, R. 4.

*ᶠ**Bi-ta-a,** JADD 435, R. 3.

Bi-ta-ti-i (hypocor., cf. OBa. *Bi-ta-tum* RPN), JADD 83, R. 8 (III R 50, no. 2, 17; B. C. 679). 84, R. 5.

Bit-ᵈBēl-lu-mur, better *Aqar(KAL)-Bēl-lumur*, HABL 640, 6.

Bitiliaš, see *Kaštiliaš*.

Bit-maš-ṭa-ri-ib-nu "The writing-house has created"
f. of *Nabû-zēr-ib-nu*, Sarg. St. II, 24. — KB IV, p. 160.

ᶠ**Bi-it-tu-u** (cf. OBa. *ʃBi-it-te-e* T-D LC)
d. of *Bēl-iddina*, JADD 891, 8.

***Bi-wa-ri** (Eg., cf. *Pawira*, RANKE, Material., p. 17), TA 129, 95, 97. 131, 22.

***Bi-zu**...., TA 207, 15.

***Bu-ba-a,** var. *Ba-bu-a* (hypocor., cf. *Bûbû*)
f. of *Bûbu*, Anp. Ann. I, 67. — KB I, p. 62.

***Bu-ú-bu** (cf. *Bu-ub-bu* BE XIV, XV, *Bu-bu* HAV p. 153, BE III, pt. 1.
s. of *Bûbā*; ᵏ*mār ḫazāni ša* ᵃˡ*Niṣṭun*, Anp. Ann. I, 67. — KB I, p. 62.

Bu-bu-u-tú (cf. *Bûbu*, NBa. *Bābutu* TNB), JADD 175, R. 13 (B. C. 676).

Bu(*Gid*)**-da**...., JADD 211, 3. 845, 2.

Bud-aḫi, king of Amurru, MDOG 35, p. 43.

***Bu-di-ba-a**ˡ (cf. Pu. ברבע)
mār ʃakinlū, Abp. A, III R 18f., II, 121; III, 1; Ann. II, 83, 91. — KB II, p. 172.

***Bu-du-ilu** (prob. = עבראל), king of Ammon: ᵐᵃᵗ*Bīt-*ᵐ*Am-ma-na-a-a*, Senn. Tay. II, 52. ᵃˡᵘᵐᵃᵗ*Bīt-am-ma-na-a-a*, Senn. King II, 80. *šar* ᵃˡ*Bīt-am-ma-na*, Esarh. B, V, 18. III R 16, no. 1. — KB II, pp. 90, 148.

Bu(*Puʾ, Gid*)**-gid-da-nu** (cf. Bi. n. l. חֹר הַגִּדְגָּד), JADD 852, II, 12. *Bu-gi-da-*[*nu*], K. 969.

***Bu-ḫi-ia** (Hit.(?), cf. *Bu-ulḫ-še-en-ni* BE XV), TA 84, 40. 85, 31.

ᶠ**Buʾitu** "The desired one" (in NBa. texts, see TNB) *ʃBu-*ʾ*i-tum*, *ʃBuʾ*(= *Bûl*)*-i-tum* 83-1-18, 1846, R. IV, 4, 5, *ʃBu-itu* (*UŠ* + *SA*) 83-1-18, 1866, R. IV, 7); *ʃBu-i-tu*, VS I, 95, 4.

***Bu-uk-ku-na-an-ni-**ʾ**-pi** (Eg. = Bk-n-nf on the Pᶜnḫy Stele, l. 18 "Servant of the wind", see STEINDORFF, BA I, p. 348, RANKE, Material p. 27); *šar* ᵃˡ*Alḫ-ni* Abp. A, III R 17, I, 102; Ann. I, 102. *šar* ᵃˡ*Ḫa-at-ḫi-ri-bi*, Abp. A, III R 17, I, 96; Ann. I, 94. — KB II, p. 162.

Bu(*Puʾ*)**-uk**(*gʾ, qʾ*)**-lu,** ᵏ*āsû*, JADD 851, II, 14. Sm. 471.

***Bu-kur-ni-ni-ip** (Eg. Bknrnf, STEINDORFF, BA I, p. 353, RANKE, Material, p. 27f., cf. also WIEDEMANN, Ägypt. Gesch. p. 592, n. 1), *šar* ᵃˡ*Pa-alḫ-nu-ti*, Abp. A, III R 17, I, 107; Ann. I, 105. — KB II, p. 162.

Bu(*Gidʾ*)**-la**... (cf. *Bu-la-*ʾ TNB), JADD 397, 9.

Bu-li-a, Capp. Ch. 5, 2. Cf. OBa. *B(P)-u-lu* T-D LC.

Bul-lul, JADD 57, 3 (B. C. 644).

Bulluṭu (hypocor.)
1. *Bûl-luṭ*, K. 241, X, 19, spec.
2. *Bûl-luṭ-ṭu*, JADD 177, 4.
3. *Bûl-lu-ṭú*, HABL 914, 1. 965, R. 12. 14. Epon. C, JADD 373, 33.
4. *Bu-luṭ,* ᵏ*ša šēpē*, JADD 771, 5. ᵏ*KAB.SAR, mār Bābili*, JADD 771, 3; s. of *Aplaia* 891, R. 1.
5. *Bu-luṭ-ṭu*, Epon. C, JADD 641, R. 10.
6. *Bu-lu-ṭu*, TRep. 232, R. 5. 256 A, R. 1.
7. *Bu-ul-lu-ṭi*, TRep. 3, 5. 77, 7. 131, R. 4. 229 B, R. 4.
8. *Bu-ul-lu-ṭu*, TRep. I, 6. 4, 4. 76, 5. 114, R. 1. 196, R. 7.

Bulṭaia, see *Balṭaia*.

ᵈ**Bulug**(?)**-ēreš**(*PLV-eš*)
s. of *Ulūla-a-a*, Sarg. St. II, 18.

Buluṭ, see *Bulluṭu*.

Bu-luṭ-uṣur(? *PAP*)
ᵏ*rab zammari*, Epon., JADD 528, R. 3.

Bu-lu-zak(*qʾ*)**-ru** (for the first element cf. Ph. nom. div. בעל, *Bu-li-ba-nu, Bu-li-zu-ri* BE XV), ᵏ*SAG*, JADD 857, II, 49.

Bu-na-Adad "Child of Adad" (cf. *Bu(-un)-na-Gulaʃili* etc. BE XIV, XV), MDOG 28, p. 26.

Bu-na-ak-ka, HABL 1010, 6.

Bunānu (abbrev., cf. OBa. *Bu-na-nu-šu* T-D LC, *Bu-un-na-nu-ša* RPN)
Bu-na(-a)-nu[*ni*], f. of *Bēl-iqīša*, ᵏ*Gam-bu-*

la-a-a, Esarh. A, III, 53 (I R 46). HABL 336, 14. [965, R. 28]. K. 10426.

^{d}Bu-ne-ne-bēl-uṣur (*EN-ŠEŠ*)*hišparu*, BM 57943,9 (KING, BBS pl. 22).

Bu-un-ša-da-du "Child of Adad" or "Her child is (my) darling"(?) (cf. OBa. *Bu-nu-ša-al-gi* T-D LC)

f. of *I-ṭa-a'-ilu*, HABL 262, R. 10.

***Bur-a-na-te** "Offspring of עגת" (cf. KA p. 353 f.). *^{mât}Ḫa-as-bu-qa-a-a*, Shalm. III: Mon. I, 54. II, 4 (III R 7). — KB I, p. 158.

***Bur-da-da** (Med., quasi Sem.= *Bur-^{d}IM* T-D LC; according to SCHEFTELOWITZ, KZ 38, p. 276 = *Berezâta*, OInd. *Bṛhata*) *ša ^{âl}Ni-ru-šum(tak)-ta*, Tigl. IV: Ann 162, 163 (c. B. C. 737).

Bur-idri, see *Bir-idri*, *Adad-idri*.

***Bur-ur-id-ià** (cf. *Bi-ri-di-ià*, see PEISER, OLZ VI (1903), col. 323) Ta'annek 2, 12.

***Burna-Buriaš** (Cass.) = *Kidin-[bēl-mâtâti]* "Protegée of the lord of the lands" (V R 44, 28 ab)

1. *Bur-na-bu-ra-ri-ia-áš*, [*šarru rabû šar ^{mât}Ka-ra-^{d}Du-ni-ia-áš*], TA 14, I, 2, contemp. with Amenophis (IV).
   f. of *Ú-la-bu-ra-ri-ia-áš šar ^{mât}Tâmtim*: *šarru*, WE. Misc. pl. 1, no. 3, 3.
2. *Bur-na-bur-e-a-aš*, Sm. 2189, R. 21.
3. *Bur-na-bur-ia-a-áš*, V R 44, 28 a.
4. *Bur-na-bur-iá-a-áš*, [*šarru pa-n*]*a-a ālik maḫriia*, founder of Ebarra, Nabd. Br. cyl. I, 55, 57 (I R 69. KB III, pt. 2, p. 82).
5. *Bur-na-bur-ia-aš*, *šar ^{mât}Karduniaš*, Synchron. I, 5: contemp. with Puzur-Ašur, the king of Assyria (c. B. C. 1380). *šarru panâ ālik maḫri*, founder of Ebarra, Nabd. 85-4-30, 2, I, 44, 46, 47. II, 22: states that Hammurapi rebuilt the temple of Shamash at Sippar 700 years before Burna-Buriash (PSBA XI/1889. KB III, pt. 2, pp. 88, 90).
   f. of *Kurgalzu ṣiḫru*, Synchron. I, 16.
6. *Bur-na-bur-ia-áš*, BE XIV, 3, 12 (7th(?) year). *lugal ĝiš-ĝa lugal Bâbîli lugal Ki-en-gi Urdu*, I R 4, no. XIII, 8 (KB III, pt. 1, p. 152). *pa-te-si* Rm. 2, 405.
7. *Bur-na-bu-ri-áš*, f. of *Kurigalzu*, gf. of *Nazi-Maruttaš*, Nazim. Susa 2, I, 5.
8. *Bur-na-bu-ri-ia-áš*; *šar ^{mât}Karduniaš*, TA 11, 2: contemp. with Amenophis IV.; (*šar Bâbili*), BE XIV, 2, 29. 3a, 9. 7, 29, 39. 9, 8. 9a, 7. OBI 33, 7. 34, 2. 132, 8. [*Bur-na-bu*]-*ri-ia-aš*
   s. of *Kadašman-^{d}En-lil*, OBI 68, 5–14, cf. OBI 66 + 67, SCHNABEL, MVG 13, p. 37; or read [*Šagarakti-Šu*]-*ri-ia-áš*, HILPRECHT, BE XX, pt. 1, p. 52, n. 1, RADAU, BE XVII, pt. 1, p. 73, n. 4.
   f. of *Ku-ri-gal-zu*, ZA V, p. 418, (KB III, pt. 1, p. 154 d).
9. *Bur-ra-bur(?)-ia-áš*, TA 12, 7.
10. *Bur-ra-bu-ri-ia-áš*, *šarru*, BE XIV, 1, 19. 30. 4, 18. 5, 14. 8, 33. *šar ^{mât}Karduniaš*, TA 6, 3. 7, 2. 8, 3. 9, 3, cf. l. 19: calls Kurigalzu his abu. 10, 2, cf. l. 8: calls Karaindaš his abu; contemp. with Amenophis IV.
    f. of *Kurigalzu*, DEP II, p. 93, I, 19.

Bur-qa-a-a (hypocor.), JADD 711, R. 13 (III R 46, 76a; Ep. E).

Bûr-Ramân "Offspring of Ramman"

1. *Bir-^{d}[Ra-m]a-na*, Epon. B. C. 848, 82-5-22, 526, II, 13 (KB III, pt. 2, p. 142).
2. *Bur-ra-ma-a-nu*, b. of. *Ilânu*, Anp. Kurkh, R. 42 (III R 6. KB I, p. 92, n. 18).
3. *Bur-^{d}Ra-man*, Epon. B. C. 848, Canon B, II, 21.
4. [*Bur-^{d}Ra-m*]*a-na*, Epon. B. C. 848, Canon A, II, 16.
5. *Bur-^{d}U* (or *Bur-Adad*), JADD 359, 8 (B. C. 680).

Bûr-^{d}Sa-gal-e "Offspring of S.", Epon. B. C. 763, *šá ^{âl}Gu-za-na*, Canon E + 81-2-4, 187, R. 14. Canon A, IV, 6: var. ▷▷𒂗-*sa-gal-e*.

Bûr-Sîn "Offspring of Sin" (for reading and translation, see DELITZSCH, BA II, p. 622 ff.)

1. *AMAR-^{d}EN.ZU-na*, *šarru*, Rm. II. 553.
2. *^{d}AMAR-^{d}EN.ZU*, King of Ur, about B. C. 2200, I R 3, no. XII. I R 5, no. XIX (CT 21, pl. 25). OBI 20, 4. 21, 4, etc. — KB III, pt. 1, p. 88 f. SAK p. 196 ff.

3. ^{d}*Bur-^{d}EN.ZU,* King of Isin, King of Sumer and Akkad, about B. C. 2061: *lugal lig-ga lugal ki-en-gi ki-uri,* BA II, p. 590; *lugal i-si-in ^{ki}-na lugal ki-en-gi ki-uri,* OBI 19. — SAK p. 204, a b.

Bu-ru-ša (cf. *Bu-ru-uš* Cass. tablet, PSBA Nov. 1907, pl. I, 5, OBa. *Bu-ur-ša* T-D LC)

s. of *Ab-ba-ti,* ^{h}*MUK,* Lo. 102, I, 28, 35, 37. II, 32. IV, 20, 22, 25, 30. VI, 3, 7, 10, 12, 15. — KB IV, p. 84–90.

f. of *Šamaš-nādin-šum,* Lo. 102, I, 17. — KB IV, p. 82.

***Burutaš,** *Burutiš* (Hit.?) cf. Jensen, Hittiter, p. 117), in ^{mât}*Bīt-Burutaš.*

Bu-si-ili^{pl} (cf. ? פוסי APO, Syr. בוסא)

^{h}*ša pāni di-na-ni,* JADD 153, R. 2. 154, 10 (B. C. 663), cf. KB IV, p. 137, n. 0.

Bu-ṣu-ṣu (cf. *Bu-za-zu*), *šar ^{āl}Nu-ri-e-nu,* Esarh. B, V, 24 (III R 16, no. 1 = I R 48, no. 1). Abp. III R 27, 133.

Bu-šú(?ku)-lu (cf. *Buklu*), ^{h}*āsū,* JADD 417, R. 6.

Bu-za-zu (cf. *Bu-ṣu-ṣu,* ?*Bu-sa-sa* TNB, ?*Bu-za-zu* T-D LC)

f. of *A-šir-i-din,* Capp. T-D 239, 8.

Bu-zi (cf. Bi. בוּז, OBa. *Bu-zu-ú* T-D LC, *Bu-zu-um* RPN), Capp. G, 20, 2.

***Da-a-a-uk-ku/ki, ka** (Iran. = Δηϊόκης, JIN p. 76; cf. *Bīt-Da-a-a-uk-ku*)

^{h}*šakin ^{mât}Man-na-a-a* (B. C. 715), Sarg. Ann. 76, 77; Khors. 49. — KB II, p. 58.

Da-bi-bi (abbrev., cf. ^{d}*Ka-di-da-bi-ib* BE XV; in NBa. texts, see TNB)

f. of *E-ri-ši,* HABL 527, R. 4.

f. of *Kiribtu,* HABL 969, 7.

f. of *La-ba-ši-Marduk,* Merod. II: Bl. st. V, 8.

Da-da (cf. names like Δάδα, Δάδας of Asia Minor), Capp. T-D 241, 13.

Da-da-a (hypocor., OBa. BE VI, pt. 1, NBa. TNB, cf. Pa. דדא, δαδος)

Capp. Ch. 10, 7. JADD 361, B. E. 4 (Ep. F). HABL 968, R. 9. K. 5606. ^{h}*āl-Ar-zi-za-a-a,* HABL 317, R. 2, 5. ^{h}*mašmašu,* 82-5-22, 105 (time of Senn.).

Da-da-a-a (hypocor., cf. *Da-da-a,* OBa. and NBa. *Da-di-ḫa* RPN, TNB, Tham. דדר MVG IX, p. 107, Bi. דּוֹדִי), JADD 221, 3 (Ep. W). 256, 7 (B. C. 676). 359, R. 16 (B. C. 680).

f. of *Nabu-taqqinani,* JADD 160, R. E. 2.

***Da-da-ar-šu** (Iran., cf. Skr. dād^{c}ṛši "bold", JIN p. 75, דדרש APO), Dar. Beh. III R 39, 49, 50. 40, 69.

^{d}**Da-ad-di-bēli**(?*EN-ni*) "Dadi is my lord" 83-1-18, 695, XII, 26, spec., cf. Johns, ADD III, p. XVI.

Da-ad-di-i (hypocor. = *Dādi*)

^{h}*abarakku,* as Epon Z′ (time Sinsharishkun), K. 1662, 1 (I R 8, no. 6, 1. KB II, p. 272).

^{h}*irrišu,* JADD 742, R. 1.

Da-di-i (hypocor., cf. *Da-ad-di-i*), HABL 184, 2. 724, 2. 725, 2. 726, 2. 727, 2. JADD 310, L. E. 2 (B. C. 669). 351, 16. PSBA 30 (1908) p. 111, 14; p. 112, 14 (B. C. 681). ^{h}*A.BA,* JADD 389, L. E. 1. ^{h}*irrišu,* JADD 742, R. 24.

***Da-di-i** (Iran., JIN p. 76)

$^{h\,mât}$*Ḫu-bu-uš-ka-a-a,* Shams. V: Ann. II, 37 (I R 30. KB I, p. 178), prob. identical with *Datā,* q. v., see Streck, ZA XIV, p. 155.

***Da-di-i-lu** (quasi As. = "Dadi is god", cf. Bi. דדאל(י), but prob. Iran., cf. NPe. yel > ^{o}il "hero"), ^{āl}*Kas-ka-a-a,* Tigl. IV: Ann. 152 (III R 9, 52. KB II, p. 30).

***Da-di-su-ri** "Dadi is my wall" (Ar., see Jensen, JADD III, p. 166, cf. WAF II, p. 303) s. of *Ra?-su-nu;* ^{āl}*Tar-bu-si-ip-a-a,* HABL 132, 7 (time of Sargon).

Da-du-su

^{h}*tamkaru ^{āl}Kak-zi-a-a,* JADD 50, 7 (Ep. H).

Dagan-bēl-nāṣir "Dagan is a protecting lord"

^{d}*Dà-gan-EN-PAP(-ir),* Epon. B. C. 879, Canon A, I, 31 + B I, 31; Anp. Ann. III, 1. — KB I, p. 96.

Dagan-milki "Dagan is my counsellor" (or "king", if WSem.)

Da-ga-na-mil-ki, JADD 212, R. 13 (B. C. 687).

Da-gan-mil-ki, JADD 234, 1, 8, 15 (III 49, no. 1; B. C. 710).

*^{d}**Da-ga-an-ta-ka-la** (Can.), TA 317, 2, 13. 318, 3. Cf. ^{d}*Da-gan-ta* ..., JADD 775, 6.

Da-gil-ilu, see *La-da-gil-ilu.*

Da-ḫa[-a-a] (perh. gent., cf. *Da-ḫa-a-a, Da-ḫu-ú-a*

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TNB, *Da-aḫ-ḫu-ú-a* BE X), JADD 571, R. 11.

Da-ḫi(ḪÍ?)-a, s. of *Na-ni-be-im*, Capp. G, 3, 3.

Da(?)-ia-a-di-ilu, see *Ba-ia-a-di-ilu.*

Dāiānā (*DI.KUD-a*), according to SCHIFFER, Aramäer, p. 41: Ar. = דַּיָּנָא, unless it is to be read *Dinā*, q. v.

Daian-Adad "Adad is judge"

1. *DI.KUD-IM*, ^{h}*rab kar-man* of ^{āl}*Isana*, HABL 43, 18.
2. *DI.KUD-^{d}IM*, JADD 907, 7.
3. *DI.KUD-U*, f. of *Nergal-šar-uṣur*, JADD 631, 4.

Daian-Aššur "Ashur is judge"

1. *DI.KUD-AŠ-šur*, ^{h}*turtānu* (*rab ummānāte*), Shalm. III: Ob. 141 (B. C. 833), 159 (B. C. 830), 175 (B. C. 829). Epon. B. C. 854, Canon A, II, 10. Shalm. III: Ob. 15; ^{h}*turtānu*, 82-5-22, 526, II, 7. — KB I, pp. 144—148. III, pt. 2, p. 142. Epon. B. C. 827, III R 1, II, 37.
2. ^{d}*DI.KUD-AŠ-šur*, MVG VIII (1903), p. 111, 21 (Ep. P). Epon. B. C. 854, Shalm. III: Mon. II, 78 (III R 8). — KB I, p. 170.
3. *DI.KUD-^{d}ḪI*, ^{h}*turtānu* (B. C. 832), Shalm. III: Ob. 149. — KB I, p. 146.

Daian-bēl . . (^{d}*DI.KUD-EN*. .), 83-1-18, 695, XII, 5, spec.

Daian-Bēl "Bel is judge" (Ba.)
DI.KUD-^{d}EN, f. of *Eanna-šum-iddina*, BM. 102485, 7 (KING, BBS, pl. I).

Daian-Kurbān "The (god of the) city of Kurban is judge" (no. 3 = Ar. docket דיינכרב[ן] CIS II, p. 15)

1. *Da-an-kur-ba-an*, JADD 81, 4 (Ep. Q).
2. *Da-an-^{āl}Kur-ba-an*, JADD 82, 2 (Ep. Q).
3. *DI.KUD-kur-ba-an*, JADD 136, 5 (Ep. ?). 335, R. 1 (B. C. 687). 386, 7, 16.

Daian-Marduk "Marduk is judge" (in NBa. texts, see TNB)
DI.KUD-^{d}AMAR.UD
f. of *A-ḫu-ni-e-a*, Merod. I: Susa 16, I, 14. II, 15. IV, 11.
f. of *Enlil-šum-imbi*, Melis.: Lo. 103, I, 47, cf. KB III, pt. 1, p. 156.

Daian-nā'id "The judge is exalted"
DI.KUD-I, K. 241, X, 29, spec.

Daian-NIN.IB "Ninib is judge"
DI.KUD-^{d}MAŠ, Epon. B. C. 869, III R 1, I, 41.

Daiaukku, see *Da-a-a-uk-ku.*

Da-i-ni (abbrev., cf. *^{d}Ištar-bēl-da-i-ni*), HABL 542, R. 10 (IV R 53, no. 1).

Da-iṣ-ṣa-nu, *nasīku ša ^{māt}La-ḫi-ri*, Sarg. Ann. 281.

***Da-ka-ni-ilu** (WSem.(?)), JADD 371, R. 2 (B. C. 698).

Da-ku-li-e (cf. OBa. *Ilu-da'-ku'-lum* RPN), JADD 288, 2, slave sold.

Da-ku-na, Capp. T-D 242, 1.

Da-ku-ru (see ^{māt}*Bīt-Dakurī*), K. 5264 *mār Da-ku-ru*, HABL 853, R. 4; cf. *Nabu-ušallim.*

***Dalā-ilu** "God has saved", (Ar., cf. Bi. דְּלָיָהוּ) *Da-la(-a)-AN*, HABL 599, R. 1.
s. of *Abi-ia-di-'*, HABL 280, 15.

Da-al-ḫi . . ., JADD 7, I, 12.

Da-li . . ., JADD 842, II, 1.

***^{f}Da-li-ja-a** (WSem. hypocor., cf. דַּלְיָה APO, *Dalā-ilu*), JADD 317, 1, 7 (B. C. 686).

Da-lil-lištar(^{d}*XV*) "Devotary of Ishtar", K. 241, XI, 4, spec.

***Daltā** (Iran., cf. Avest. deretar, JIN p. 77)

1. *Da-al-ta(-a)*, *šar ^{māt}Ellipi*[^{māt}*El-li-ba-a-a*, f. of *Nibē* aud *Ispabāra*, Sarg. Ann. 71, 157, 160, [102]. *maliku*, Sarg. A, II, 11.
2. *Dal-ta-a*, same person, HABL 129, 5. 227, 11. Sarg. B: F 13; Khors. 70, 117. ^{h}*maliku*, Sarg. B: F 21. — KB II, pp. 62, 68.

^{f}Dal-ta-a, 81-2-4, 255, VIII, 12, spec.

***Da-ma-su** (cf. Δάμασος Il. 12, 183, see also *Adme-su* sub voce *Gir-me-su*), *šar ^{māt}Ku-ri-i* (Curium), Esarh. B, V, 22 (III R 16, no. 1. I R 48, no. 1, 11). Abp. III R 27, 129. Rm. 3, II, 47. — KB II, pp. 148, 240.

Damiq-Adad, see *Mudammiq-Adad.*

Damiq-ilīšu, see *Damqi-ilīšu.*

^{f}Da-am-ma-te (hypocor.), TRep. 192.

Dam-mu-mu-al-lid "Damu is begetter" JADD 469, R. 12.

Dam-qa (abbrev., cf. *Damqi*)
f. of *Asaridu*, TRep. 221, R. 6.

^{f}Dam-qa-a (hypocor., cf. TNB), TRep. 272 C.

Damqā-amāte-lištar "The commands of Ishtar are friendly"
ŠIG-KA^{ḫ}-^{d}XV, ^{h}*sukkallu rabū*, JADD 326, R. 14 (Ep. ?).

Damqā-amāte-šarri "The commands of the king are friendly"
ŠIG-KA^{n}-LUGAL, JADD 40, R. 6 (B. C. 676).

^{f}Dam-qa-a-ti (hypocor.), JADD 741, 27.

Damqī (*ŠIG-i*, hypocor., cf. OBa. and NBa. *Damqiia* RPN, TNB), HABL 437, 24.

Damqi-ilīšu "Graciously received by his god" (cf. UNGNAD, Dilbat, p. 89, n. 4).
1. *Da-mi-iq-i-li-šú*, s. of *Sin-ma-gir*, BE XX, pt. 1: 47, R. 22, king of Isin, ruled 23 years, about B. C. 1980.
2. *Dam-ki-i-li-šú*, king of Isin, Dilbat 64, 26; king of Babylonia (Dyn. B: 3), about B. C. 1820, King-list B, 14.
3. *ŠIG-AN*…., K. 3992, 10 (WAF I, p. 516f.).
4. *ŠIG-AN-šu*, ancestor of Simbar-Shipak, Chron. A, V, 3.
5. *ŠIG-i*…., king of Babylonia (Dyn. B: 3), King-list A, I, 15.

Dam-qu (abbrev., cf. OBa. *Damqum* MAP)
f. of *Za-kir*, HABL 969, 5.

***Da-mu-u-su,** *Da-mu-ú-si* (cf. *Da-ma-su*)
šar ^{āl}Qar-ti-ḫa-da-as-ti (*ša aḫi tam-tim*), Esarh. B V, 23. Abp. III R 27, 131; Rm. 3, II, 49. — KB II, pp. 148, 248.

Da-na-a (hypocor.; in NBa. texts, see TNB, cf. *Da-na-ṭa*, *Dannā*, *Dan-na-ṭa*), JADD 119, 1 (B. C. 680).

Da-na-ṭa (hypocor., cf. OBa. *Da-an-ṭa* RPN), JADD 404, R. 6 (B. C. 674). *Da-na-a-a*, HABL 473, R. 4.

Danānu (abbrev.
1. *Da-na-a-nu*, Epon. B. C. 680, JADD 74, R. E. 1: *ša ^{māt}Manṣuate, arkū ša Kar-A-u.* 113, R. 7. III R 1, VI, 1.
2. *Da-na-ni*, same person, JADD 119, R. E. 1.
3. *Da-na-nu*, same person, Canon A, VI, 1; C, IV, 17. JADD 3, B. E. 1. 26, 7. 164, L. E. 2. 229, R. 10. 298, R. E. 1. 359, R. 9: *šá ^{āl}Man-ṣu-a-te.* 360, R. 13: *ina tarṣi Ašuraḫiddin šarri.*
4. *Dan-na-nu*, same person, JADD 631, R. 7.

Dan-a-šir "Ashir is judge (or mighty")
s. of *Ašur-ištaqal*, Capp. P, 23.

Dān-Ašur, see *Daṭan-Ašur.*

***Da-an-da-ru** (cf. דַּרְדַּר thistle), JADD 752, 22. *A.BA*, JADD 142, L. E. 1 (B. C. 684).
No. 1.

Da-ni-i (hypocor.), HABL 1, 12. JADD 364, R 6 (B. C. 679). *^{ḫ}A.BA*, JADD 857, II, 40.

Da-ni-ṭa-ti-ilu "My judge is the god", JADD 337, 7.

Dān-ilu (cf. OBa. *Dan-i-li* T-D LC, *I-li-dan*) *Dan-an-AN*, 83-1-18, 695, III, 19, spec.

Dāni-Nergal (*Dan-a-ni-UGUR*) JADD 270, 1. 271, 9, R. 1.

Dān-Kurbān, see *Daṭan-Kurbān.*

Dan-na-a (hypocor., cf. *Dan-na-ṭa*, *Da-na-a*), JADD 67, R. 5 (B. C. 748?). 251, 4, 11. 899, III, 21.

Dannaṭa (hypocor., cf. *Dannā*, *Da-na-ṭa*)
1. *DAN-a-a*, *bēl-ṭēmi*, KK. 4. 375. 392. 396. 1360. 1423. 82-5-22, 86 (B. C. 648).
2. *Dan-na-a-a*, JADD 11, 2 (B. C. 676). 118, 4 (B. C. 673). 178, 4 (III R 49, 52b; Ep. H). 202, R. 6 (B. C. 670). 439, 2. *^{ḫ}mukīl apāti*, JADD 284, R. 2 (B. C. 668). *rē'u ṣēnē*, JADB 3, VIII, 6.
3. *Dan-na-ṭa*, JADD 117, 3 (B. C. 674).

Dan-ni-ilu (cf. NBa. *Dan-nu-iliṭa* TNB) "Mighty is god"
JADD 420, 4 (B. C. 670), slave sold.

^{f}Dan-ni-ilu, JADD 293, 2, slave sold.

Dān-NIN.IB
DAN-an-MAŠ, K. 241, XI, 31.

Dannu-Nabū "Mighty is Nebo"
f. of *Nabū-šum-iddina*, Rm. III. 105, I^{b}, 21 (WAF I, p. 256).

Dan-nu-Nergal (*$^{(il)}$UGUR*) "Mighty is Nergal"
JADD 280, 5. 857, I, 12. 909, 2. K. 241, VII, 20, spec.

Dan-nu-qār-ṣi
JADD 672, 5. K. 241, VIII, 21, spec.

Dan-nu-šarru "Mighty is the king"
^{ḫ}mār šipri, JADD 219, R. 7.

Dan-qa-a (hypocor. = *Damqā*, cf. *Dan-qi-e*, JADD 269, R. 5 (B. C. 681)
f. of *Ba-sa-a*, JADD 993, R. III, 11.

^{f}Da-an-qi-i (hypocor., cf. ^{m}*Damqi*), JADD 422, 5, slave sold.

Da-nu-ni, JADD 993, R. III, 5. Cf. *D[a-n]u-ni(?)*, TA 117, 92; *Da-nu-um-na*, Capp. Ch. 2, 15.

Dān-Uruk "A judge is (the god of) Uruk"
DAN-an-UNU^{ki}, JADD 993, R. III, 8.

Da(?*Li*)-qa-li-Marduk [2], K. 241, XII, 15, spec.

Da-qi…., JADD 453, 8 (B. C. 686).

Da-ra-ra-a-te (see also *Da-ru-ra-a-te*), JADD 440, R. 12 (B. C. 692).

Da-ar-ḫa-si-at, Capp. T-D 242, 3.

Dāri-abūa (abbrev. from *Lu-dari-abūa**).
Dà-ri-AD-u-a, JADD 213, 1, 4, 10 (B. C. 681).

Dāri-bēl (abbrev., cf. *Lu-dar-be-lí* BE XIV)
1. *Dà-ri-be-el*, JADD 755, 7.
2. *Dà-ri-EN*, JADD 58, R. 5 (B. C. 694). 66, R. 2 (B. C. 693). ʰ*irrišu*, JADD 294, R. 4 (B. C. 700). 661, 4. 742, 9. 743, 8.

***Da-ri-ia-muš** (for variants see TNB, pp. 53—54, WEISSBACH, Achämeniden, p. 142, BE X: with Ar. docket דריהוש. OPe. *Dārayavauš*, Elam. *Da-ri-ia-ma-u-iš*, Bi. דָּרְיָוֶשׁ, Ar. דריוש, דריהוש, דריהוש APO, Gr. Δαρεῖος, Darius).
s. of *Uš-ta-as-pi*, *A-ḫa-ma-ni-iš*ʾ, *šar* ᵐᵃᵗ*Parsu*, Darius Hystaspis, the Achaemenian, king of Persia, Beh. III R 39—40, passim.

Dāri-šarru (abbrev.)
1. *Da-a-ri-LUGAL*, HABL 736, R. 3.
2. *Da-a-ru-LUGAL*, HABL 266, 20, var. of 6.
3. *Dà-ri-LUGAL*, KK. 4, 31. HABL 976, 1.
4. *Da-ri-MAN*, ʰ*rakbu GABᵗᵗ*, JADD 185, R. 11 (B. C. 666).
5. *Dà-ri-MAN*, JADD 853, R. 13. KK. 241, IX, 2, spec. 13046. ʰ*šanū ša* ʰ*rab kiṣir*, JADD 986, I, 6. ʰ*šaqū*, JADD 1076, 1, 7, 12.
6. *Dā-ru-LUGAL*, HABL 266, R. 18, 20 (IV R 46, no. 3).

Da-ru-ra-a-te (cf. *Da-ra-ra-a-te*), JADD 64, R. 5 (B. C. 672).

Dāru-šarru, see *Dāri-šarru*.

*…**da-a-si-ri,** ʰ*bēl piḫāti* ᵃᵗ*Kirruri*, JADD 922, IV, 9.

***Da-su-uk-ku** (Iran.?), HABL 174, 8, 20.

***Da-šá,** TA 53, 58, identical with *Taššu*, q. v.

***Da-a-šar-ti-i,** TA 162, 76.

***Da-áš-ru,** TA 261, 3. 262, 3.

***Da-ta-a,** var. *Da-ta-na* (Iran.), ᵃᵘ*Ḫu-bu-uš-ka-a-a*, Shalm. III: Ob. 161, 177 (B. C. 830). — KB I, pp. 146, 148. Cf. *Da-di-i*.

***De-ḫar**(*mur*)**-da** (Med.), *A.BA*, JADD 469, R. 12.

***Di-a-si**
s. of *Ú-ni-ri-ta*…., JADD 806, L. E. 2.

Di-ib-ba-a (Ar.?), ʰ*pu-ut-ga-zi*…., JADD 469, R. 14.

Di-di-i (hypocor., cf. *Di-di-e-a* TNB, דידי APO) JADD 53, 2 (B. C. 672). 63, R. 6 (Ep. V). 121, R. E. 2 (B. C. 671). 245, R. 8. *ḫazānu*, JADD 993, R. III, 12. ʰ*irrišu*, JADD 742, 2, R. 5. ʰ*sa*…., JADD 65, 6. ʰ*še-lap-pa-a-a*, HABL 471, 17.

ʳ**Di-e-ru**…., JADD 741, 27.

Diḫāia (? *TE-a-a*, cf. NBa. *Da-ḫa-a-a* TNB)
JADD 4, 3 (B. C. 644?). 16, R. 5 (B. C. 664?). 42, B. E. 1 (B. C. 670). 309, 5 (B. C. 663). 311, R. 18 (Ep. S). 391, R. 16 (B. C. 717). 419, R. 4. 429, 23. PSBA 30 (1908), p. 111, 15 (B. C. 681).
s. of *Ḫu*…., JADD 257, R. 13 (B. C. 670).

Di(*DI?*)**-ia-te,** TA 193, 2.

Di-lil-Adad(*U*) "Devotary of Adad"
JADD 630, 19 (B. C. 678?).

Di-lil-Ištar(ᵈ*IŠTAR*) "Devotary of Ishtar" (cf. *Dalil-Ištar*)
JADD 260, R. 12 (III R 48). 463, R. 17. 641, R. 17 (Ep. C). *ma-ki-su ša paḫāt Que*, JADD 993, R. III, 20. ʰ*bēl narkabti*, JADD 680, I, 23.
s. of *Pu-ša*(?*ḫa*)*-di-dir-u-a*(?), JADD 311, L. E. 3 (III p. 526).
s. of *Aḫu-la-maš-ši*, JADD 160, 2 (III R 48, 30c).

***Di-mit-ri**(**-su**) (Gr. = Δημήτριος)
šarru, RH 21, R. 46 (B. C. 153). 26, L. E. (B. C. 156). 54, R. 53 (B. C. 155. K. 4790. ZA III, p. 149, no. 10, 28. 11, 1.

ʳ**Di-im-tu** "Tear" or "Pillar" (abbrev., cf. *Ì-li-di-im-ti* BE VI, pt. 1), JADD 288, 5, slave sold.

Dinā (hypocor., cf. NBa. *Di-na*(*-a*) TNB, Bi. n. pr. f. דִּינָה)
1. *Di-na-a*, JADD 97, R. 7 (or *Kiš-na-a*).
2. *DI.KUD-a*, s. of *Ur*…., JADD 257, R. 16.

Dinānu (cf. *Dunānu*, the city *Dinānu*)
1. *Di-na-nu*, JADD 237, 3 slave sold (B. C. 665?).
2. *Di-na-ni*, JADD 153, R. 3 (B. C. 663?).
3. *Di-na-nu*, HABL 860, 3. JADD 624, R. 13 (B. C. 686).
4. *Di*ʾ*-na-nu*, ʰ*irrišu*, JADB 6, VII, 8, prisoner of war from Gambulu.

Di-ra…., JADD 335, B. E. 2 (B. C. 687).

***Di-ir-na-ku-uš**
^{mât}Kib-ru-ú-a-a, Shams. V: Ann. III, 60 (I R 31). — KB I, p. 182.

***Di(?)-sa-a-a** (cf. *Di-si-i*, OBa. *Di-zi(?)-ja* RPN), JADD 2, R. 7 (Ep. A).

***Di-si-i** (cf. *Di-sa-a-a*), *A.BA*, JADD 27, R. 4 (III R 47, 59b; B. C. 667).

Di-ši-i (hypocor., "My growth"(?), JOHNS, ADD III, p. 514), JADD 282, 2.

Di-ta-a, JADD 404, R. 4 (B. C. 674).

***Di-ta-ki** (cf. *Datak'ē* JIN p. 81), *mar ^{ḫ}bēl piḫāti ša La-ḫi-ri* (in Elam), JADD 275, R. 8.

Di(?)-ti-bēl-ṭa-ba "The decision of the master is good", JADD 503, 5.

Du(-u)-a (cf. *Du-i*, $^{âl/mât}$*Du(-u)a*
VS I, 99, 11. JADD 377, R. 8, b. of *Mannu-kī-ṣābē* (B. C. 664). ^{ḫ}*Aššura-a-a*, JADD 326, R. 10 (Ep. i).

Du(?*Kub*)-bi(?*kas*)-si-i
s. of *Ḫar-ma-ki*, ^{ḫ}*rtdu*, JADD 526, 1 (B. C. 792).

***Du-ud-ḫa-li-ja** (Hit.) SAYCE, OLZ XIII (1910), col. 490, compares Bi. לְדַרְכָּל (LXX Θαργαλ)
s. of *Ḫattušil* and *^{f}Pudu-Ḫepa*; *šarru rabū šar $^{mât\,âl}$Ḫatti*, MDOG 35, pp. 20, 27. Cf. *Tu-ud-ḫa-li-ja*, tablet from Boghaz-köi(?) Babyloniaca IV, p. 225.
f. of *Arnuanta*, MDOG 35, p. 29.

***Du-di(?)-du-ma**, Capp. G, 10, 13.

***Dūdu** (cf. KA^{3} p. 483, RANKE, Material, p. 21)
1. *Du-ud-du*, TA 169, 16.
2. *Du-u-du*, TA 164, 1, 10, 16, 30, 23, 35, 43.
3. *Du-ú-du*, TA 158, 1, 5, 12, 31. 167, 28, 31.

Du-du-u (hypocor., cf. Bi. דּוֹדוֹ)
^{ḫ}*pir-ḫi-nu šá ^{d} . . .*, JADD 642, R. E. 2 (Ep. R).

Du-du-u-a (hypocor., cf. *^{f}Du-du-ú-a* TNB)
^{ḫ}*mār šipri ša ^{ḫ}bēl piḫāti ^{âl}Kalḫa*, JADD 225, R. 6.

Du-gúl-lištar(*XV*) (abbrev., cf. *Dugul-pān-ili*), JADD 37, R. 1 (B. C. 676).

Dugul-pān-ili "Obey the will of the god!"
Du-gúl-ŠI-AN, JADD 328, R. 3 (B. C. 698). 406, R. 6. K. 1011.

Du-i (cf. *Dua*, *Tu-u-i*, or *Kitti*(?) or *Du-nâ'id* (cf. HILPRECHT, BE X, p. 48, note II) HABL 379, R. 6. JADB 7, II, 3. JADD No. 1. 419, 7, R. 4. 676, R. 10 (B. C. 711). KK 1946. 1948. ^{ḫ}*A.BA*, JADD 237, R. 16. 472, R. 19 (B. C. 668—5).
s. of *Nabû-dūr-uṣur*, JADD 446, 8 (Ep. Q).

Du-lat(*Ku-nat?*)**-ilu**, JADD 176, 2, 6 (B. C. 700).

***Du-ma-na**, Capp. G, 10, 11.

Du(-um)-mu-qa-a (hypocor.), JADD 17, 1 (B. C. 687). K. 7396.

Du-um-mu-qu/qa (hypocor., cf. ^{âl}*Du-um-mu-qu* HABL 1131, 8) 81-2-4, 378.
s. of *Iddin-Papsukkal*, Nshi.: VS I, 36, III, 22.
s. of *Ir-a-ni*, HABL 527, R. 13.

Dumqi-ili^{pl} . . . (cf. OBa. *^{f}Ìli-du-um-qi* BE VI pt. 1, NBa. *Dum-qi-ša-ili^{bl}-damqu* TNB) *ŠIG-AN^{bl}* . . ., JADD 299, 4. 862, 4.

Dumu(*TUR-mu*)**-ja** (hypocor.), TA 254, 31, 33.

Du-na-nu/ni (cf. *Dinānu*, *Dan(n)anu*)
s. of *Bēl-iqīša*, b. of *Aplaja* and *Samgunu*; ^{mât}*Gam-bu-la[li-a-a*, Abp.: A III R 19, III, 107, 111; Ann. III, 52, 57; B, III R 32f., VI, 10, 35, 64, 71, 74, 77. KK. 2637. 2651. 2674, 40, 42, 47, 49, 58, 74.

***^{d}Dun-gi** (Sum.(?); perhaps = *Dunqi* < *Dumqi*, cf. OBa. *^{d}Šamaš-dun-gi* T-D LC)
s. of *Ur-^{d}Engur*; king of Ur, king of Sumer and Akkad, about B. C. 2280, I R 2, no. II, 1, 1; 2, 1; 3, 4; 4, 3. Nabd. Cyl. I R 68, no. 1, I, 10, 13, 17, 22. IV R 35, no. 2, 5. K. 8708. Chron. K^{1}, R. 5. DEP VI, pl. 6, no. 1, 2, p. 22. Cf. VAB I, 1, pp. 190—197. KB III, pt. 1, p. 80ff.

DU-NU-ZU (perhaps *Ku-ul-idi*), JADD 165, R. E 5 (Ep. Q).

Dup(?)-da-pi, Ta'annek 4, R. 5.

Dūr-Adad "A stronghold is Adad"
1. *BÁD-^{d}IM*, HABL 703, 4.
2. *BÁD-U*, f. of *Adad-ab-uṣur*, JADD 446, R. 18 (Ep. Q).

***Du-ra-ar-te-šup** (Hit.; cf. *Tu-ra-ri-te-šup* BE XV p. 44b)
s. of *Gi-el-te-šup*, CT II, 21, 25, 32.

Dūr-Ašur "A stronghold is Ashur"
BÁD-ÁŠ-šur, JADD 265, R. 9. Epon. B. C. 728, III R I, IV, 41; *ša ^{âl}Tuš-ḫa-an*, Canon E.

Du-ra-u-a(?), JADD 429, 1 (cf. CIS II, 31, STEVENSON, no. 18). Cf. *Du-ra . . .*, JADD 988, 6.

Dūr-bēlija (abbrev., cf. *Nabû-dūr-bēli(ja)*
BÁD-EN-ja, JADD 190, R. 6 (B. C. 668).

Dūr-Ištar "A stronghold is Ishtar"
BÁD-XV, [k]..., JADD 528, R. 7.

Dūr-ma-ki-i-Adad[1] "A stronghold for the frail(?) is Adad"
K. 241, XI, 11, spec.

Dūr-maki-Ištar
1. *BÁD-ma-ki-XV*, VS I, 84, 22.
2. *BÁD-ma-ki-[d]XV*, s. of *[f]Ram-ti*, JADD 640, 7 (KB IV, p. 154).
3. *BÁD-ma-ki-i-[d]XV*, JADD 1132, 10.

Dūr-nā'id (*BÁD-I*), or *Dūrt, [k]šalšu rakbi*, JADD 627, R. 4 (B. C. 666).

Dūr-qa-[li] (abbrev., cf. *Nabû-dūr-qāli*), JADD 54, 2.

[f]Dūršarrukīnaītu "Woman of the city of Dursharrukin"
BÁD-LUGAL-GIN-NA-a-a-i-ti, d. of *[d]ŠIR-nāṣir, kallat Tāb-ašāb-Marduk*, Mna.: I R 70, I, 11. — KB IV, p. 78.

Du-sa-a (hypocor., cf. *Du-si-i*), JADD 360, R. 6 (B. C. 680).

Du-si-i (hypocor., cf. *Ilu-dūsu, Du-sa-a*), JADD 326, 2, 16.

Du(Uš?)-ši (reading doubtful, see ROGERS, History, I p. 401, n. 3; cf. NBa. *Dūšu* TNB)
s. of *Kaš-til-ḫá-ši*; king of Babylonia (Dyn. C: 4), about B. C. 1690—1683, King-list A, I, 18.

***Dušratta** (prob. Iran., cf. SCHEFTELOWITZ, KZ 38, p. 270)
King of Mitanni, s. of Šutarna I., gs. of Artatama I, f. of Mattiuza (MDOG 35, p. 37) and [f]Tadu-Ḫepa, father-in-law of Amenophis III. and IV., b. of Artaššumara, Artatama II and [f]Gilu-Ḫepa
1. *Du-uš-rat-ta*, TA 20, 3. 21, 5. 22, IV, 44. 23, 4. 25, IV 66. 26, 2. 27, 2. 28, 4. TA Mit. III 103, 107; IV 127.
2. *Tu-uš-e-rat-ta, šar [mât]Mi-e-it-ta-an-ni*, TA 17, 3.
3. *Tu-uš-rat-ta, šar mi-i-it-ta-an-ni*, TA 19, 3. MDOG 35, p. 32, OLZ XIII, col. 295.

Du'ūzāja "Born in the month of Tammuz"
[ara]ŠÚ-a-a, K. 241, IX, 19, spec.

Ea-ēpiš-ilu (Ba., cf. TNB)
[d]E-a-KAK-AN, f. of *Bēl-zēr*, VS I, 60, 2.

Ea-gāmil "Ea spares"
1. *[d]BE-ga-[mil]*, last king of the dynasty of the Sea-land, King-list A, I, 13.
2. *[d]E-a-ga-mil*, King-list B, 23. *šar [mât]tam-tim*, Chron. K[2], R. 11.

Ea-iddina, "Ea has given" (Ba.; for OBa. and NBa. texts, see RPN, TNB)
[d]E-a-SE-na, f. of *E-kar-ra-iqtša*, Mna.: I R 66, 7b. Mae.: OBI 83, I, 10. KB IV, pp. 64, 66.

Ea-kudurri-ibni (Ba.)
[d]E-a-ku-dur-ri-ib-ni, s. of *Arad-Ea*, Mna.: PSBA 19 (1897), p. 71, 15; *bēl piḫāti ša mātāti*, III R 43, II, 3. — KB IV, p. 68.

Ea-malik "Ea is counsellor" (Ba.)
[d]E-a-ma-lik, *[h]naggaru*, Melish. Susa 3, I, 22.

Ea-māt-taqqin "O Ea, order the country!"
[d]E-a-KUR-LAL, K. 241, XI, 10, spec.

Ea-mukīn-zēr "Ea is the establisher of seed" (Ba.)
1. *[d]BE-mu-kín-[zēr]*, king of Babylonia (dyn. E: 2), about B. C. 1024, King-list A, III, 7 (reigned for 5 months).
2. *[d]E-a-mu-kin-KUL*,
s. of *Be-la-ni*; *šangû [ú]ḪI*, Simb. Lay. 53, 70 (KING, BBS, pl. 22).
s. of *Ḫaš-mar*; *šarru IM.GI*, Chron. A, V, 5 (reigned for 3 months). — KB II, p. 272.

Ē-an-na-dāmiq(*ŠIG-iq*) "Eanna (the temple of Anu and Ishtar at Uruk) is friendly" (Ba.)
rē'u sisi, Nimibkudurusur: Lo. 102, III, 13. — KB IV, p. 86. KING, BBS, p. 64, pl. LXXIII.

Ē-an-na-šum-iddina "Eanna has given a son" (Ba.)
šakin [mât]tāmti, Enlilnadinaplu: OBI 83, R. 7. — KB IV, p. 66.
s. of *Daian-Bēl*; *šakin tāmti*, BM. 1024 85, 7 (KING, BBS, p. 77, pl. I).

Ea-rīmanni "O Ea, have mercy on me!" (Ba.)
[d]E-a-ri-man-ni, f. of *Ušabši-ilu*, V R 61, VI, 21. — KB III, pt. 1, p. 180.

Ea-šar-ibni "Ea has created the king"
[d]E-a-MAN-KAK, HABL 441, 8. JADD 805, 16.

Ea-zēr-iqīša "Ea has presented seed" (Ba.)
1. *dE-a-KUL-BA-ša*, of Bit-Amukkānu, HABL 517, 7. K. 4515. *mār Nam-[ri]*, Simb.: Lay. 53, 7 (KING, BBS, pl. 20).
2. *dE-a-KUL-ki-ša*, HABL 896, 1.

E-bi..., JADD 926, 4. Cf. *E-bi*, TA 333, 2.

E-bi-ib-ana-Nabû[1], renders *LAḪ.LAḪ-KU-dAK*, V R 44, 40d.

E-bi-si, *hmukil [apati]*, JADD 480, R. 4.

E-bi-šum, see *A-bi-ši*.

E-da-ga-ma, see *Etaqama*.

E-da-si (cf. *A-da-si*), JADD 478, R. 5.

E-du-šal-lim (abbrev.), JADD 73, 1, 4. 74, 1, 3, 5, B. E. 2 (B. C. 680).

E-du-uṣur (abbrev., cf. NBa. *Nabû-e-du-uṣur*, OBa. *Šamaš-we-dam-uṣur* Dilbat) JADD 661, 9. Cf. *ÁŠ-PAP*, K. 241, X, 9.

E-en-ḫa-mu, see *Ṭanḫamu*.

E-gi-bi (Ba. hypocor. from Sum. *E-gi-ba'ila* = *Aku-ba'ila* = *Sîn-uballiṭ*, cf. TNB p. 57, UNGNAD), ZA 22, p. 11)
f. of *Kudurru*, Merod. II: Bl. st. IV, 11. — KB III, pt. 1, p. 188.
f. of *Nabû-nādin-aḫi*, Kand.: VS V, 5, 28. — KB IV, p. 172.

***E-ḫi-ia** (cf. Bi. אחי), JADD 59, 4, slave sold (B. C. 681).

Ekalla(*E.GAL*)**-a-a** (Ba. hypocor.)
mār Abi-rattaš, Ninibkudurusur: Lo. 102, I, 14. — KB VI, p. 82.

Ē-kar-ra-iqīša(*BA-ša*) "Ekarra has presented" (in Cass. texts BE XV)
s. of *Ea-iddina*; *šakin dIšin*, Mna.: I R 66, II, 6. *šakin Bīt-Sîn-māgir*, Mae.: OBI 83, I, 10. II, 3, 6. — KB IV, pp. 64—66.

***E-ki-iš-tu-ra** (Gr., cf. Akestor)
šar dA-di-'-ildmatE-di-'-li, king of Idalium in Cyprus, Esarh. B, V, 19 (I R 48. III R 16). Abp. Rm. 3, II, 42. — KB II, pp. 148, 240.

E(?)**-ku-lu**, JADD 661, 7.

fE-kur-SAG(??)..., JADD 791, 3.

fĒ-kur-ša-la-mur "May I see her temple!" 81-2-4, 255, VIII, 6, spec.

Ē-kur-šal-lim-an-ni "O temple, keep me safe!" K. 241, VIII, 38, spec.

fĒ-kur-ša-na-mir "Her temple is shining" 81-2-4, 255, VIII, 7, spec.

Ē-kur-šum-ušabši(*MU-GÁL-ši*) "The temple has called a son into being"
šangû dIlSippar hbarû, Nai.: V R 60, I, 21, 30. II, 8, 15. III, 28. IV, 51. — KB III, pt. 1, p. 176ff.

Ē-kur-šu-rabû(*GAL*) "His temple is great" K. 241, VIII, 39. XII, 22, spec.

E-la-ni (cf. Bi. אלון, *Ilānu*)
f. of *E-na-zu-in*, Capp. G, 2, 4.

El-ba-ni.... (?), Capp. Ch. 7, 3.

Ellu-apal-ukīn(*AZAG-ÁŠ-GI.NA*, prob. *Bau-apal-ukīn*), K. 241, XII, 25, spec.

Ellu-bāb-ḫinni "Bright is the gate of ḫinni" *AZAG-KÁ-ḫi(-in)-ni*, P 350, 29 (OLZ VIII, col. 130). VS I, 86, 30. 87, 35. 89, 29. 92, 25. 93, 26.

Ellu(*AZAG*)**-e-kal-lu-u-a** "Bright is my temple", K. 241, XII, 26, spec.

Ellu-rad-di-di-ṣir(?), K. 241, XII, 28, spec.

***E-lu-ra-b**[i] (Can., cf. *Ilu-ra-bi-i*), Ta'annek 12, 3.

***E-lu-ra-i**(*ḫi?*)**-ba** (Can., cf. SArb. אלראב (HROZNÝ), Ta'annek 4, 9.

***E-lu-ra-ma** (Can.), Ta'annek 7, R. 3.

E-mid-a-na-Marduk[1] "I relied upon Marduk!" *mār šarri*, BE XIV, 10, 56, cf. RADAU, BE XVII, pt. 1, p. 70f.

Emuq-d.... (cf. OBa. *E-mu-uq-i-li-ia* Dilbat), 83-1-18, 695, XII, 6, spec.

E-muq-Adad[1] (Ba.)
rē'u šēnē, BM. 57943, 12 (KING, BBS, pl. 22, p. 114).

Ēmur-Ištar, or *Amur-Ištar*
ŠI.LAL-dXV, f. of *Mannu-ki-Ninua*, JADD 160, B. E. 3 (III R 48).

Ēmur-Marduk, or *Amur-Marduk*
ŠI.LAL-dŠU, *mutīr pūti*, HABL 85, 14 (V R 54).

E-na-a-šur, Capp.: Ch. 15, 2; G, 3, 16; *En-na-a-šur*, Capp. G, 24, 12; *E-na-ma-a-šur* Ch. 15, 1; *En-nam-a-šir*, Capp. G, 7, 21; T-D 241, 6; all "Be merciful, o Ashur!" (cf. RPN p. 227, n. 1).

E-na-lu, JADD 877, 2.

***En-an-na-túm** (Sum.)
s. of *A-kur-gal: pa-te-si* of Lagash, SAK p. 28f., a, b, c.

s. of *En-te-me-na: pa-te-si* of Lagaš, SAK p. 40 (KB III, pt. 1, p. 16).

s. of *Išmē-Dagan*, the king of Sumer and Akkad: priest of Sin at Ur, I R 2, no. VI, 1, 9a. 2, 1. — KB III, pt. 1, p. 86. SAK p. 206.

E(En-na-su-in (= *Enna-Sin*(?), DELITZSCH), Capp. G, 6, 6

s. of *E-lá-ni*, Capp. G, 2, 3.

s. of *Su-ga-lí-a*, f. of *A-šur-ma-lik*, Capp. G, 3, 4.

***En-gur,** ^{h}*Ši-ba-ra-a-a*, Shams. V: Ann. III, 19 (I R 30). — KB I, p. 180.

***En-gu-ú-ta,** TA 223, 4.

E-ni-ba-aš-ma "Eye of the serpent(?)" Capp. G, 18, 1.

E-ni-ilu "Eye of the god" (abbrev., cf. *In-ilu*), Ph. עינג

JADD 168, R. 8. 462, R. 7 (B. C. 678). 83-1-18, 695, III, 5, spec. *ardu ša mār šarri*, JADD 242, R. 7 (Ep. 8). ^{āl}^{māt}*Ha-am-ma-ta-a-a*, Tigl. IV: Ann. 151; Th. 58 III R 9. II R 67). — KB II, pp. 20, 30.

^{d}Enlil-bāni "Enlil is creator" (in OBa. texts, see RPN, p. 73)

1. ^{d}*En-lil-ba-ni*, Capp. E, 3, 32. HABL 238, 2. 239, 2. 240, 2. 797, 16. 1124, R. 8. *nisak* ^{d}*Enlil*, BM. 91036, 8 (KING, BBS, p. 3, pl. 1), time of Kurigalzu. King of Isin, ruled 24 yars, Dynastic-list, R. 18.

2. ^{d}*En-lil-KAK*, *amēl urqi*, established as king (of Isin) by Ura-imitti, Chron. K^{1}, R. 8, 12. K^{2} 1, 6.

^{d}En-lil-ba-an-kudurri(*ŠA.DU*)

s. of *Amēl-Gula*; *mašmašu*, ancient author, K. 9717, 14 (NE p. 90).

^{d}En-lil-du-me-qa-an-ni, renders ^{d}*NAB-Š.I-ME-EN-NA*, V R 44, 46 cd.

[^{d}En-lil-ḫa]-az-zi (? = Ar. docket [ז]אללה, CLAY, AJSL 23, p. 270), JADD 250, 3, slave.

Enlil-ibni "Enlil has created"

^{d}*En-lil-ib-ni*, renders ^{d}*SI-KAK*, V R 44, 35 cd, prob. a Bab. king.

^{d}En-lil-iqīša(*BA-ša*) "Enlil has presented" (cf. OBa. ^{d}*En-lil-i-qi-šá-am* BE VI, pt. 1, p. 11; see also *Bēl-iqīša*), HABL 699, 2.

^{d}En-lil-i-za ....

s. of *Kar-zi-ḫa-ab-ku*, ^{ḫ}*šakin* ^{āl}*Ir-ri-e-a u* ^{āl}*Pur-rat-taš*, DEP VI, p. 44, 5.

Enlil(^{d}*BE*)**-kap-ka-pi**(*qapqapu*)

šarru pānu, Adnir. IV: I R 35, no. 3, 21. — KB I, p. 188. Cf. CLAY, AJSL 23, p. 264, HÜSING, OLZ X, col. 235.

^{d}En-lil-ki-di-ni "Enlil is my protection" (Ba.)

f. of *Aḫu-da-ru-ú*; „a rich and influential slave-dealer at Nippur during the time of Burna-Buriash" (RADAU, BE XVII, pt. 1, p. 55), Meliš.: Lo. 103, IV, 13, 29, 41. V, 1, 31. — KB III, pt. 1, p. 158 ff.

Enlil-kudur-uṣur "O Enlil, protect the boundary(?)"

1. ^{d}*BE-ku-dur-PAP*, *šar* ^{māt}*Aššur*, about B. C. 1240, Synchron. III R 4, no. 3, 3, 4, contemp. with Adad-šum-uṣur, the king of Babylonia.

2. ^{d}*En-lil-ŠA.DU-ŠEŠ*, IV R 34, no. 2 + JRAS 1904, p. 415 ff. (MVG 13, p. 43).

3. ^{d}*En-lil-ŠA.DU-ú-ṣur*, renders ^{d}*LA.AR.RU-ŠA.DU.AL*, V R 44, 51 cd.

^{d}En-lil-man-nu-ma-la-ak "O Enlil, who is all that thou art!" = *A.BA-L-DIK*, V R 44, 43 cd.

^{d}En-lil-mu-di-e-nišē (*UN^{ḫ}*) "Enlil knowes the people" V R 44, 45 cd = *HU-UN-ZU'*.

Enlil-mukīn-aplu "Enlil establishes a son" (cf. ^{d}*En-lil-mu-kin-TUR.UŠ* BE XVIII, pt. 1)

^{d}*En-lil-GI.NA-TUR.UŠ*, s. of *Bēl* ..., Mna.: PSBA 19 (1897), p. 71, 14.

Enlil-mušallim-aplu, see *Enlil-šallim-aplu*.

Enlil-nādin-aplu "Enlil gives a son"

1. ^{d}*En-lil-SE-A*, 81-2-4, 201, owner of tablet.

2. ^{d}*En-lil-SE-TUR.UŠ*, *šarru*, king of Babylonia (dynasty D: 5), OBI 83, I, 9, 18. — KB IV, p. 64.

Enlil-nādin-šum "Enlil gives a name"

1. ^{d}*En-lil-MU-MU*, king of Babylonia (dynasty C: 29), King-list A, II, 8, reigned for 1 year and 5 months, c. B. C. 1243—1242.

2. ^{d}*En-lil-na-di-in-šú-mi*, in OBa. texts, see RPN.

3. ^{d}*En-lil-na-din-MU*, *šarru* (= no. 1), Chron.

P, IV, 14, 16, contemp. with Kidin-Ḫutrutaš of Elam.

s. of *Aḫu-da-ru-ú*, Melish.: Lo. 103, V, 12. — KB III, pt. 1, p. 160.

s. of *Ša-zu-ú-ti*, Mna.: III R 43, II, 11. — KB IV, p. 70.

4. *dEn-lil-SE-MU, mār Ḫabban, šakin mātNa-mar*, Neb. I: V R 56, II, 23. — KB III, pt. 1, p. 168.

dEn-lil-nāṣir(*PAP-ir*) "Enlil is protector" (cf. OBa. *dEn-lil-na-ṣi-ir* RPN), 83-1-18, 695, XII, 10, spec.

dEn-lil-ni-ip-pu-ru-ana-aš-ri-šu-te-ir "O Enlil, restore Nippur to its place!" V R 44, 39 cd = *dEn-lil-EN.LIL.KI.BI-GI.*

Enlil-nirari "Enlil is (my) helper"

King of Assyria, c. B. C. 1340, son of Ashuruballit, father of Arikdenilu, contemp. with Kurigalzu ṣiḫru, the king of Babylonia

1. *BE-ZAB.DÁḪ, šar mātAššur*, Synchron. I, 18, contemp. with *Kurigalzu ṣiḫru.*

2. *dBE-ZAB.DÁḪ, šar mātAššur*, Synchron. I, 19.

f. of *Arik-dēn-ilu*, gf. of *Adad-nirari* I; *šar mātAššur*, Adnir. I: KAHI I, 8, 3. 11, 3.

3. *dEn-lil-ZAB.DÁḪ*

s. of *Ašur-uballiṭ*, f. of *Arik-dēn-ilu*, Arikd.: Lenorm. Choix, p. 169 (AKA I, p. 3, n. 2. KB I, p. 2); gf. of *Adad-nirari* I: *šangū dA-šur*, Adnir. I: KAHI I, 4, 17. 5, 25. 65, 16.

f. of *Arik-dēn-ilu*, gf. of *Adad-nirari* I: *šakin dEn-lil šangū dA-šur*, Adnir. I: KAHI I, 6, 3; *šangū Ašur*, Adnir. I: IV R 39, 23 (KB I, p. 6); *šar mātAššur*, Adnir. I: I R 6, no. III A, 3; KAHI I, 9, 3.

4. *Enlil-nirari*, s. of *Ašur-uballiṭ*: *šar mātAš-šur*, K. 6303, 5 (WAF II, p. 11).

dEn-lil-šallim-aplu(*GI-TUR.UŠ*; possibly *Enlil-mušallim-aplu*) "O Enlil, keep the son safe!"

mār ḫšaq-šup-par ša ṭēmi ša mātāti, Mna.: III R 43, II, 5. — KB IV, p. 68.

Enlil-šar-uṣur "O Enlil, protect the king!"

1. *dBE-MAN-PAP*, 83-1-18, 695, XII, 9, spec.

2. *En-lil-MAN-PAP*, ibid. II, 1, spec.

dEn-lil-šum-ib-ni "Enlil has created a name"

s. of *Rabâ-ša-Marduk*; *ḫšakin Ni-ši-inki*, Nai.: CT X, 3, 24. — KB IV, p. 94.

dEn-lil-šum-im-bi "Enlil has called a name"

s. of [*Daḫan*]-*Marduk, TIG.EN.NA Nip-puri*, Melish.: Lo. 103 (90287), I, 46. III, 6, 25, 34, 37. — KB III, pt. 1, p. 156ff. KING, BBS, pp. 11, 13.

Enlil-šum-uṣur(?*dBE-MU-ŠEŠ*), *šarru pānâ*, Neb. I: K. 2660, 5, 11 (III R 38, 63a, 69a); cf. *Bēl-*(*dEN*)*-MU . . .*, King-list A, II, 15, SCHNABEL, OLZ XIII, col. 353f., THUREAU-DANGIN, ibid., col. 401f.

dEn-lil-tab-ni-bu-ul-liṭ "O Enlil, preserve what thou hast created!"

ḫbārû, Neb. I: V R 56, II, 25. — KB III, pt. 1, p. 168.

dEn-lil-za-kar-šú-me, V R 44, 41 cd, = *dKUR.GAL-GAR-MU-ŠI-RU-DA.*

dEn-lil-zēr-ki-ni "O Enlil, establish seed!"

s. of *Arad-Ištar*, Mna.: III R 43, I, 24. — KB IV, p. 68.

***En-men-nun-na** (Sum.), ruler belonging to an early period of Babyl. history, Chron. A, I, 3.

En-nam-a-a (hypocor.), Capp. G, 8, 2.

f. of *Šamaš-ba-ni*, Capp. T-D 239, 21.

En-nam-a-šir "Be merciful, o Ashir!" (Cf. *E-na-Ašur*), Capp. G, 7, 21. T-D 241, 6.

En-na-nim, Capp. Ch. 4, 3. 5, 5. 16, 7.

En-na-su-in, see *E-na-su-in.*

En-nu-ši, JADD 661, R. 20.

E-pa-a (cf. Bi. עֵיפָה, עֵיפִי), JADD 953, III, 11.

***E-pa-ar-na** (Iran., cf. Wifarnā, JIN p. 141)

ḫḪazānu, in *mātḪattušarra* in Media, Esarh. A, IV, 13; B, IV, 6 (I R 46. III R 15. KB II, p. 132). 80-7-19, 15, 8. 83-1-18, 483, 9 (see WAF II, p. 8).

***[E]-pa-ar-nu-a** (cf. *Eparna*)

ālSi-ig-ri-na-a-a, Sarg. A, II, 6 (WS pl. 44).

E-qa-a-a(?), K. 241, IX, 35, spec.

E-ra-da-ilu (cf. ?Bi. עֶרֶד), Capp. G, 8, 9, 15.

E-ra-ḫi(*ti*?), Capp. S. I, 20.

f. of *E-na-Ašur*, Capp. G, 3, 17.

***Eresu** (cf. *E-ri-su*)

King of Soloi in Cyprus, *šar ālmātSi-il-lu*,

1. *E-ri-e-su*, Esarh. B, V, 21 (I R 48, no. 1. III R 16, no. 1; 27, 128). — KB II, p. 148.
2. *E-ri-su*, Abp.: Rm. 3, II, 46. — KB II, p. 240.

Ēreš-Ašur "Ashur has planted"
KAM-eš-AŠ-šur, VS I, 85, 24. 94, 29.

Ēreš-ilu "God has planted"
KAM(-eš)-AN, JADD 619, R. 13 (Ep. S). 795, 2. ^{h}*šaknu*, HABL 638, 14. ^{h}*šalšu rakbi ša mār šarri*, JADD 273, R. 6.

Ēreš-Ištar "Ishtar has planted"
PIN-eš-XV, JADD 55, R. 4 (B. C. 690). 661, 15.

Eriba (abbrev., cf. OBa. *E-ri-ba-am* RPN, *Eriba-a-a*, *SU-a* = Ar. docket אריבי OTSS p. 300, = יריבי CIS II, p. 76)
Eri-ba, HABL 222, 16 (V R 53, no. 1).
s. of *Im-bu-pāni-ša*, f. of *Iddina* and *Šumā*, Sarg. St. III, 24. — KB IV, p. 162.
s. of *Na-ua-šu*, Mshi.: VS I, 35, 10. — KB IV, p. 94.

Eriba(*Eri-ba*)**-a-a** (hypocor.), HABL 446, 3. K. 241, IX, 36, spec.

Eriba-Adad "Adad has rewarded"
1. *SU-^{d}IM*, JADD 42, 3 (B. C. 670). 103, 3 B. C. 669). 186, R. 3 (B. C. 674). 1041, R. 9. *bēl qātāti*, JADD 100, R. 1 (B. C. 687). King of Assyria, father of Ashuruballit, Tigl. I: Hunt. V, 4 (I R 28, II, 4. KB I, p. 126). *pa.te.si ^{d}A-šur abi alik pāniša*, Adnir. I: KAH I, 4, 35. *šar kiššati šar kullat kibrāt irbitti*, K. 2693, 1 (WAF III p. 248). Cf. MDOG 44, p. 39: *šar kiššati.*
f. of *Ašur-uballiṭ*; *pa.te.si Ašur*, KAH I, 64, 3
2. *SU-U*, ^{h}*šanû*, JADD 208, R. 14 (B. C. 668).
3. *SU-^{d}U*, JADD 99, R. 3 (B. C. 670).

Eriba-aḫē (abbrev.)
SU-PAP^{hi}, JADD 311, R. 16. 415, R. 9, of ^{āl}*Nappaḫ-ḫurāṣi* (B. C. 734). 419, 7, R. 4. 841, 4. K. 241, IX, 44, spec. ^{h}*qīpu* of ^{āl}*Kar-Šamaš*, JADD 363, R. 7 (B. C. 682).

Eriba-Aja "Aya has rewarded"
1. *Eri-ba-^{d}GAL*, s. of *ŠEŠ-ša...*, Mna.: PSBA 19 (1897), p. 71, 10.
2. *SU-^{d}GAL*, JADD 661, 8.

Eriba-Ašur (*SU-AŠ-šur*), JADD 412, 3 (B. C. 748).

Eriba-ilāni(*SU-AN^{hi}-ni*), read **Tarib-ilāni**, JADD 138, 8. ^{h}*tamkaru*, JADD 328, 7, 15 (B.C.698).

Eriba-ilu(*SU-AN*), or **Tarib-ili** (cf. *Ilu-ta-ri-bi*), JADD 314, 4. 388, R. 8. 83-1-18, 695, III, 7, spec.

Eriba-Ištar, see *Tarbi-Ištar*.

Eriba-Marduk
1. *Eri-ba-^{d}AMAR.UD*, king of Babylonia, Chron. K^{3}, R. 14; *šarru*, Nabd. St. III, 17; *šar Bābili*, Merod. II: Bl. st. II, 43, ancestor of Merodach-Baladan II.
s. of *Arad-Ea*, ^{h}*bēl piḫāti*, Nai.: CT X, 3, 29. — KB IV, p. 94.
2. *Eri-ba-^{d}ŠU*, s. of *Marduk-šākin-šum*; king of Babylonia, Chron. K^{3}, R. 8, 15.
3. *SU-^{d}AMAR.UD, šar Bābili*, IR 5, no. XVII, 6. Merod. II: Bl. st. III, 52. — KB III, pt. 1, p. 188.

Eriba-Sin (cf. OBa. *E-ri-ib-Sin* BE VI, pt. 1)
1. *Eri-ba-^{d}XXX*, f. of *Simbar-Šipak*, Chron. A, V, 2. — KB II, p. 272.
2. *SU-^{d}XXX*
f. of *Simbar-Šipak*, Chron. K^{3}, 12.
f. of *Tabnēa*, Simb.: Lay. 53, 3.

Eriba-šarru(*SU-MAN*), VS I, 89 28.

Eriba-Tutu(*SU-^{d}TU.TU*)
s. of *Ta-ri-bi-ni...*, K. 2883.

Erida(^{āl}*ḪI*)**-a-a** "Native of the city of Eridu" JADD 618, 4 (Ep. T).

E-ri-ḫi (cf. *E-ra-ḫi*), ^{h}*pir-ḫi-nu ša Nabû*, JADD 302, 1.

***E-ri-me-na** (Erimenas, Iran. (Ἀριμένης), cf. HOMMEL, Grundriss, p. 38, n. 2), Chaldian king, f. of Rusas III(?).

***E-ri-si-in-ni** (cf. *Irišenni*)
s. of *Ú-a-al-li-i*, gs. of *Alḫšēri*, of Man, Abp.: A, III R 19, III, 75; Ann. III, 18; B, III R 31, III, 103. — KB II, p. 178.

E-ri-su (var. *E-ri-e-su* q. v., cf. *Eri-si* BE XV, 198, 90; perhaps < *Eriš-šu*)
s. of *Man-nu-ka-šarri*, JADB 5, II, 10.

E-ri-še, see *Irišum*.

^{f}E-riš-tú (abbrev.; for OBa. and NBa texts, see TNB, T-D LC) 81-2-4, 255, VIII, 5. Cf. *^{f}E-ri-[iš-tu]*, JADD 220, 1.

Ērišu prob. "Gardener" (cf. Arb. حارث, Sab. חרתם, Aretas; see also *Irišum*)

1. *E-ri-ši*, HABL 865, 6.
s. of *Da-bi-bi*, HABL 527, 3.
s. of *Nabū-bēlani*, K. 433, 8 (B. C. 648; KB IV, p. 170).
s. of *Ša-pik*(?), K. 433, 6 (B. C. 648).
2. *E-ri-šu*, HABL 1119, R. 7.

Ē-sag-gil-a-a (hypocor.; cf. PSBA 19 (1897), p. 71, 13)
s. of *Arad-Ea*; *dupšar*, Simb.: Lay. 53, 31 (BM. 90937, B. E. 2. KING, BBS, p. 103, pl. 22).
f. of *Bēl-li-'-kullati*, CT X, 7, 48.

Ē-sag-gil-bu-nu-ú-a (abbrev.)
^{h}*Ḫazān Bīt-Ada*, Mna., III R 43, II, 24. — KB IV, p. 70.

Ē-s]ag-gi-li (Ba., hypocor., cf. *E-sag-gil-li* TNB)
f. of *Za-k[i-ru]*, Simb.: BM 90937, 9 (KING, BBS, p. 102, pl. 20).

Ē-sag-gil-ki-in-ap-li (abbrev.)
V R 44, 41cd, = *EŠ.GU.ZI.GI.IN.A.*

Ē-sag-gil-šad-du-u-ni, var. — *KUR-ú-ni* (abbrev.), V R 44, 60d. *mār la ma-ma-na*, f. of(?) *Adad-apal-iddina*, the Babyl. king, Synchr. II, 31.

Ē-sag-gil-zēru (abbrev. from *Ina-Esaggil-zēr*, q. v.)
f. of *Tāb-ašāb-Marduk*, Neb. I: V R 56, II, 22.
f. of *Uraš*(^{d}*IB*)*-li-ṭa*, II R 2, no. 5, 7. 6, 7.

E-sin-na-a-a (cf. *I-sin-na-a-a*)
f. of *Nabū-nāṣir*, HABL 963, 3.

E-su-ri-zēr(?), JADD 741, 17.

E-ṣi-da-a-a (cf. ^{āl}*E-ṣi-*[*du*?] JADD 887, R. 1) *irrišu*, JADD 742, R. 12.

Eši-ēreš (abbrev.)
f. of *Arad-Ištar*, JADD 525, R. 7.

Ešrāia, or *Um-ešrāja* "Born on the twentieth day" (*UD-XX*$^{KAN/KAM}$*-a-a*, cf. OBa *Mār-ūm-ešrâ*), K. 241, IX, 23, spec. 82-3-23, 137, I, 3. *išparu*, JADD 1020, R. 10. ^{h}*rakbu šēpâ*, JADD 354, R. 1.

Eš-ru-ú-a (hypocor.)
f. of *Adad-šāpik-zēr*, Simb.: Lay. 53, 28 (KING, BBS, p. 103, pl. 21).

***Etaqama** (cf. HOMMEL, Altisr. Überl. p. 220, KA^{3} p. 468)
s. of *Sutarna* (*Sutatarra*), of Kinza
1. *Aitakama*, *Aitukkama*, Boghazköi, MDOG 35, p. 35, OLZ XIII, col. 292.
No. 1.
2. *A-i-ṭu*(?)*-ga-ma*, TA 53, 8, 21, 28, 37, 60.
3. *A-taq-qa-ma*, TA 56, 23, 27.
4. *E-da-ga-ma*, *amēl* ^{āl}*Ki-in-za*, TA 174, 11. 175, 9. 176, 9.
5. *E-ta-gâ-ma*, TA 149, 30. *pa-wa-ri*^{āl}*Kidši*, TA 151, 59.
6. *E-tak-ka-ma*, TA 189, 2.
7. *I-ta-ka-ma*, TA 140, 25.
8. *I-tak-ka-ma*, TA 189, R. 20.
9. *I-ta-at-ka-ma*, TA 197, 31.

E-tar..., JADD 597, R. 5.

E-til-li (abbrev.; cf. TNB), HABL 815, R. 21.
f. of *Nergal-ēṭir*, Sshi.: ZA IX, p. 398, 9.

^{f}Etillit-Arba'il "Arbela is a lady", or abbrev. "Mistress of Arbela"
^{f}*NIR.GAL-*^{āl}*I-AN*, JADD 61, 4, slave pledged.

***E-til-lu-na** (cf. Εὐτέλλων, Εὐτελίων, Ἀτέλης(?), HOMMEL, Grundriss, p. 62), messenger of king of Alasia, TA 37, 23.

E-til-pi-i-Marduk "Marduk is lord of the word" (cf. *E-til-KA-Marduk* T-D LC 157), V R 44, 6cd, = *KA.ŠE.IR.MA.AL-*^{d}*TU.TU.*

E-til-pu (abbrev.; cf. OBa. *E-til*[*te-el*]*-pu*(*-um*) RPN, T-D LC), *mašmašu*, JADD 851, I, 6.

Etil-qabī(?*ŠUL-E*), JADD 385, R. 9.

Eṭeru (abbrev., cf. *Bēl-ēṭir*)
1. *E-ṭe-ri*, JADD 385, R. 9. 677, R. 6.
2. *E-ṭe-ru*, HABL 702, 1. 878, 12, 17, 21. 1003, 4. 1066, 8. 1093, 14 = *Bēl-ēṭir*, q. v. KK. 12962. Sarg. St. IV, 4.
s. of *Ba-ni-ia*, ^{lú}*šangu* ^{d}*A.E*, Sarg. St. IV, 26.
f. of *Bēlaḫērība*, K. 433, 4.
3. *E-ṭi-ru*, HABL 971, R. 5. 1011, 6. V R 44, 38b.

Eṭir-ilu "God spared" (Ba.)
1. *E-ṭi-ir-AN*, JADD 168, R. 8.
2. *KAR-ir-AN*, K. 241, VIII, 9, spec.

Eṭir-Marduk(?*KAR-ir-*^{d}*KU*), JADD 434, R. 5, 9.

Eṭir-Ninib(*KAR-ir-*^{d}*PIN*), K. 3263.

E-ul-maš-di-na-an-ni (Ba.)
s. of *Sin-e-pi-ri*, BM 91015, 12, R. 25 (not quite certain, KING BBS, p. 109, pl. CVI).

Ē-ul-maš-nāṣir(*ŠEŠ*) "The temple of Eulmash is protector" (Ba.)
s. of *Tu-na-mis-saḫ*, *šakin ṭe-me māti*, Lo. 102, VI, 19.

Eulmaš-šākin-šum, see *Ina-Eulmaš-šakin-šum.*

E-zi-pa-ta
JADD 232, R. 13 (B. C. 685). 523, R. 5.

ᶠE-zip-tum/tú, JADD 811, 5. 884, 4. K. 929.

Ga-ba-tim
f. of *Ḫa-nu*, Capp. T-D, 239, 1.

Gab-ba..., JADD 793, 3.

Gabbaru (WSem., abbrev., cf. *Sî'-gab-ba-ri*, Ar. גבר, He. n. a. גִּבּוֹר "strong")
1. *Ga-ab-bar*, Epon. B. C. 667, JADD 139, 5.
2. *Ga-ab-ba-ru*, Epon. B. C. 667, III R 1, VI, 14.
3. *Ga-ba-ri*, in *mār G.*, name of a country or tribe, Shalm. III: Mon. II, 83. — KB I, p. 170.
4. *Gab-ba-ri*, in *mār. G. ša šēp* $^{ḫad\bar{u}}$*Hamani*, Shalm. III: Mon. II, 24. — KB I, p. 162. Cf. no. 3. Cf. $^{ā[l]}$*Šubat-Gab-ba-ri* BE IX, $^{ā[l]}$*Gab-ba-ri-KAK*, WE. Misc.
5. *Gab-bar(-ri)-ru*, Epon. B. C. 667, JADD 315, R. 7: *šá* $^{ā[l]}$*Sinaḫērība*.
6. *Gab-ba-ru*, JADD 81, B. E. 2 (Ep. Q). 540, 3. K. 8741. 83-1-18, 847. Epon. B. C. 667, JADD 27, B. E. 2. 185, R. 18. 200, L. E. 1. III R 1, VI, 14.

Gab-bi-i, varr. *Ga-bi-i*, *Ga-bi-a*, *Ga-bi-e*, *Gab-e* (hypocor., cf. TNB s. v. *Gab-bi-e-a*)
HABL 767, 12: of *Barḫalṣa*, JADD 132, 3 (B. C. 682?).
f. of *Marduk-šar-uṣur*, HABL 1106, 12. JADD 115, 21 (III R 47, 25a). 116, 25. 418, 31. 429, R. 27. 82-5-22, 131.

Gab-bi-ja-ana-Aššur(?), *šakin māt...*, Epon.(?), Adnir. III: KAHI I, 24, R. 16.

Gabbi-ilāni-ēreš, see *Gabbu-ilāni-ereš*.

Gab-bu-Adad (abbrev.)
JADD 167, 3 slave sold (B. C. 675).

Gabbu-āmur
1. *Gab-bu-a-mur*, JADD 428, 2, slave sold. 742, 9. 775, 5. 824, 3. 854, R. 4.
2. *Gab-bu-ŠI.LAL*, K. 241, XII, 23, spec.
3. *KAK-a-mur*, s. of..., JADD 211, 2.
4. *KAK-ŠI.LAL*, *maḫḫû*, JADD 500, R. 9.

Gabbu-ana-Aššur "All belongs to Ashur"
1. *Gab-bu-a-na-ÁŠ-šur*, HABL 124, 2.
2. *Gab-bu-TIŠ-AŠ-šur*, HABL 121, 2. 122, 2. 123, 2. 125, 2. K. 7797.

Gab-bu-ana-Ištar(*XV*) "All belongs to Ishtar" (cf. OBa. *Ana-bēltim-kallāma* RPN)
ḫirrišu, JADD 661, R. 21. 742, R. 28.

Gabbu-ēreš (abbrev.)
KAK-PIN-eš, JADD 119, R. 3 (B. C. 680).

Gabbu-ilāni (abbrev., cf. the next name and *Gabbi-ilāni-šar-uṣur* TNB)
1. *Gab-bu-AN*^{ḪI}, JADD 82, E. 3 (Ep. Q). 130, 7, of $^{ā[l]}$*Ha-an-du-a-ta*. 743, R. 14. *naggaru*, JADD 159, 5.
2. *Gab-bu-AN*^{ḪI}*-ni*, JADD 92, R. 3.

Gabbu-ilāni-ēreš "All the gods have planted"
1. *Gab-bi-AN*^{ḪI}*-ni-KAM-eš*
f. of *Marduk-šum-iqīša*, gf. of *Nabû-zuqup-kēn*; *ḫrab dupšarrē* of Calah, KK. 75, 21. 2678. 2679, 9. 2682. 2686. 2688. 3044. 3055. 3064. 3066. 3067. 3068. 3071, R. 7. 3074. 3129. 3163. 9452. 9487 (III R, 2, 1, 2, 3, 9, 13, 16, 22, 32, 39, 41, 45, 47). Sm. 854. 930, etc., cf. *Nabû-zuqup-kēn*.
2. *Gab-bu-AN*^{ḪI}*-PIN-eš*, JADD 270, 3; cf. Sm. 55, XI, 4, spec.
3. *KAK-AN*^{ḪI}*-ni-KAM-eš*, K. 241, IX, 45, spec.

Gabbu-ina-qātā-ili "All is in the hand of the god"(cf. NBa. *Gabbi-ina-qātā-Šamaš* TNB)
Gab-bu-ÁŠ-ŠÚ$^{?}$*-AN*, K. 241, VIII, 20, spec.

Gab-bu-it-tâḫ-di-an-ni, prob. to be read *Gabbu-rūṣi-šallimanni*, K. 241, XII, 24, spec.

Gabbu-qātā-ili (abbrev., cf. *Gabbu-ina-qātā-ili*)
Gab-bu-ŠÚ$^{?}$*-AN*, JADD 153, 4. 154, 5 (B. C. 663?).

*ᶠ**Ga-bi-a** (prob. Ar., cf. Talmud. n. pr. m. גַּבְיָא, Bi. גַּבָּא), JADD 237, 3: wife of *Di-na-na*, sold (B. C. 665).

***Gab-ri(-i)** (hypocor., cf. NBa. *Gab-ri-ja* TNB) JADD 248, 3, 6 (B. C. 714). *ḫrab kiṣir*, JADD 268, R. 5.

***Gab-ri-ilu** (WSem., cf. Bi. גַּבְרִיאֵל, cf. *Ilu-gabri* TNB)
f. of *Aḫûa*, JADD 5, I, 1.

***Ga-da-a**? (Ar., abbrev., cf. ^{d}*Ta-ri-ga-da-*? BE VIII, pt. 1, Bi. גַּדְרֹאל)
JADD 841, R. 5. *ḫmutīr pāti*, JADD 857, II, 24. *ḫša šēpā*, JADD 860, IV, 23.

***Gaddaš**, see *Gandaš*.

***Ga-di-**?
f. of *Bilaḫ-Aššur*, Capp. G, 4, 6, cf. KB IV, p. 50, III.

***Gadiia** (hypocor., cf. Bi. גְּדִי, Pa. גדיא, $^{d}UD^{kl}$-*ga-di-i* Nabd. BE VIII, pt. 1, 52, 3)
1. *Ga-di*...., JADD 841, 3.
2. *Ga-di-a*.., HABL 1009, 20.
3. *Gad-ia-a*, VS I, 87, 21. 93, 25.
   s. of *A-ši-ma*(?)...., PSBA 30(1908), p. 138, 31 (Ep. N).
4. *Ga-di-i-*[?], HABL 897, 2.
5. *Ga-di-ḫa-a*(?), JADD 291, R. 10.
6. *Ga-di-ḫa-a*(?), JADD 275, 5, sold.

***Ga-di-ilu** (cf. Bi. גְּדִיאֵל)
JADD 443, 1 (B. C. 686?).

^{f}Ga-ga-a "Necklace" (hypocor., cf. *Gāgu*, NBa. ^{f}*Gāgā* TNB, OBa. *Ga-gi* BE III pt. 1, 33, 4
JADD 891, R. 5: wife of *Iddūa*, of *Bāb-sa-a-me*.

Ga-gi-i (hypocor., cf. *Gāgi*, *Gāgā*), K. 1991 (J).

***Gāgu** (cf. [?]Bi. גּוֹג; PRÁŠEK, GMP I, p. 131, note)
1. *Ga-a-gi*, f. of *Pa-ri-ḫi-a* and *Šar-a-ti*; ^{h}*ḫazān* ^{māt}*Sa-ḫi* in Media, Abp. B, III R 31, IV, 1. K. 1779, C, 19 (WSml. III, p. 58).
2. *Ga-gi*, same person, Abp. B: K. 1732, IV, 1 (WSml. III, p. 41). — JADD 741, 39.
   s. of *Narbattum*, Capp. E, 2, 9.

Gaḫal, *Ga-ḫul* (abbrev., family name, cf. *Bīt-Gaḫal* HABL 877, 3 = JADD 889)
mār Gaḫal HABL 282, 7 (see *Šum-iddina*). 878, 14. I R 43, 28 (see *Šuzubū*).

Ga-ḫul-^{d}TU.TU
f. of *Nā'id-Marduk*, 81-7-27, 205 (Ba).

***Ga-la-gu-su**
rē'ū, JADD 386, R. 9.

***Gàl-pa-ru-da,** see *Qál-pa-ru-da*.

Galūlu (cf. Bi. גְּלָל, Tham. גלל MVG IX, p. 107, *Gi-lu-lu*)
1. *Gal-lul*, ^{h}*rab kiṣir*, JADD 266, R. 6 (B. C. 670).
2. *Ga-lul*, JADD 138, 5. 429, 6. 893, 2. K. 241, XI, 6, spec. ^{h}*maṣṣar bīt ili*, HABL 493, R. 11. ^{h}*NI. GAB ša ēkalli*, JADD 255, R. 16.
3. *Ga-lu-lu*, ^{h}*NI. GAB*, JADD 218, R. 4 (B. C. 687). Cf. HABL 1132, 7: ... *gal-lu-lu* ^{h}*sa-ku-ku*.

***Ga-ma-lu** (Can., cf. Bi. גְּמַלִּיאֵל, *Ga-ma-al-Sin-lūmur* BE XIV), Ta'annek 7, 5.

***Ga-me-me**
f. of *A-zu-ta-a*, Capp. Ch. 10, 10.
No. 1.

Ga-mi-il.....
f. of *Marduk-nāṣir*, Mna.: III R 43, II, 30. — KB IV, p. 70.

^{d}Gam-lat-šar-uṣur "O Gamlat, protect the king!" 83-1-18, 135, R. 6b, spec.

***Ga-na-bu** (cf. Pa. גנבא, Talmud. גַּנָּבָא), HABL 631, 11 = JADD 759, 10.

***Gan-dáš** (Cass.), king of Babylonia, the first ruler of the Cassite dynasty (C), King-list A, I, 15; abbrev. into *Gan-dí*, f. of *Agum rabū*, gf. of *Kaštiliašu*, ggf. of *Abiruttaš*, gggf. of *Tašši-gurumaš*, ggggf. of *Agūm* II, Agk.: V R 33, I, 22 (cf. HOMMEL, OLZ XII (1909), col. 108f.), *Gan-de* and *Gan*, see HILPRECHT, OBI p. 28—30; prob. identical with *Ga-ad-daš šar kibrāti arba' šar* ^{māt}*Šumeri u Akkadi šar Bá-bá-lam*, 84-2-11, 178 (WUAG pp. 34, 156, OBI p. 30 and n. 3).

^{māt}**Gar-ga-meš-a-a** "Native of Carchemish" JADD 286, 3 (B. C. 691).

***Ga-ri-a** (cf. *(G)ud-ga-ri-a*), Capp. G, 2, 11. 11, 1, 16, 20.
s. of *Gimil-bēlim*, Capp. G, 3, 18.

***Ga-ri-da-[a]** (Ar.)
JADB 7, I, 5, *nappaḫ siparri*.

***Gár-pa-ru-un-da,** see *Qál-pa-ru-da*.

***Ga-ru-ṣu,** JADD 584, R. 2. 929, 8. [?]*Gar-ru-su*, K. 241, XI, 5, spec.

***^{f}Ga-aš-šu-li-ia-u-i-e** (Mit.), princess of Amurru, wife of *Pud-Aḫi*, MDOG 35, p. 43.

***Ga-'-ú-ni** (Ar., cf. ^{āl}*Ga-'-ú-ni* III R 15, IV, 21) Shalm. III: Mon. I, 35 (III R 7): of ^{āl}*Sa-r[u-gi]* = שרגי Gen. 11, 20—23. KB I, p. 156.

***Ga-zi-lu** (WSem.?), JADD 350, 8, 16 (B. C. 707), slave sold.

***Gi-am-mu** (cf. *Panammu*, **Kilammū* = כלמו Senjirli IV), ^{h}*ḫazānu*, prefect of cities on the River Balikh, Shalm. III: Co. 68. Mo. II, 70. Ob. 55. — KB I, pp. 132, 170.

***Gidgidānu,** see sub *Bugiddānu*.

***Gi-el-te-šup** (Mit.)
f. of *Du-ra-ar-Tešup*, CT II, 21, 25, 26.

***Gi-eš-ḫa-a-a** (Mit.)
f. of *U-ku-ia*, CT II, 21, 22.

Gi-ḫi-lu (perh. WSem.), Epon. B. C. 689, III R 1, V, 35. *Gi-ḫi-AN-i-lu*, same person, JADD 1098, III, 3.

Gi-ḫa-a
s. of *Bēl-iqīša*(?), JADD 415, R. 5 (B. C. 734?).

***Gi-ki-i,** ^{ḫ}*targumānu, ša* ^{mât}*Man-nu-a-a,* JADD 865, 6.

***Gilgameš** (Gr. Γιλγαμος in Aelianus, Hist. anim. XII 21, see SAYCE, Academy 1890, 8th Nov., p. 421), ancient Bab. hero and demi-god

1. ^{d}*Gil-ga-meš,* 82-5-22, 915 (PINCHES, Bab. & Orient. Record IV (1890), p. 264. KA^{3} p. 566, n. 4).
2. ^{d}*GIŠ,* VATh 4105, I, 3, 6, 7 etc. (MVG VII, p. 14ff.).
3. ^{d}*GIŠ.BIL-ga-miš,* OBI 26, 7 (SAK p. 222).
4. ^{d}*GIS.TU.BAR,* in Epic of Gilgamesh, passim. HABL 56, R. 5. JADD 941, III, 6. 943, I, 9. Maqlû I, 38. KK. 164, 47. 7149. 8291. 9717. 12032. 83-1-18, 452: *šarru dannu ša gabri lā išî. tērit G.,* K. 8294, 7 (CT XXVII, 7).

***Gi-li-ḫa** (Mit. hypocor., cf. *Gil-Tešup* etc.) *mār šipri* of Tushratta, nephew of Mazipatli, TA 17, 46: ^{ḫ}*sukkallu.* 19, 25, 39, 71. 20, 18, 23. 26, 15. 29, 34, 39, 69, 108, 147, 151, 156, 158, 160, 162, 168, 171. *Gi-li-ḫa-al-la-an,* TA Mit. IV, 20, 21. *Gi-li-i-an,* II, 7. *Gi-li-ḫa-na-an,* IV, 36, 37. *Gi-li-i-áš,* I, 100. IV, 26, 27. *Gi-li-i-áš-šá-an,* I, 91.

***Gil-Tešup,** see *Gi-el-te-šup.*

***Gi-lu-u-a** (hypocor., cf. *Gi-li-ia*), JADD 930, IV, 2, 15.

***^{f}Gi-lu-ḫe-pa** (Mit., Eg. Kjr-gp3, see WEBER, Anmerkungen zu den El-Amarna-Tafeln, p. 1043)
d. of *Šutarna* I, si. of *Tušratta* and *Artaš-šumara,* wi. of Amenophis III), TA 17, 5, 41.

Gi-lu-lu (cf. *Ga-lu-lu*), Capp. E, 2, 32.

Gimil(*ŠÚ*)**-a-num** (hypocor.)
f. of *A-gu-za,* Capp.: E, 1, 8. 3, 2, 14. G 7, 18.

Gimil(*ŠU*)**-be-lim** "Present of the lord"
f. of *Ga-ri-a,* Capp. G, 3, 19.

Gimil-dumqi-lūmur "May I see the gracious present!" (cf. OBa. *Lūmur-gimil-Šamaš* RPN), K. 241, XI, 41, spec.

Gimil(*ŠÚ*)**-^{d}Gu-la** "Present of Gula" (perh. abbrev.)
s. of *Iddin-Nabû,* ^{ḫ}*mašmašu,* ancient author, K. 9717, 8. Sm. 669, R. 2 (NE no. 51. 52).

Gimil-ili(*ŠÚ-AN,* cf. OBa. *Gi-mil-i-li*) "Present of the god", JADD 5, B. E. 2 (KB IV, p. 110).

Gimil(*ŠÚ*)**-iš-ḫa-ra** "Present of Ishkhara", Capp. Ch. 12, 1.

Gimil(*ŠÚ*)**-Ištar** "Present of Ishtar", Capp. G, 12, 11. 14, 3.
s. of *MAN-a-šir,* Capp. T-D 239, 7, 13.
f. of *A-ḫu-wa-šá,* Capp. E, 2, 1.
f. of *A-šir-ta-a-a-ar,* Capp. G, 1, 4.

Gimil(*ŠÚ*)**-ku-bu-um** "Present of Kubu", Capp. T-D 241, 10. *ŠÚ-ku-bu-bi*[*bi-im,* Capp. Ch. 5, 11. G, 7, 4.
f. of *A-šur-ma-lik,* Capp. Ch. 1, 4.

Gimil(*ŠÚ*)**-lá-ba-an** "Present of Laban"(!) Capp. G, 7, 19, 23.

Gi-mil-lu (abbrev.) "Present" (also in OBa. and NBa. texts) HABL 530, 2. 815, 2. JADD 485, R. 7. 499, R. 4 (B. C. 670). PBT I, 10, 1.

Gimil-Sin "Present of Sin"
ŠÚ-^{d}EN.ZU (also *^{d}ŠÚ-^{d}EN.ZU*), s. of *Bur-Sin,* f. of *Ibi-Sin,* king of Ur, about B. C. 2210, *šar Urim*^{ki} ^{u}*šar kibrātim arba'im,* I R 3, no. XI, 1. IV R 35, no. 4, 3. — Cf. KB III, pt. 1, p. 88ff. SAK p. 200ff.

Gimil-tirri (abbrev.)
ŠÚ-GU[*R-ri*], HABL 180, R. 1.

Ginaḫa (hypocor., cf. *Gi-ni-ḫa*)
1. *Gi-na-a-a,* ^{mât}*Elamma-a-a,* JADD 625, R. 14 (B. C. 670). ^{ḫ}*tamkar,* JADD 200, R. 9 (B. C. 667).
2. *Gi-na-ḫa,* JADD 661.
3. *Gi-in-na-a-a,* JADD 493, R. 9.

***Gi-in-di-bu-'** (Arb., cf. جُنْدُب "black locust") ^{mât}*Ar-ba-a-a,* Shalm. III: Mon. II, 94 (IIIR 8). — KB I, p. 172.

Gi-ni-i (hypocor.), JADD 874, 4.

Gi-ni-ḫa (hypocor.), JADD 364, R. 5 (B. C. 679).

Gi-ra-a-a (hypocor., cf. *Gi-ra-'* BE IX, Bi. גִּרְא) JADD 621, 12, R. 18 (IIIR 50, no. 3; Ep. F).

Gir-ḫa-a, *rab ḫanša,* JADD 197, 4 (B. C. 648).

Giri-Adad, see *Giri-Dadi.*

***Gi-ri-ba-'-al** "Client of Baal", (cf. Ph., NPu. גרבעל APO), JADD 775, 7.

***Gīri-Dadi** "Client of Adad"

1. *Gi-ri-da-di,* ^{mât}*Aš-ša-a-ʾa,* Anp.: Ann. III, 94 (IR 25). — KB I, p. 110.
2. *Gi-ri-*^{d}*IM,* of *Bīt-Adini,* Shalm. III: Mon. I, 35 (III R 7). — KB I, p. 156.
3. *Gi-ru-*^{d}*IM,* Rm. 157 (B. C. 679). — KB IV, p. 124, no. III.

***Gi-ri-milki**(*MAN*) "Client of Milk" (cf. Ph. גרמלך)

bēl pihāti ša Til-tūri, cousin of *Siʾ-lu-ki-di,* HABL 131, 7, 12, 17, R. 7, 10 (cf. WAF II, p. 305).

Giritu

1. *Gi-rit-tú,* JADD 1, R. 3 (B. C. 731?). ^{ḫ}*šaknu,* JADD 771, 6.
2. *Gi-ri-tu,* ^{ḫ}*rēʾū,* HABL 727, 6.

***Gi-ri-za-kan**(*ʾpu*)**-ni,** JADD 148, R. 4.

***Gír-me-zu**(*su* Rm 3), better *Ád-me-su* (cf. Ἀδμητος Il. II, 7, 13, see also *Da-ma-sú*)

šar $^{âl ḫmât}$*Ta-me-su,* king of Tamassus in Cyprus, Esarh. B, V, 22. Abp. III R 27, 130. Rm. 3, II, 48. — KB II, pp. 148, 240.

***Gír-sa-ʾ,** ^{âl}*Ni-ḫu-ut-a-a,* JADD 416, R. 10.

***Gír-ṣa-pu-nu** "Client of צפון" (WSem., cf. *Gi-ri-za-kan*(?)*-ni* JADD 148, R. 4. *Gi-*[*ri-ṣa*]*-pu-*[*nu*], 469, R. 11) JADD 832, 12. Epon. B. C. 660(?), III R 1, VI, 20. JADD [12, 13. 362, R. 8.] 444, R. 21.

Gír-tú(te, JADD 151, R. 10 (III R 50, no. 1; Ep. Y). 622, 6 (Ep. D). ^{ḫ}*naggar narṭabi mu-gír-ri,* JADD 50, 3 (Ep. H.)

Gi-ru . . ., *mutir ṭēmi* of Nergal-zer-ibni, JADD 463, 10.

Gi-ru-Dadi, see *Gīri-Dadi.*

Gi-su-su, K. 241, XI, 19, spec.

***Gi-iš-ṭa,** ^{mât}*Ab-da-na-a-a,* Shams. V: Ann. III, 56 (IR 30). — KB I, p. 182.

^{f}Gi-i-zir(?), JADD 741, 27.

***Gubarū** (Iran., OPe. *Gaubaruwa,* Gr. Γοβρύης)

1. *Gu-ba-ru,* ^{ḫ}*paḫatu,* Nabd. Ann. III, 20.
2. *Gu-ba-ruʾ,* s. of *Mar-du-*[*ni-ʾa*], supporter of Darius, Beh. 111.
3. *Ug-ba-ru,* Nabd. Ann. III, 22. ^{ḫ}*paḫat* ^{mât}*Gu-ti-um,* Nabd. Ann. III, 15.

Gù-de-a (Sum.), patesi of Lagash, I R 5, no. XXIII, 1, 4. XXIII, 2, 5; see SAK pp. 66—147.

***Gu-ud-ga-ri-a,** var. *Ud-ga-ri-a* (cf. *Gu*(*d*)*-da-ri-a* BE III, pt. 1, *Ga-ri-a*)

f. of *Ḫa-šú-šá-ar-na,* Capp. D-T 242, 9, 18.

Gu-gi-i (hypocor., cf. ^{f}*Gu-gu-ú-a* TNB)

f. of *Adad-uballiṭ,* JADD 446, R. 11.
f. of *Za-ru-ti-i,* JADD 44, B. E. 1.

***Gūgu** (Lyd. Gyges, cf. *Kili-gugu*; *Da-ma*(?)*-gu-gu* BE VI, pt. 2, Car. Ἰδυγυγος Klio XI, 478)

1. *Gu-gu,* JADD 94, R. 2. *šar* ^{mât}*Luddi,* king of Lydia, Abp.: A, III R 19, III, 5. B, III R 29, no. 1, R. 13.
2. *Gu-ug-gu,* the Lydian king, Abp.: Ann. II, 95. — KB II, p. 172.

Gu-ḫu-ru, *mutir pûte,* HABL 552, 3.

^{f}Gu-la-kaš-du(?)

JADD 100, 4 (B. C. 687).

^{d}Gu-la-pir-ḫi-i-kin-na

K. 5656, R. 5 (JADD II, p. 376f.), spec.

^{fd}Gu-la-ri-mat

JADD 711, 8 (III R 46, 59a), spec.

Gula-šum . . . .(*^{d}ME.ME-MU* . . .), JADD 624, R. 5 (B. C. 687).

^{d}Gu-la-šú-me-e-di-lib-ši "O Gula, may it be a first son!"

V R 44, 19cd, renders *^{d}DA.MU.MU.ÁŠ. KAN.GÁL.*

^{d}Gu-la-šú-me-lib-ši

K. 5656, R. 6 (JADD II, p. 376f.), spec.

^{d}Gu-la-ta-ki-še-lib-tuṭ "O Gula, may the child that thou presented live!"

K. 5656, R. 4 (JADD II, p. 376f.), spec.

***^{f}Gu-la-te**/**ti,** m. of *Beʾa,* TA 292, 42. 294, 17, 21.

^{d}Gu-la-za-ri-i-kun "O Gula, may the begetter stand fast!"

K. 5656, R. 3 (JADD II, p. 376), spec.

^{d}Gu-la-zēr-ēreš(*KAM-eš*) "Gula has planted seed"

^{d}A.BA, JADD 200, L. E. 2 (B. C. 667).

Gula-zēr-ibni "Gula has created seed" (cf. TNB)

^{d}ME.ME-KUL-KAK, ^{ḫ}*šangû ša ^{d}Gula,* JADD 255, R. 10.

^{d}Gu-la-zēr-iqīša(*BA-ša*) "Gula has presented seed" (Ba.)

^{ḫ}*bâʾiru,* Nai.: CT X, 3, 13. — KB IV, p. 92. s. of *Ḫu-un-na,* Neb. I: Nippur V, 23.

***Gu-li-Addi**(*^{d}IM*) (Can.), Taʿannek 1, 3.

***Gul-ki-šar,** 6th king of dynasty B, King-list B, 18. V R 44, 15 = *muabbit kiššati. šar mātāmti,* OBI 83, 3, 6 (KB IV, p. 64). *Gul-ki,* King-list A, I, 8. Cf. WAF I, p. 130, n. 3, p. 267; LEHMANN, Zwei Hauptprobleme, p. 18; JENSEN, in GGA, 1900, p. 860; HINKE, Boundary Stone, p. 204 n.; KING, Chronicles, I, p. 154ff.

***Gu-lu-su** (cf. *ʰGu-lu-su,* a Aramean tribe II R 67, 21)
ʰšaknu i-tu-ʾ, JADD 857, II, 11. 860, III, 22.

***Gu-ma-a-tú/ti** (Old-Pe. *Gaumāta*), the Pseudo-Smerdis, B. C. 522, *ʰma-gu-šu,* Beh. III R 39, 20, 25, 26, 28, 29. 40, 90, 109.

Gu-un-gu-nu-um
King of Larsa, I R 2, VI, 1, 9a; cf. KB III, pt. 1, p. 86, n. 1, SAK p. 206.

***Gun-zi-na-nu,** var. *Gu-un-zi-na-nu* (cf. JENSEN, Hittiter, p. 116)
mātKam-ma-nu-u-a, king of Melidda, Sarg.: Ann. 189. Bull 26. Khors. 83. Pp. IV, 21. XIV, 9. — KB II, p. 62.

***Gun-zu-na-nu,** JADD 880, II, 7.

***Gu-ra-ʾ** (WSem., cf. Pa. גּוּרָא, OBa. *Gu-ri akil* (*PA*) *amurrīm* VS VII, 204, 42)
irrišu, JADD 742, 12.

Gur-ra-a-a (cf. OBa. *Gur-ru-ú-um* CT 29, 16, 6), JADD 124, R. 2 (B. C. 674).

Gur-ra-ba-a, (Ar.) his *al še,* JADB 2, I, 19.

Gúr-un, K. 4285.

Gu-ru-na(-a), JADD 852, II, 9. 899, I, 37.

***Gu-ú-si** (cf. n. gent. *Gu-sa-a-a* BE X, *Ga-la-gu-su*)
mātḪa-ḫa-na-a-a, Anp. Ann. III, 77 (I R 25). — KB I, p. 106. Cf. *Agusu,* and SCHIFFER, Aramäer, p. 90, n. 6.

Gu(?)-ša-nu, JADD 66, R. E. 1 (B. C. 693 or 688).

***Ḫa,** TA 117, 65, prob. identical with *Ḫaja.*

Ḫa-a-a-ri-ŠEŠ, *mār šipri,* HABL 627, 4.

Ḫa-ba-ba (HPN, cf. Bi. חַבָּבָא, Sab. חבב), JADD 438, 13.

***Ḫa-ba-du(?),** Taʿannek 7, R. 10.

***Ḫa-ba-ḫu-ru,** JADD 329, 8 (Ep. K).

***Ḫa-ba-ja** (perh. Eg., RANKE, Material p. 21)
ʰrabiṣu ša šarri, TA 316, 15.

Ḫabaki (Mit.)
Boghazköi, OLZ XIII (1910), col. 292.

Ḫaban, see *Ḫabban.*

Ḫa-ba-nam(*ziʾ***)-ru,** *šar* ^{āl}*Pu-da-*ʾ (in ^{māt}*Bāzu*), Esarh. B, IV, 22 (III R 15). — KB II, p. 148.

Ḫa-ba-ni (cf. *Ḫa-ba-na-tum* BE VI, pt. 1), JADD 197, R. 2 (KB IV, p. 148, XV).

Ḫabastu, see *Aḫi-bastu.*

Ḫa-ba-su/si (cf. *Ḫabbašu* TNB), JADD 66, 9 (B. C. 693 or 688). 434, 8. 989, 6.

Ḫa-ba-ta-li, Capp. T-D 240, 1, 6, 7, 12, 15, 19, 21.

***Ḫabban** (patronymic, cf. *Bīt-Ḫabban*)
1. *Ḫa-ba-an,* f. of *Ḫanzā,* Shalm. III: Ob. 125. — KB I, p. 142.
2. *Ḫab-ban*
f. of *Aḫērtba,* Nai.: CT X, pl. 3, 26. — KB IV, p. 94.
f. of *Enlil-nādin-šum,* Neb. I: V R 56, II, 23, 27. — KB III, pt. 1, p. 168.
f. of *Marduk-šum-ukīn,* Nai.: V R 61, VI, 19. — KB III, pt. 1, p. 180.
f. of *Nergal-apal-uṣur,* VS I, 57, II, 6.
f. of *Ṣir-nāṣir,* Mna.: I R 70, I, 13. — KB IV, p. 78.
3. *Ḫa-an-ban,* f. of *Ḫanzā,* Shalm. III: Ob. 95.

***Ḫa-a-bi** (perh. Eg., RANKE, Material, p. 22; cf. *Šarru-ḫa-a-bi*), JADD 437, 1 (B. C. 682). TA 149, 37.

Ḫa-bil/bíl-kīnu(*DU***)** (the meaning is obscure, cf. *Ḫa-bil-ki-nu(-um)* BE XV, Dilbat, *Ḫa-bi-il-ki-nu* RPN, *AN-ḫa-bil/bíl* T-D LC, *Ḫa-bil-a-ḫi* RPN, *Ḫa-ab-bíl-íli* BE XV; instead of *Ḫab(kíl)-il-ga-ad-du* BE X, 32, 3 read *Ba-il-gaddu*)
JADD 173, 5 (Ep. G), slave. 469, 5. K. 241, IX, 38, spec.

***Ḫa-bi-ni,** var. *Ḫa-pi-ni*
ʰTil-abnāḫa, Anp.: Ann. III, 55, 63 (I R 24). Shalm. III: Co. 75 (B. C. 853); Mon. I, 35; Ob. 67. — KB I, pp. 104, 134, 156.

***Ḫa-bi-su** (cf. *Ḫa-bí(-i)-si* BE IX, X)
šar ^{āl}*Qa-da-ba-*ʾ, Esarh. B, IV, 21 (III R 15). 80-7-19, 15, 21.

***Ḫa-da-sa-a** (cf. *Ḫandasani,* JADD III, p. XVI), *ʰtamkaru,* JADD 281, R. 9 (B. C. 694).

Ḫa-di....., JADD 429, R. 30.

Ḫa-di-ʾ (cf. Si. הדא?), JADD 206, R. 18 (B. C. 648?).

***Ḫa-di-du/di** (Ar. = "ingenious"?), JADB 14, 6.
ḫmutīr pūti, JADD 857, II, 48.

***Ḫa-di(-i/e)-li-bu-šu** "His heart has joy" (cf. */Ḫu-di-e-ša-lib-bi*)
K. 241, XII, 13, spec. Epon. B. C. 850, Canon A II, 14; B II, 19; *šá* ^{āl}....., 82-5-22, 526, II, 11 (KB III, pt. 2, p. 142).

Ḫa-di-ia (hypocor.; cf. *Ḫa-ad-di-ia* BE X, Hilprecht, BE X, p. 51, n. ††); *ḫirrišu*, JADD 742, 34.

Ḫa-gur(?)**-ru** (cf. *Ḫa-gu-ru* TNB), TA 238, 24.

Ḫa-aḫ-ḫu-ru (in NBa. texts, see TNB, cf. Bi. חרחר)
s. of *Še-in*...., HABL 780, 5, 13.

***Ḫā'i** (*Ḫa-a-i*, Eg., cf. Ranke, Material, p. 9), TA 166, 1, 14. 167, 1.

***Ḫāia** (Eg., cf. Ranke, Material, p. 9)
1. *Ḫa-a-a, rabû* of Amenophis IV, TA 11, 19, R. 13, 14.
2. *Ḫa-a-ia*, TA 255, 8.
3. *Ḫa-ia*, TA 71, 1, *ḫrābiṣu* of the Egyptian king 112, 42, 48. Cf. 109, 62.
4. *Ḫa-ià*, TA 268, 16
s. of *Mi-ia-ri-e*, TA 289, 31, sent with troops to Jerusalem.
5. *Ḫa-ià-a*, TA 101, 2, 19.

***Ḫaiānu**
1. *Ḫa-a-a-nu*, ^{mât}*Sa-ma-'-la-a*, Shalm. III: Mon. I, 53 (III R 7). — KB I, p. 158. Cf. *Ḫa-a-a-nu*, f. of *Nergal-uballiṭ* Abp. BE VIII, pt. 1, no. 1, 11, 16.
2. *Ḫa-a-ia-ni*, Anp. Ann. I, 96.
3. *Ḫa-ia-a-ni*, ^{āl}*Ḫi-in-da-na-a-a*, Anp. Ann. I, 96 (I R 19). — KB I, p. 66.
4. *Ḫa-ia-a-nu, mār Gabbari ša šēp šadi Ḫamani*, Shalm. III: Mon. II, 24. — KB I, p. 162.
5. *Ḫa-ia-ni, mār Gabari*, Shalm. III: Mon. II, 83. — Probably identical with חיא (Senjirli IV).

***Ḫa-ib** (perh. Eg., see Ranke, Material, p. 21), TA 107, 16. 127, 7. 132, 40, 42. 133, 9.

Ḫa-il-ilu (cf. *Lu-ḫa-'-il, Sî'-ḫa-ilu*)
ša ^{āl}*Bir-ti ša* ^{āl}*Šap-ḫa-a-ni*, HABL 524, 2.

***Ḫa-ak-ku-bu** (cf. *Aqqubu* TNB, *A-qu-bu* BE IX, Bi. עקוב), JADD 179, 3, 6 (B. C. 697).

Ḫa-laḫ...., JADD 256, R. 8 (B. C. 676).

***Ḫa-la-id-di**
f. of *Išdī*, JADD 345, 2.

Ḫa-la-ma/me (Ar.?), HABL 685, 16. JADB 3, VIII, 1.

***Ḫa-la-šú-ri** (cf. *Ḫil-ri-šú-ru*)
JADD 329, 9 (Ep. K).

***Ḫal-bi-šu,** ^{āl}*Sa-mir-i-na-a-a*, HABL 633, 5.

Ḫal-di ....., ^{ḫ}*muktil apati* (*AB*^{bi}), JADD 241, R. 6. *A.BA*, JADD 201, R. 7 (B. C. 694).

Ḫal-di-aḫ-uṣur "O Khaldi, protect the brother!" ^{ḫ}*na-si-ku*, JADD 241, R. 7.

Ḫal-di-ēreš(*KAM-eš*) "Khaldi has planted" JADD 899, III, 10, in ^{āl}*Pu-ram-ma*.

Ḫal-di-ētir(*KAR-ir*) "Khaldi spared" ^{ḫ}*išparu*, JADD 244, R. 14.

Ḫal-di-ia-a (hypocor.), JADD 899, I, 6.

Ḫal-di-ibni "Khaldi has created"
šá ^{āl}*ŠE La-ki-pi*, JADD 416, R. 3 (KB IV, p. 112; B. C. 710).

Ḫal-di-ili-a-a "Kaldi is my god" or "Native of ^{āl}*Ḫal-di-li*"; JADD 241, R. 4 (or *Ḫal-pa-a-a*, see JADD III, p. 462f.). ^{ḫ}*amēl urqi*, JADD 360, R. 9 (B. C. 680).

Ḫal-di-ilu(?), HABL 925, R. 7. JADD 244, R. 4.

Ḫal-di-ittiia(*DA-ia*) "Khaldi is with me"
^{ḫ}*ša šēpā* ^{āl}*Ḫu-bāb-a-a*, JADD 446, R. 15 (Ep. Q).

Ḫal-di-nāṣir(*PAP*) "Khaldi is protector"
K. 4287. ^{ḫ}*rak-su*, HABL 396, 6. *šá* ^{āl}*ŠE La-ki-pi*, JADD 416, R. 3 (KB IV, p. 12; B. C. 710).

^{d}**Ḫal-di-rīm-a-ni** "O Khaldi, have mercy on me!"
^{ḫ}*tamkaru*, JADD 261, R. 10.

Ḫa-li-e, in *Bīt-*^{m}*Ḫa-li-e*, Shmk. CT X, pl. 6, 18.

Ḫa-li-e-abu..., JADD 792, 2.

Ḫa-a-li-ilu "Khali is god" (cf. *Ḫa-lu-ú-mi-il-ki* TNB)
^{ḫ}*man-di-di*, K. 931.

***Ḫa-li-mu-su** (cf. *Ḫal-mu-su*)
šá ^{āl}*Ar-zu-ra-na*, JADD 877, 5.

Ḫal-la-ba-a (cf. ^{āl}*Ḫallab*), ^{ḫ}*išparu*, JADD 386, R. 10.

***Ḫal-la-al-la-'** (*Ḫalla-Allâ*?)
f. of *La-ki-e*, HABL 520, 15.

Ḫal-li...., JADD 312, R. 11.

***Ḫal-li-ar-ra-ka** (Med.?)
A.BA, JADD 469, R. 11.

Ḫal-li-ia (hypocor.), JADD 288, R. 12.

Ḫal-lu, see *Ilušuma.*

***Ḫallušu** (with varr., Elam.), king of Elam., B. C. 699—693, b. of *Ištarnanḫundu* (*Šuturnanḫundu*). For *Ḫallušu* II, see UNGNAD, OLZ X (1907), col. 621 f.

1. *Ḫal-lu-si*, Abp. A, III R 22, VI, 91.
2. *Ḫal-lu-šu, šar Elamti*, Chron. B, II, 33, 35, 39; III, 7, 8.
3. *Ḫa-lu-si*, Abp. Ann. VI, 51. — KB II, p. 206.
4. *Ḫa-lu-su*, K. 3062 (G. SMITH, History, p. 247).

Ḫal-ma-nu

^{ḫ}*mu-šar-kis*, JADD 261, R. 4.

Ḫal-mu-su (cf. *Ḫa-li-mu-su*)

^{ḫ}....., JADD 462, L. E. 3 (B. C. 679). ^{ḫ}*ardu*, 464, R. 5. ^{ḫ}*DUR.DUG.ŠAR* (*kāṣiru*) *šal-šu*, 296, 2, slave sold. *irrišu*, JADB 2, II, 5.

Ḫal-pa-a-a (gent. from ^{āl}^{mât}*Ḫalpi*), JADD 241, R. 4 (III, p. 462).

***Ḫal-pa-aš-šu-lu-bi-is** (Hit.)

s. of *Muršiliš*, MDOG 35, p. 19.

Ḫal-si-tú(?), JADD 51, R. 3 (B. C. 683)

Ḫal-su-ḫu, JADD 334, 2.

Ḫal-ṣu-a-a "Native of the city of Ḫalṣu", K. 241, IX, 16, spec.

Ḫal-ú-a (or *Bārua*?) (hypocor., cf. *Ḫa-lu-ú, Ḫalumilki* TNB, *Ḫa-li-e-*), ^{ḫ}*A.BA*, JADD 238, R. 6 (B. C. 688).

***Ḫa-lu-si**/**su**, see *Ḫallušu.*

Ḫa-am....., JADD 431, R. 10. ^{ḫ}*NI.GAB*, JADD 857, II, 24.

***Ḫa-ma-du-du** (cf. *Ḫa-ma-ṭu-ṭu*)

f. of ^{d}*A-u-bēl-ili*, VS I, 88, 30 (Ep. E).

***Ḫa-ma-ni** (hypocor., cf. חמן Al'O)

s. of *Ia-a-šú-mu*, HABL 542, R. 6 (IV R 53, no. 1).

Ḫa-ma-si(?)**-ia**

f. of *Sîn*(?)-*daian*, VS I, 102, 6.

***Ḫa-ma-áš-s**[**a**] (Eg.), TA 198, 15, a *rābiṣu* of the Egyptian king.

***Ḫāmašši** (Eg.)

1. *Ḫa-a-maš-ši, mār šipri* of Amenophis III & IV, TA [11, 9]. 27, 37, 40, 52.
2. *Ḫa-a-ra-ma-aš-ši*, TA 20, 33, 36, messenger of Amenophis IV.
3. *Ḫa-maš-ši, nāgiru* of Amenophis III, TA 29, 25.

Ḫamatāia "Native of Hamath"

1. *Ḫa-ma-ta-a-a*, ^{ḫ}*šaknu* of ^{āl}*Sūru*, Anp. Ann. I, 75 (IR 18). — KB I, p. 64.
2. ^{mât}*Ḫa-ma-ta-a-ia*, Anp. Ann. I, 75, var. ^{mât}*La-qa-a-ia*, Tukl. II, Ann. R. 5.

***Ḫa-ma-ṭu-ṭu** (= Ar. docket חמטט, CIS II, 38, ZA III, p. 240, STEVENSON, Contracts, no. 2), *šá* ^{āl}*Ḫa-an-du-a-te*, JADD 129, 4.

***Ḫa-am-ba-qu** (in NBa. texts, see TNB, cf. Bi. חַבַקּוּק), *rakkab šēpā*, JADD 207, R. 17 (KB IV, p. 150, no. XVIII; Ep. B).

Ḫa-am-bi-i (hypocor., cf. *Ḫa-an-bi*), HABL 473, R. 12. ^{ḫ}*rab nappaḫi-ḫurāṣi*^{ḫi}, JADD 244, R. 8.

***Ḫa-am-bu-su** (cf. *f Ḫa-am-bu-su*)

f. of *Abi-sa-la-me*, PSBA XXX (1908), p. 137, 2.

***^{f}Ḫa-am-bu-su** (= Ar. docket [ח]בשו, STEVENSON, Contracts, p. 42; cf. OBa. ^{m}*Ḫa-ambu-zu-ú* T-D LC), JADB 11, I, 8. JADD 233, 5 (III R 46, no. 5; KB IV, p. 138).

***Ḫa-am-da-nu** (cf. Bi. חַמְדָּן)

^{ḫ}*nastku* of Gambulu, Sarg. Ann. 254.

Ḫa-me....., JADD 630, R. 10.

Ḫa-am(?)**-ma-**[**a-a**] (in NBa. texts, see TNB, cf. *f Ḫa-am-ma-a*, ibid.), JADD 210, L. E. 1.

***Ḫammu-rapi** (WSem., probably = '*Ammu-rapi*' "Ammu is lofty", cf. *Am-ra-pi-*[*il*], NBa. *Ḫa-mu-ra-pu* VS IV, 2, 6 (UNGNAD, OLZ X (1907), col. 622); for different attempts of interpretation see HÜSING, OLZ X (1907), col. 235 f., HOMMEL, ibid., col. 482, n. 2, WEBER, ibid., col. 146 f., MVG XII (1907), p. 95 ff., THUREAU-DANGIN, OLZ XI (1908), col. 93, UNGNAD, ZA XXII (1908), pp. 7—13; supposed to be identical with Bi. אַמְרָפֶל, see SCHRADER, SBAk. 1887, p. 600 ff., HOMMEL, Altisr. Überl. (1897), p. 193 f.).

King of Babylonia (dyn. A: 6), son of Sin-muballiṭ, father of Samsu-iluna, ruled 43 years, about 1958—1916 B. C.

1. *Am-mu-ra-bi*, CT II, pl. 9, 17.
2. *Am-mu-ra-pi*, HABL 255, 8, 10, cf. MEISSNER, WZKM XII (1898), p. 364.

3. *Ḫa-am-mi-ra-am* (sic, pro *bi*), CT II, pl. 28, 17.
4. *Ḫa-am-mu-ra-bi*, Chron. K², 8, 13. King-list B, 6. 1R 4, XV, no. 1, 6; 2, 1; 3. Nabd.: Br. cyl. 1R 69, II, 8; 85-4-30, 2, II, 20: 700 years before Burnaburiash; III, 2, 28 (KB III, pt. 2, pp. 82, 92). V R 44, 21ab, = *Kim-ta-ra-pa-aš-tum*. Bu. 91-5-9, 221 (CT XIII, pl. 47). In OBa. inscriptions, passim, cf. RANKE, PN p. 85f.
5. ^{d}*Ḫa-am-mu-ra-bi*, STRASSM., Warka 28, 16, 36 (BM 33212).
6. *Ḫa-am-mu-ra-bi-il*(?*i*), PSBA XXIX (1907), p. 184.
7. *Ḫa-am-mu-um-ra-bi*, STRASSM., Warka 31. 39 (BM 33223).
8. *Ḫa-mu-ra-bi*, Rm. 2, 134. MAP 49. CT VIII, pl. 35. BE VI, pt. 1, p. 40. VS VII, 6, 26.

Ḫa-am-na(-a)-nu (cf. *Ḫamnunu*), K. 4786. ^{ḫ}*mukīl apāti*, JADD 268, R. 2.

Ḫa-am-nu-nu (in a NBa. text, see TNB), JADD 231, 3, slave sold (B. C. 680).

Ḫa-am-pa...., JADB 5, III, 16.

Ḫa-mu-u, in ^{āl}*ŠE* ^{m}*Ḫa-mu-u* (cf. ^{āl}*Ḫa-mu* HABL 214, R. 15, 16, חמוא CIS II, 28), JADB 13, I, 4.

Ḫa-mu-na-a-a, HABL 303, 15 (time Sarg.).

***Ḫa-mu-ni-ri,** see *Ammu-nira*.

Ḫa-an....., JADB 1, II, 16. JADD 299, 3. 425, 10.

Ḫa-²-na-bi-im, Capp. G, 14, 1.

^{f}**Ḫa-na-bu-ša-a,** VS I, 95, 5.

Ḫa-an-aḫu(?*PAP*)**-u-si**(?), JADD 209, R. 13.

***Ḫananu** (WSem., cf. *Ḫa-na-na*|*nu* BE IX, TNB, *Ḫa-na-an-na* BE X, *Ḫa-na-nu-ú* BE XIV, Bi. חָנָנוּ = APO)

1. *Ḫa-na-na*, JADB 5, II, 21. JADD 499, R. 6 (B. C. 670?). Sm. 549. *bēl qātāti ša šarri*, JADD 94, 4.
2. *Ḫa-na-ni*, JADD 54, R. 2.
3. *Ḫa-na-nu*, JADD 629, 1. 752, 10. Epon. B. C. 701, Canon A, V, 23 + B, VI, 11; ^{ḫ}*šakīn*...., III R 2, 46 (K. 3163, 14)
4. *Ḫa-na-num*, f. of *Rabi-Ašur*, Capp. G, 23, 4.

Ḫa-na-si (cf. *Ḫa-na-si-i*, ^{f}*Ḫa-na-šu* TNB), JADD 216, R. 6.

Ḫa-na-si-i, JADB 4, IV, 16.

***Ḫa-na-ṣi-ru-ka,** ^{māt}*Ma-ta-a-a*, a Median chief, Shams. V: Ann. III, 32 (IR 30). — KBI, p. 180. No. 1.

Ḫa-an-bi (patronymic, cf. *Bīt-*^{m}*Ḫa-an-bi* q. v., *Ḫa-an-bu* BE XV)

f. of *Amēl-Enlil*, Mna., III R 41, I, 11, 28. — KB IV, p. 74—77.

***Ḫa-an-da-da** (cf. *Un-da-du*; *Ḫa-an-di-di*, Camb. BE VIII, 1), JADB 2, I, 3.

***Ḫa-an-da-pi-i** (cf. *Ḫu-da-pi-i*)

s. of *Ḫu-un-zu-di-i*, of ^{āl}*Ḫu-bāb-a-a*, JADD 446, R. 21 (Ep. Q).

***Ḫa-an-da**(?*ṭa*)**-sa-ni** (cf. NBa. *Ḫa-an-da-ša-an-ni* BE IX, *Ḫa-an-da-šu-ša* etc.), JADD 113, 3. 119, 3 (B. C. 680). 855, R. 3.

*^{f}**Ḫa-an-di**...., JADD 292, 2, slave sold.

***Ḫa-an-di-i** (hypocor., cf. *Ḫa-an-di-ia*)

JADD 273, R. 13 (B. C. 694). 300, R. 4 (B. C. 684?). ^{ḫ}*qa-ši-i*, JADD 215, R. 7 (B. C. 682).

***Ḫa-an-di-ia** (hypocor., cf. *Ḫa-an-du*)

HABL 863, R. 5.

***Ḫa-an-du,** JADD 262, R. 9.

***Ḫa-a-ni** (cf. *Ḫa-nu*, *Ḫa-ni-i* etc.), ^{māt}*Sa-am-²-la-a-a*, Shalm. III, Mon. I, 42 (III R 7). — KB I, p. 156.

***Ḫa-an-i** (Eg., cf. WEBER, Anmerkungen zu KNUDTZON, Die el-Amarna-Tafeln, p. 1099, RANKE, Material, p. 9). TA 161, 11, 17, 27, 31; *Ḫa-an-ia*, TA 47, 23, 26. 301, 12; *Ḫa-an-ni*, ^{ḫ}*mār šipri*, TA 162, 56, 63; [*Ḫa-n*]*i*, *mār šipri*, TA 227, 16; *Ḫa-ni-e*, *targumānu* of Amenophis III, TA 21, 25.

***Ḫa-ni-i** (hypocor., cf. *Ḫanni*)

JADB 2, II, 16. 10, VI, 2. JADD 164, 2, 4, 6, 16 (B. C. 679). 922, I, 3. *ša* ^{āl}*Ḫa-u-ri-na*, VS I, 91, 22 (Ep. N).

***Ḫa-ni-na-a-a**|**ia** (hypocor., cf. OBa. *Ḫa-ni-nu-um* RPN, NBa. *Ḫa-ni-ni* TNB), JADD 30, 7 (B. C. 681). 212, R. 12 (B. C. 687).

*^{f}**Ḫa-ni-na-a** (in NBa. texts, see TNB), *amtu*, VS I, 90, 4.

***Ḫa-an-na-na** (Ar., cf. NBa. *Ḫa-an-na-ni-²* = Ar. docket חנני BE X, 132), HABL 287, 4: ^{ḫ}*Ru-ú-a-a*.

***Ḫa-an-ni-i** (hypocor., cf. Na. חנאל, Bi. חַנִיאֵל, Pu. חנא (Hanno), *Ḫa-an-ni-ia* = Ar. docket חנני BE VIII, pt. 1, 27), JADD 39, 17 (Ep. D). 755, 4. OLZ VIII (1905), col. 131. VS I, 86, 8 (Ep. Sili). 89, 8.

***Ḫa-an-pa(?)ša-nu,** JADB 2, III, 10.

Ḫa-an-nu-bu (cf. *Ḫa-nu-bu, Ḫun(n)ubu, Ḫunabu* etc. BE XV, RPN), VS I, 95, 32 (Ep. A).

Ḫa-an-ši-i (hypocor.), *ʰirrišu*, JADD 742, 36.

Ḫa-an-ṭa(*da*)-si
f. of *Kišir-Ašur*, OLZ VI, col. 199, R. 12.

Ḫa-an-ṭu-šu (cf. *Ḫa-an-ṭa-šu, Ḫanṭušu* TNB, *Ḫand(ṭ)aˀšʰani*, Bi. חַמְשִׁי), JADD 246, R. 10.

Ḫa-nu..., JADD 741, 40.

Ḫa-nu
s. of *Ga-ba-tim*, Capp. T-D 239, 1.

Ḫa-nu-bu (cf. *Ḫa-an-nu-bu*), JADD 415, R. 4.

***Ḫānūnu** (Can., cf. *Ḫa-nu-nu* TNB, *Ḫa-nun* BE IX = Ar. docket חנון, OTSS p. 303, Bi. חָנוּן)
1. *Ḫa-a-nu-nu, šar ᵃˡᵗḪaziti*, Sarg.: Bull 23; Cyl. 19 (I R 36. KB II, p. 42); Pp. IV, 40.
2. *Ḫa-a-nu-ú-nu, ᵃˡᵗḪa(-az)-za-at-a-a*, Tigl. IV, B., R. 12 (II R 67, 62). III R 10, no. 2, 8. — KB II, pp. 20, 32.
3. *Ḫa-nu-nu*, JADB 7, III, 17(?). JADD 586, R. 8 (B. C. 661). *ʰrab kiṣir rabšaqē* JADD 857, II, 10. *šar ᵃˡᵗḪaziti*, Sarg.: Ann. 30; Khors. 25, 26; XIV, 16. — KB II, p. 54.

Ḫa-pi-ni, see *Ḫa-bi-ni*.

Ḫa-ʾ-ra-ḫu (cf. OBa. *Iḳūn-ḫa-ra-ḫu* T-D LC), in *ᵃˡᵗBit-ᵐ Ḫa-ʾ-ra-ḫu*, Shmk. CT X, pl. 5, 12, 16. 6, 29.

***Ḫa-a-ra-ma-aš-ši,** see *Ḫāmašši*; cf. *Naḫramašši*.

***Ḫa-ra-a-ni** (Ar., cf. חָרָן 1 Ch. 2, 46, SCHIFFER, Aramäer, p. 100, n. 2), *ᵐᵃᵗLa-a-qa-a-ḫa*, Tukl. II, Ann., R. 6.

Ḫar(a)-šarru (cf. OBa. *Ḫa-ri-ma-li-ki* T-D LC) "Khar is king"
1. *Ḫa-ra-MAN*, JADD 64, R. 9 (B. C. 672). *ʰmuḳtl apāti*, JADD 178, R. 5 (III R 49, no. 5. KB IV, p. 128; Ep. H').
2. *Ḫar-MAN*, JADD 387, R. 6.
3. *Ḫa-ri-L[UGAL]*, JADD 356, 2.

Ḫa-ra(*ruʾ*)-za(*ṣaʾ*)-za(*aʾ*)
JADD 279, R. 4 (B. C. 681).

***Ḫar-bi-ši-pak** (Cass.) "Lord is Shipak"(?) *ḫa-bir-a-a*, IV R 34, no. 2, 5, 14; JRAS 1904, p. 415.

***Ḫa-ar-duk-ka** (Iran. = Ἀρτύκας of Ktesias, BÜDINGER, SWAk. 1880, p. 499, JIN p. 127, ROST, MVG II (1897) p. 218, STRECK, ZA XV (1900) p. 359, n. 4, PRÁŠEK, GMP, p. 102, 106)
šá ᵐᵃᵗḪa(?Za)-[a]r-zi-a-nu, a Median chief, Sarg. A, II, 29 (K. 1668b).

Ḫar-ḫa-an-da-a, *ʰrakkabu ša ēkalli*, JADD 469, 18, R. 1.

ᵈḪAR-ibni (*ᵈBunene-ibni* or *ᵈMalḫir-ibni*?), 83-1-18, 695, XII, 10, spec.

Ḫa-ri-e, JADD 891, 11.

***Ḫa-ri-ma-a** (Ar., cf. *Ḫa-ri-im-ma-ʾ* BE X, Pa. חרימו; מַחֲרִימוֹ "devotus"), JADB 3, VI, 4.

***ᶠḪa-ri-ma-te**(?), HABL 509, 11.

***Ḫa-ri-me-i,** JADD 813, 8.

Ḫa-ri-ri (cf. OBa. *Ḫa-(ar-)ri-rum* RPN), HABL 1056, R. 14: *btt Ḫ.*

Ḫa-ri-šarru, see *Ḫara-šarru*.

Ḫa(?)-ri-zu....., Ta'annek 4, R. 3.

Ḫar-ma-ki, JADD 21, 11 (B. C. 682). 536, 1.
f. of *Du-bu-si-i*, JADD 526, 2.

Ḫar-man (? cf. חרבן APO), see *Ḫara-šarru*.

Ḫar-ma-ṣa (cf. *Ḫar-ḫur-ma-ṣu* BE X)
ʰmalaḫu, JADD 324, R. E. 1 (III R 48, no. 3; B. C. 692). *ʰšalšu*, JADD 324, R. 13 (B. C. 692).

Ḫar-r[a.....], Sarg. St. III, 5. — KB IV, p. 160.

ᶠḪarrā
1. *ᶠḪa-ar-ra-a*, JADD 741, 15.
2. *ᶠḪar-ra-a*, JADD 741, 23.

Ḫarrānāja "Native of the city of Harran" *(ᵘʳᵘ)KAS-a-a*, JADD 25, R. 7 (B. C. 645?). 600, R. 3. 872, 4. 1046, I, 6(?). K. 241, IX, 15, spec.
f. of *Alj-erība*, JADD 446, L. E. 2.

Ḫarrān-šadū (abbrev., cf. *ᵈBēl-Ḫarrān-šadū*) *ᵈKAS-KUR-ú*, s. of *Mar-tuk*, gs. of *Bau-ēreš*, of the family of *Bēl-ētir*, HABL 877, 12 = JADD 889.

Ḫarrān-šadūja (or *Ilu-illat-a-a*(?), cf. *Ilu-illatī*) *ᵈKAS-KUR-a-a*, b. of *A-ē-šum-ibni*, Lo. 102, I, 23. — KB IV, p. 82.

Ḫar-ra-nu-u "Native of Harran", HABL 212, 13.

Ḫar-ru-ṣu (cf. OBa. *Ḫu-ru-zum*, *ᶠḪurāzatum* RPN, Bi. חֲרוּץ), JADD 352, 2.

***Ḫar-si-ja-e-šu** (Eg. Ḥr-sȝ-ʾȝś/.t, Gr. Ἁρσιῆσις, "Horus son of Isis", STEINDORFF, BA I, p. 350, RANKE, Material, p. 28)
šar ᵃˡᵗŠaḫ-nu-u-ti, Abp.: A, III R 17, I, 100; Ann. I, 98. — KB II, p. 162.

*Ḫar-si-su (cf. *Ḫar-še-šu*), JADD 590, R. 4.

*Ḫar-še-šú (cf. *Ḫarsiḫaešu*), *ḫšaknu, ḫAN.TA-a-a*, JADD 860, IV, 1.

*Ḫar-ti-bu-u (Eg. Ḥr-t3-b3(.t), cf. הרחבא on an ostrakon from Elephantine, CIS p. 140, JADD III, p. 537, RANKE, Material, p. 28), JADD 763, 6.

Ḫa-ru-ra-[a-a], JADD 473, 1, 6, 14 (B. C. 698).

Ḫa-sa-bu, JADD 375, 2, 8.

Ḫa-sa-la-an-ma-nu, JADD 633, R. 4.

*Ḫa-sar-du(-ú)
Merod. I: DEP VI, p. 43, 11. *ḫsukallu*, Merod. I: Susa 16, III, 16.
s. of *Su-me-e*; *ḫsukkal mu-ni-ri*, Melish., Lo. 101 (90829), I, 14, 22. — KB IV, p. 58. KING, BBS, p. 20, pl. XXIV.

Ḫa-a-si-ku (cf. ʾΧοζίακος JIN p. 173), *ḫšalšu mār šarri*, JADD 857, IV, 8.

Ḫa-su-ú-kul (n. pr.?), JADD 931, R. 16.

Ḫa-ša-ba(*na*?), JADD 422, 4, slave sold.

*Ḫa-šak-e (? cf. Xošakʿ JIN p. 173), *ḫšābu*, JADD 877, R. 7.

Ḫa-ša-na/nu (cf. *Ḫu-ša-nu* and the city name *Ḫa-ša-nu*)
JADD 403, R. 3. 752, 12. *ḫmutir ṭēmē ša ḫšaknu*, JADD 34, 8 (B. C. 695).

*Ḫa-ša-at-ri-it-ti, var. *Ḫa-ša-at-ri-tum* (Iran., cf. *Kaštariti*; JIN p. 176), name taken by Parumartiš (Phraortes), the Median pretender, Dar. Beh. 39, 92.

*Ḫa-šat(*mat*)-sa-ʾ
s. of *Ša-ši-i*, ᵃᵘ*Ka-nu-ʾ-a-a*, PSBA XXX (1908), p. 138, 26 (Ep. N).

Ḫa-aš-ba... (cf. OBa. *Ḫa-áš-bu* T-D LC)
JADD 307, R. 18 (III R 49, 38c; Ep. F).

Ḫaš-da-a-a (cf. *Ḫaš(a)dā* TNB, *Ḫa-aš-da-a-a* BE IX, X)
rēʾu sisī, Nku. Lo. 102, III, 15. — KB IV, p. 86.

*Ḫa-aš-ḫa-me-ir, *pa-te-si Iš-kun-Sinᵏⁱ*, I R 1, no. I, 10, 5.

*Ḫaš-mar (Cass. = *kasūsu* "strong", abbrev., cf. *Ḫa-aš-mar* BE XVII pt. 1, *Ḫaš-mar-Gal-du* BE XV, ᵃᵘ*Ḫa-aš-mar-Saḫ* BE XIV, *Bīt-ᵐ Ḫaš-mar* Chron. A, V, 6)
f. of *Ea-muktn-zēr*, Chron. A, V, 5. — KB II, p. 272.
No. 1.

*Ḫa-šú-šar(*šá-ar*)-na (Hit.?), Capp. T-D LC 242, 8, 12, 19, s. of (*Gu-*)*ud-ga-ri-a*.

*Ḫa-ta, JADD 469, R. 13.

Ḫa-ta-a-a (hypocor.(?), cf. *Ḫa-ta, Nabū-ḫa-a-ta* TNB; or gent., cf. ᵃᵘ*Ḫa-tu* Anp. Ann. I, 59, *ḫḪa-ta-a-a* Rm. 564)
JADD 178, 1, 5 (III R 49, 48, 53b. KB IV, p. 128; Ep. H). K. 6409.

Ḫa-tar-a-nu (gent. from ᵃᵘ*Ḫataru*)
rab kiṣir, HABL 631, 10, 15 = JADD 759; cf. WSml. II, p. 62, WAF I, p. 465.

ᶠḪa-te-ʾ, Bu. 89-4-26, 38, 2.

ᶠḪa-te-za-a-a, JADD 619, 12, slave.

Ḫa-ti-a-nu (cf. ᵃᵘ*Ḫa-ta-a*), JADD 365, R. 5 (B. C. 702).

*Ḫa-ti-ib(*p*) (prob. Eg.), TA 161, 38, 43, 46. 164, 4, 18, 26, 42. 165, 15, 26. 166, 12, 22. 167, 14. 168, 8.

*Ḫa-at-pi-mu-nu (Eg. cf. **A-ma-an-ḫa-at-pi*)
JADD 38, 12 (III R 46, 13d). 39, 10 (Ep. D).

*Ḫat(?)-ta-mu (cf. Bi. חתם), *ḫšaqū*, HABL 322, 11.

Ḫat-ti-be....., Taʿannek 4, R. 4.

*Ḫa(-at)-tu-šár (Hit., Eg. *Khetasar*, = *Ḫattu-šil* q. v.)
f. of i. e. ancestor of *Šá-di-ᵈ Te-šup, šarru šá* ᵃᵘ*Úr-ra-ti-na-aš*, the king of the Hittites, Tigl. I, Ann. II, 41. — KB I, p. 20.

*Ḫa-at-tu-ši-la/li (Hit. = *Ḫattu-šar*)
Grand king of *Ku-uš-šar*, WINCKLER, OLZ IX (1906), col. 629. Son of *Mur-ši-li*, gs. of *Šu-ub-bi-lu-li-u-ma*, b. of *Ḫal-pa-aš-šu-lu-bi-is, Muttallu* and *ʃ Hitᵗ-ir-in-na*, contemp. with. Ramses II (B. C. 1272), OLZ IX, col. 629, MDOG 35, pp. 19, 27.

Ḫaṭṭušu-aldi(? ᵘᵍ*PA-šú-al-di-i*), *ḫirrišu*, JADD 481, R. 7.

Ḫa-ṭu-ku... (?), JADD 806, 10.

Ḫa-ú-ka-nu (Ar.?), *šá* ᵃᵘ*Nu-ḫa-a-ni, nastku ša ḫPu-qu-di*, Sarg. Ann. 268.

*Ḫazā-ilu (Ar., Bi. חזאל and חזהאל, Ar. docket חזהאל OTSS p. 316, no. 50, POGNON, Inscript. Sém. no. 86 חזאל)
1. *Ḫa-za-a-AN*, f. of *Ú-a-a-etʾ*, Abp. A, III R 24, VIII, 9.
2. *Ḫa-za(ʾ)-AN*, HABL 559, 5, 10, 12. *ḫ....., JADD 572, R. 7. *nastku* of Gambulu, Sarg. Ann. 254. *mār la mamana*, Shalm. III: KAHI I, 30, 26, succeeded Adad-idri. *ša*

^{mât}*Dimašqi*, Shalm. III: Co. 42; Ob. 97, 103; cf. MDOG 29, p. 45. *šar* ^{mât}*Dimašqi*, Shalm. III, III R 5, VI, 2. — KB I, pp. 140, 142. *šar* ^{mât}*Aribi*; K. 3405, 2, 9.

f. of *Ia-'-lu-ú šar* ^{mât}*A-ri-bi*, Esarh. A, I R 46, III, 3, 19 (KB II, p. 130). Cf. Senn. VS I, 77, R. 23.

f. of *Ú-a-a-te-'* (*Ia-u-ta-'*), the king of Aribi, Abp. Ann. VIII, 1, 46; III R 34, VII, 81 (*šar* ^{mât}*Qidri*); VS I, 83, I, 3. ZA II, pl. II, R. 5, cf. WAF I, p. 526ff.

^{r}**Ḫa-za-la-a** (cf. ^{m}*Ḫu-za-la-a*), JADD 256, 4, sold (B. C. 676).

Ḫazānu (cf. *Ḫa-za-a-nu* TNB) "Prefect"

1. *Ḫa-za-nu*, HABL 212, 4, 20. JADD 1125, III, 7.
2. *EN.URU*, *šá* ^{âl}*Su-la-ia*, ^{h}*na-si-ku* of Yatburi, Sarg. Ann. 282.

***Ḫazaqiiau** (He. = Bi. חִזְקִיָּהוּ), Hezekiah, the king of Judah

1. *Ḫa-za-qi-a-a-ú*, *šarru*, Senn. Kui. Lay. 61, 11.
2. *Ḫa-za-qi-a-ú*, Senn.: King III, 65; Kui. I, 30 (III R 12); Tay. III, 29 (I R 39). ^{mât}*Ia'udâia* Senn.: King III, 8, 38; Kui. I, 23, 27; Tay. III, 11. *šarru*, Senn. Co. 15 (I R 43). — KB II, pp. 94, 118.
3. *Ḫa-za-qi-ia*, var., see KB II, p. 92, notes 15, 16.
4. *Ḫa-za-qi-ia-ú*, ^{mât}*Ia'udâia*, Senn. Tay. II, 71.

Ḫa-zi-a-nu (cf. Bi. חֲזִירוֹן), JADD 61, R. 9 (Ep. L). Cf. *Ḫa-zi-an*(*?ilu*, cf. Bi. חֲזִיאֵל), JADD 233, 3.

Ḫa-zu-gu, JADD 343. 6.

***Ḫēmti-ilu** (Ar.) "My ardour is the god"

1. *Ḫi-am-ti-AN*, ^{mât}*La-qa-a-a*, Anp. Ann. III, 46. — KB I, pp. 100, 102.
2. *Ḫi-en-ti-AN*, Anp. Ann. III, 30.
3. *Ḫi-im-ti-AN*, Anp. Ann. III, 46, var.

***Ḫi-bi-ḫâ**, TA 178, 2, of ^{âl}*Ḫatani*. Cf. *Ḫi-bi* . . ., Ta'annek, 7 R. 1.

Ḫi-da-ta-ni (Ar. "Thou hast renewed me"?) JADD 400, 2 (B. C. 688).

Ḫi-di-i, Senn. King V, 4, king of Til-Garimmu.

Ḫi-ḫi-e (hypocor., cf. *Ḫi-ḫi-i-li*), VS I, 95, 31.

Ḫi-ḫi-i-lí(*?*), Capp. S. 1, 3.

Ḫi-la-a . . . (hypocor., cf. *Ḫi-li-ia*)

f. of *Nabû-rê'ûni*, gf. of. *Aia-šûzub-ili'*, K. 2169, R. 15 (SMITH, Texts, p. 20).

Ḫi-li-ia (hypocor., cf. *Ḫi-la-a*, *Te-ri-ḫi-li-ia* BE X, OBa. *Ḫi-lum* Dilbat; or *Kuzbi-ia*, or *Aḫi-li-ia*), JADD 265, R. 11.

Ḫi-ma-gu, in *Bît-*^{m}*Ḫi-ma-gu*, Merod. I, Susa 16, I, 20.

Ḫi-ma-ri-i (according to HILPRECHT, BE X, p. 51, n. ‡ = *Aḫi-ma-ri-i*)

JADD 178, R. 3 (III R 49, 51c; B. C. 672). 209, R. 15. 569, R. 6 (B. C. 695).

Ḫi-mi-li-e, see *Ṭab-mēlu*.

***Ḫimti-ilu**, see *Ḫēmti-ilu*.

*^{r}**Ḫi-in-ni-be-el** (cf. ^{m}*Ḫi-in-ni-'-*^{d}*EN* BE X, Pu. חנבעל (Hannibal), 82-3-23, 135, R. 10 b, spec.

***Ḫi(-in)-nu-mu**, HABL 965, 3, 6, 11, 13, 17, 23, R. 9, 15. *kiṣir šarri*, JADD 276, R. 5 (B. C. 682).

^{r}**Ḫi-pa-a**, K. 3787, slave (B. C. 710). — KB IV, p. 166.

^{r}**Ḫi-ip-ta-a-a** (cf. ^{f}*Ḫi-pa-ta-a* TNB), 82-3-23, 135, R. 14, spec.

Ḫi-ri-aḫ(*PAP*^{hi}) (prob. abrev., cf. *Ḫi-ri-aḫûa*), ^{h}*mukil apâti*, ^{âl}*Da-na-a-a*, JADD 470, 3 (B. C. 663).

Ḫi-ri-aḫû[*a*](*PAP-u*[*-a*]), JADD 404, R. 9 (B. C. 674).

Ḫi-ri-ba . . . , JADD 848, 6.

Ḫi-ri-ṣa-a-a (prob. gent., cf. *Ḫa-ri-ṣa-a-a* TNB) JADD 325, R. 16 (Ep. A''). 327, R. 12 (III R 46, no. 9; Ep. N). 349, R. 16 (Ep. Q). 623, L. E. 1. (III R 46, 80 b; Ep. A''). ^{h}*NI. GAB ša Bît-kidmuri*, 308, R. 14 (Ep. Q). 309, R. 7 (Ep. Q). 318, R. 11 (III R 46, 32 b). 345, R. 1. 711, R. 10 (Ep. E).

***Ḫi**(*?*)**-ri-šú-ru** (cf. *Ḫa-lu-šú-ri*)

f. of *Kudurra*, Mardukakheriba: OBI 149, I, 21.

***Ḫir-ṣi-na**, *mâr Me-ig-di-a-ra*, Shams. V, Ann. II, 23, 38 (I R 30). — KB I, p. 178.

***Ḫi-ru-um-mu** (cf. Bi. חִירוֹם, חִירָם, Hiram) ^{mât}*Ṣur-ra-a-a*, of Tyre, Tigl. IV, Ann. [86], 151 (III R 9, 51). — KB II, p. 30.

Ḫi-sa-a-a (cf. ^{âl}*Ḫi-e-sa* HABL 414, 4), JADD 661, 12.

***Ḫismia** (Mit.), of Ni, Boghazköi, OLZ XIII (1910), col. 292.

***Ḫi-ši-'-ar-ši-'**, see *Aḫšiiaršu*.

^{r}**Ḫi-ṭu-bar-ra** (perhaps *BAR.RA* = *tapti*) JADD 741, 26.

***Ḫi-zi-ri** (cf. Bi. חֲזִיר, Ar. חזר APO, *Ḫu-zi-ru* of *Ḫindân* TNB), TA 336, 3. 337 4.

*Ḫu-ʾ-a, *mār šipri* of Burna-Buriash, TA 11, 5.

ᵃⁱ Ḫu-ba-ba-a-a "Native of *Ḫubāba*" JADD 46, 4.

Ḫu-ba-a-a (cf. OBa. *Ḫu-ba-tum* RPN) Epon. B. C. 830, Canon B, II, 29. III R 1, II, 31.

Ḫubaṣāte, see *Aḫi-bastu.*

*Ḫu-bi-di (prob. Mit., cf. *Ḫu-bi-da* VS VII, 126, 2. 161, 6, UNGNAD, Dilbat, p. 15) s. of *Te-en-di*, VS I, 109, 3.

ᶠḪu-da ...., JADD 256, 4, sold (B. C. 676).

Ḫu-da-a-a (hypocor., cf. *Ḫu-di-ja* BE XV) JADD 249, 4, 9, R. 2. s. of *Mu-ṣur-a-a*, JADD 250, 1, 4, 6 (III R 46, c; Ep. G).

*Ḫu(*Bag*?)-da-pi-i (cf. *Ḫa-an-da-pi-i*), JADD 144, 2 (B. C. 700).

Ḫu-ud-da-ja (cf. *Ḫu-da-a-a*). HABL 1078, 9.

ᶠḪu-di-e-ša-líb-bi (cf. *Ḫa-di-e-li-bu-šu*) JADD 217, 1, slave sold.

Ḫu-di-šarrūtsu(*MAN-su*), JADD 66, 13 (B. C. 693).

Ḫu-la-a-a, var. *Ḫu-la-a-ja* ʰ*ḫazānu* of *Ḫalṣi-dipḫa*, Anp. Ann. I, 102, 107, 108, 110 (IR 19). — KB I, p. 68—70.

Ḫu-la-la (cf. *Ḫu-la-li* TNB, OBa. *Ḫu-la-lum* RPN) "A precious stone", ʰ*ērib biti*, HABL 468, 7.

ᶠḪu-la-li-ti (cf. *Ḫu-la-lu*, OBa. *ʃḪu-la-al-tum*) HABL 454, 13.

Ḫu-li-i (cf. *Ḫi-la-a*, *Ḫi-li-ja*, NBa. *ʃḪu-li-i-ti*, OBa. *Ḫu(?)-li-ja* RPN), JADD 184, 2, slave. ʰ*irrišu*, HABL 167, 16.

*Ḫullī (Hit., cf. JENSEN, Hittiter, p. 116) *Ḫul-li-i*, *Ḫu-ul-li-i* s. of *lā ma-ma-na*, Tigl. IV, B, 65 (III R 67, 65. KB II, p. 20), succeeded Uassurme on the throne of Tabal; = f. of *Am-ba-ri-is|di*, of *Bīt-Bu-ru-ti-iš*, husband of *ʃAḫāt-abīša*, the daughter of Sargon, Sarg.: Ann. 170, 171; Khors. 30. K. 13854. — KB II, p. 56.

Ḫu-lu-uq-qa f. of *Ku-uš-šú*, CT II, 21, 24.

ᶠḪu-lu-ut-ti (cf. NBa. *ʃḪu-li-i-ti* TNB), HABL 527, 6.

Ḫu-ma-ma-te (cf. OBa. *Ḫu-ma-a-ma* RPN; scarcely abbrev. from *Aḫu-mamāte*, HILPRECHT, BE X, p. 51, n. ‡, since *PAP-mamāte* prob. = *Uṣur-* or *Nāṣir-mamāte*), JADD 230, R. 13 (KB IV, p. 120, no. IX; B. C. 684).

*ᵈḪum-ba-ba (El., see JENSEN, KB VI, pt. 1, p. 437 f., cf. Κόμβαβος), mythol. person, NE passim. *Ḫum-ba-ba* (his-eye), K. 3805, 3.

*Ḫumba-ḫal-dāšu, varr. *Umman-al-dāsi*, *Ummanal-daše* (see also *Umman-al-dāš* with varr.; El.: *Ḫumban-ḫal-taš*)

I *Ḫum-ba-ḫal-da-šu*, king of Elam, B. C. 689—681, succeeded Menanu, Chron. B, III, 27, 30, 31.

II *Ḫum-ba-ḫal-da-šu*, king of Elam, B. C. 681—675. *šanū*, Chron. B, III, 23. IV, 11, 12. *Um-man-al-da-a-še*, *šarru ālik pāni Urtaqi*, f. of *Kudurru* and *Parū*, K. 1707, 36 (WSml. III, p. 63); b. of Urtaqu, Abp. B, III R 31, 78b. *Um-man-al-da-si*, f. of *Kudurru* and *Parū*, b. of *Teumman*, K. 2867, 21, (23). *Um-man-al-da-še*, f. of *Kudurru* and *Parū*, b. of *Urtaqu*, Abp. B, III R 31, IV, 82, 93. — KB II p. 246.

*Ḫum-ban ...., K. 5610.

*Ḫumbanigaš (with varr., see also *Ummanigaš*; El.) s. of *Um-ba-da-ra-a* (Abp. Ann. VI, 52), *šar* ᵐᵃᵗ*Elamti*|ʰ*Elamū*, king of Elam, B. C. 742—717

1. *Ḫu-ba-ni-ga-aš* HABL 917, 17.
2. ᵈ*Ḫum-ba-ni-ga-aš*, Sarg.: Ann. 231 (var., pl. 27); Bull 12; Cyl. 17 (IR 36); Cypr. I, 28 (III R 11); Khors. 23, 123; N 7; Pp. IV, 14; XIV, 7. — KB II, pp. 36, 40, 54, 68.
3. ᵈ*Ḫu-um-ba-i-ga-aš*, Sarg. K. 1349, 17 (WSml. II, p. 1).
4. *Ḫu-um-ba-ni-ga-aš*, Sarg. Ann. 231.
5. *Um-ma-ni-gaš*, Chron. B, I, 9, 33.
6. *Um-man-i-gaš*, Abp. Ann. VI, 52. — KB II, p. 206.

*Ḫu-um-ba-an-un-da-ša (El., for the second element cf. *Undāsu*) ʰ*na-gi-ru ša šar Elamti*, Senn. Tay. V, 69 (IR 41). — KB II, p. 108.

*Ḫum-ba-ri(?)-ga(?) (El.), K. 7500.

*Ḫumbē (cf. ᵐᵃᵗ*Bīt-*ᵐ*Ḫu-um-bi-e* DT 237) 1. *Ḫum-bi-e*, K. 7310. 2. *Ḫu-um-bi-e*, JADD 752, R. 11.

ᶠḪumbuštu (cf. *Ḫambusu ᶠḪu-um-bu-us-tum* TNB); m. of *Ea-zēr-iqīša*
1. *ᶠḪum-bu-uš-te*, HABL 517, 13.
2. *ᶠḪu-um-bu-uš-ti*, HABL 896, 2.

Ḫu-um-mu-ru (hypocor., cf. OBa. *Ḫu-mu-rum/ru-um* RPN, BE XIV), HABL 965, R. 11, of Uruk.

***Ḫumrī** (Bi. עָמְרִי, Omrī), *Ḫum-ri-a*, *Ḫu-um-ri-a|i*, see *ᵐᵃᵗBīt-Ḫumri*.

Ḫu-mu, JADB 5, I, 17, b. of *Kakustu*. Cf. *Ḫu-me-e* (if personalname), Nabd. Ann. I, 7.

***Ḫu-un-da-ru**, HABL 458, 7. 791, R. 3, 7.

Ḫu-ni-i (cf. *Ḫunnī*; חוּנִי APO), JADD 823, R. 10.

***Ḫu-ni-nu** (Ar., cf. *Bīn-ḫu-niᵏ-ni*), *nastku* of Hindaru, Sarg. Ann. 269.

***Ḫu-ni-ṣa-a** (prob. Ar.), JADB 6, I, 1. 7, I, 4. Cf. *Ḫu-ni-ṣi*, JADB 7, L. E. II, 2.

Ḫu-un-na (according to HILPRECHT, BE X, p. 51, n. ‡ abbrev., cf. *Alḫūna*; but cf. OBa. *ᶠḪu-un-nu* "Vine" Dilbat, *ᵐḪu-un-na-tum* RPN, *ᶠᵉᵐḪu-na-tum* T-D LC, NBa. *ᶠḪu-un-na-tu* TBN and *Ḫunnī*)
f. of *Amēl-ᵃᵘˡI-ši-in*, Neb. I, Nippur V, 21.
f. of *Bau-šum-iddin*, Neb. I: VR 56, II, 18; Nippur II, 17. — KB III, pt. 1, p. 168.
f. of *Gula-zēr-iqīša*, Neb. I, Nippur V, 23.
f. of *Kaš-šu-ú*, Neb. I, Nippur V, 22.

Ḫu-un-ni-i (hypocor., cf. *Ḫunna*, *Ḫunī*), HABL 216, 5, R. 10, *kārib šarri*.

ᶠḪu-un-nu-bat-ᵈNa-na-a (Ba.), *mārat šarri*, Melish.: DEP X, pl. 11, I, 12, 15. VIII, 4, 18.

***Ḫu-un-zu-di-i**
f. of *Ḫa-an-da-pi-i*, JADD 446, R. 21.

***Ḫu-ur-ba-ti-la**
šar ᵐᵃᵗElamti, king of Elam, Chron. P, III, 10, 13, 17.

Ḫu-ur(?)**-bi-e**, TRep. 116 A.

***Ḫuria**, see *Naḫururia*.

***Ḫu-ú-ru** (abbrev., Eg., JADD III, p. 537, RANKE, Material, p. 29; cf. חור APO), JADD 763, 9. *A.BA Mu-ṣur-a-a*, JADD 851, IV, 3.

***Ḫu-ru-bi-ir** ..., JADD 471, 10, slave sold.

Ḫu-su-ra-a-a (cf. *ᵘʳᵘḪusur*), JADD 325, R. 17 (Ep. A).

Ḫu-ṣa-bi (in NBa. texts, see TNB)
f. of *Bēl-eriba*, gf. of *Nabū-kuṣuršu*, VR 37, 55a.

Ḫu-ṣur-a-a, JADD 340, 11 (Ep. Z).

Ḫu(?*Gu*)**-ša-nu** (cf. *Ḫa-ša-nu*), JADD 66, R. E. 1 (B. C. 693).

***Ḫu-Tešup** (= *Ḫud-Tešup*, cf. *Ḫu-ud-te-šup* BE XV: CBM 3474; or *Bag-Tešup*)
1. *Ḫu-te-šup*, HABL 139, R. 5. 215, 2: *ina muḫḫi ṭēmi ša ᵐᵃᵗUrarṭāia* (time: Sargon). 252, 14. R. 9.
2. *Ḫu-te-šú-pu*, HABL 139, R. 8.

Ḫu-ut-ni-ilu "My protection is the god" 83-1-18, 695, III, 23, cf. JOHNS, ADD III, p. XV.

***Ḫu-za-la-a** "Gazelle"(?), cf. *Ḫu-za-lu* TNB, OBa. *Ḫu-za-lum* RPN, *ᶠḪu-za-la-tum* RPN, Saf. עַזָּל, *ʰmār šipri*, HABL 627, 6.

Ḫu-za-nu, *ardu*, JADD 30, R. 2 (B. C. 681).

Ḫu-zi-na, JADD 165, L. E. 5 (Ep. Q).

Ḷa-a-a (cf. *Ḷa-ià*; gentilic(?) from *ᵐᵃᵗIa'*, JADD III, p. 122), K. 4268, 4 (= *Ursā*(?), KGAS 48, cf. WAF II, p. 52). JADD 75, R. 13, *ᵃˡ Til-Ninīb-a-a* (B. C. 742).

***Ḷa-ab-ba-a** (uncertain)
JADB 7, III, 12.

Ḷa-abi (cf. Bi. יוֹרְאַב(?), *ᵃˡ Kan-nu-a-a*, VS I, 85, 1, 8. Cf. *A-a-ab-bu*.

Ḷa-aḫi^{pl} (cf. Bi. יִרְאָח(?), see also *A-a-aḫi*), JADD 471, 9, slave sold.

Ḷa-bar, see *Ḷaburu*.

ᶠḶa-bi-bi-e (cf. *Ḷa-bi-bu*, *Adad-bi-bi-e*), K. 1991 (J).

Ḷa-bi-bu (cf. *ᶠḶa-bi-bi-e*, NBa. *Ḷa-a-bi-bi*, Bi. יִרְבַּב), K. 241, XII, 1, spec.

***Ḷa-a-bi-ilu** (Can.) "Gift of god" (cf. Na. יְהַבְאֵל), K. 5627.

***Ḷa-bi-milki**(*LUGAL*) (Can.) "Gift of Milk", TA 153, 2.

Ḷa-bi-qu, K. 1998.

***Ḷa-bi**(?)**-ti-ri** (Can.) "Gift of Tir"(?), TA 296, 4.

***Ḷa-ab-ni-ilu** (Can., cf. Bi. יַבְנְאֵל), *amēlu ša ᵃˡ La-.ki-šu*, TA 328, 4.

Ḷaburu
1. *Ia-bar*, JADD 300, R. 7.
2. *Ia-bur*, JADD 499, R. 2 (B. C. 670).
3. *Ia-bu-ru*, *ša ᵃˡ Ta-la-mu-sa*, JADD 877, 7.

***Ḷa-a-da** (cf. Pa. ידא = ιαδης, or Bi. יַהְדִּי) JADD 294, R. 8 (B. C. 700). 796, L. E. 1.

***Ḷa-da** ..., JADD 200, R. E. 1 (B. C. 667).

***Ḷa-da-'** (cf. Bi. יְדַע) HABL 1020, R. 10.

*Ḫada-ilu (cf. OBa. *Ja-daḫ-ilu* RPN, Sarb. ידמאל, *Ja-di-'/A-di-'-ilu* TNB, *Ilu-ja-da-'*)
1. *Ia-da-AN*, ^{h}*I-tu-'-a-a šá ^{āl}La-ki-pu*, JADD 416, R. 5 (B. C. 710).
2. *Ia-di-AN*, f. of *Bēl-šallim*, JADD 880, I, 13.

*Ḫa-da(?)-lum-nu, Ta'annek 3, 12.

*Ḫa-da-nu (cf. *Ja-da-....nu*, HABL 520, 13, Bi. יָדוֹן) JADD 360, R. 11 (B. C. 680).

*Ḫa-di-' (abbrev., cf. *Ḫada-ilu*), ^{h}*I-tú-'-a-a*, HABL 962, R. 10. ^{h}*na-si-ku ša ^{māt}Ja-ki-ma-nu*, HABL 1109, R. 8. TRep. 90, R. 9. *ša ^{āl}BI.KA^{ki}*, JADD 404, R. 5 (B. C. 674).

*Ḫa-di-ilu, see *Ḫada-ilu*.

*Ḫa-a-g[i?], *mār J.*, HABL 1020, R. 5.

*Ḫa-ḫālu (cf. *Ja-ḫa-a-lu* Camb. 218, 5)
1. *A-a-ḫa-*[*a-lu*], Epon. B. C. 825, III R 1, II, 29, var.
2. *A-a-ḫa-li*, JADB 5, VIII, 10.
3. *Ja-ḫa-lu*, JADD 661, 21. Epon. B. C. 834, Canon B, II, 35; III R 1, II, 30. Epon. B. C. 825, III R 1, II, 39, var. Epon. B. C. 822, III R 1, II, 42.
4. *Ja-ḫa-lum*, Epon. B. C. 834 or 825, ^{h}*abarak-ku rabū*, Shalm. III, KAHI I, 28, 15.

*Ḫa(-a)-ḫi-mil-ki (Ph., cf. OBa. *Ia-ḫi-ilu* Dilbat, Bi. חִיאֵל, Baudissin, Adonis und Esmun, p. 477)
s. of *Ba'lu*, of Tyre, Abp.: A, III R 18, II, 96. III R 30, II, 50; Ann. II, 58. — KB II, p. 168.

*Ḫa-ḫi-ri, JADD 1101, 11
f. of *Aḫi-rāmu*, Anp. Ann. II, 22 (I R 20). — KB I, p. 74.

*Ḫa-ḫu-ṭu/ṭi, JADD 117, 4 (B. C. 674). 165, R. 7. 988, I, 5.
^{h}*šanu ^{māt}Raṣappa*, JADD 118, 1, 5 (B. C. 673).

*Ḫa-aḫ-zi-ba-da (Can., cf. Bi. יַחְזִיאֵל), TA 275, 4. 276, 4.

*Ḫa-ḫâ (cf. *Ja-e-a* P 97, 24, *Ja-a-a*), TA 154, 8.

*Ḫa-ilā, see *A-a-ila-a-'*.

*Ḫa'īru (cf. Bi. יָאִיר, יָעִיר)
1. *Ja-'-i-ru*, ^{h}*šanū*, HABL 414, 20, appointed ^{h}*rab ^{āl}Šib-te*.
2. *Ja-i-ru*, ^{h}*Gam-bu-la-a-a*, HABL 140, R. 3.

*Ḫá-a-i-si (if all the name, cf. Bi. יְעִישׁ), JADD 130, 6.

*Ḫa-a-ki-e (cf. OBa. *A-bi-ḫa-ki* T-D LC), JADD 17, 5 (B. C. 687).

*Ḫa-ki-ni (cf. Bi. יָכִין; see also *Bīt-ḫakīn*) *šar ^{māt}Tāmti*, Shalm. III, Bal. VI, 7.

*Ḫakinlū, see *Ikkalū*.

*Ḫa'lā (cf. Bi. יַעְלָא) "Mountain-goat"
1. *Ja'-la-a*, JADD 20, 7 (B. C. 684). — KB IV, p. 118.
2. *Ja-la-a-'*, JADD 912, 6, slave. Cf. *Ja-la....*, HABL 466, 1.

Ḫa-la(*at?*)-ma-a, JADD 752, 19.

*Ḫa-'-lu-u/ú (Arb. يَعْلَى = يعلو Haupt, BA I, p. 170 ††)
s. of *Ḫa-za-ilu*, *šar ^{māt}Aribi*, Esarh. A, III, 20; C, III, 8. — KB II, p. 130.

*Ḫa-ma (cf. Eg. *Pu-ú-a-a-ma*), TA 230, 2.

*Ḫamani (as var. of *Ḫatna* q. v., prob. a gentilic name: "native of ^{māt}*Ḫamanu*" (יְמָן) or "native of Yemen"(?), see Winckler, Sargon, I, p. XXX, note 2, KA^{3} p. 70, note 1, MVG III, p. 26, note 1; cf. *Ḫamannū*)
1. ?*A-a-i-man-ni*, JADD 801, R. 14.
2. *Ja-a-ma-ni*, JADD 214, 4, 10 (Ep. P).
3. *Ja-ma-ni*, king of Ashdod, Sarg.: Ann. 220: *la bēl kussi*; A, III, 15, 37 (K. 1668 b); Khors. 25, 101; XIV, 11: ^{āl}*As-du-da-a-a*.
4. *Ja-man-ni*, JADD 76, R. 4 (B. C. 652?).

Ḫamannū "Native of ^{māt}*Ḫamanu*" (יְמָן)
1. *Ja-man-i-a-a*, JADB 7, II, 4.
2. *Ja-man-nu-u*, JADD 233, R. 12 (B. C. 659). ^{h}*rab hanšā*, JADD 233, R. 15 (B. C. 659?).

*Ḫà(*Ḫ, Wa?*)-mi-ba-an-da, "*šarru*", Ta'annek 3, 13; cf. 4, 13.

*Ḫà-mi-ú-ta, *amēl ^{āl}Guddašuna*, TA 177, 2.

*Ḫa-an-di...., Ta'annek 7, 10.

*Ḫanḫamu (prob. = יגעם, Hommel, Altisr. Überl., p. 223); *rābiṣu* of the Egyptian king:
1. *E(?)-en-ḫa-mu*, TA 286, 28.
2. *Ja-ḫa-mi*, TA 83, 40.
3. *Ja-iḫ-en-ḫa-mu*, TA 289, 45.
4. *Ja-an-ḫa* (sic), TA 116, 73.
5. *Ja-an-ḫa-ma*, TA 106, 56, 37. 131, 62. 215, 10. 272, 25. 330, 14.
6. *Ja-an-ḫa-me*, TA 117, 61. 118, 49.
7. *Ja-an-ḫa-mi*, TA 83, 31, 39. 85, 18. 98, 1. 102, 1. 105, 15, 36. 118, 55.

8. *Ḫa-an-ḫa-mu*, TA 85, 23. 86, 15. 127, 23. 132, 29. 171, 5, 11, 13. 270, 11. 283, 13, 28. 284, 33. 296, 21.

*ḪA-NU-QU (Ar. = יְנוּקָא "suckling"), ^{ḫ}*na-sik-ku ša ^{āl}Za-me-e*, Sarg. Ann. 267.
s. of *Šamaš-a-a-li*, JADD 288, 2.

*ḪA-AN-ZU-Ú (Cass. = "king"; cf. *Ḫa-an-zu-ú aḫlamū* BE XV, 168, 16)
mār Ḫabban, Shalm. III: Ob. 95, 125. *šar ^{māt}Na'iri* (B. C. 715), Sarg.: Ann. 78, 121; Khors. 54. *šar ^{māt}Namri*, Shalm. III: Ob. 112; Statue, KAHI I, 30, III, 1. — KB I, pp. 140, 142; II, p. 58.

*ḪA-PA-' (WSem. = יָפֶה "The beautiful lady")
šarrat ^{āl}Diḫrāni, Esarh. B, IV, 20 (III R 15). — KB II, p. 146.

*ḪAPA(Ḫ)-ADDU (Can., cf. SArb. אלי־פע, OBa *Ḫa-pa-ēl* VS VII, 16, 39)
1. *Ḫa-ap-p[a-aḫ]-^{d}IM*, TA 97, 2.
2. *Ḫa-pa-^{d}IM*, TA 83, 26. 85, 29, 42. 103, 19. 105, 31, 78, 85. 113, 8, 12, 47. 114, 16, 59, 69. 116, 25, 51. 117, 65. 119, 57. 120, 2.
3. *Ḫa-pa-aḫ-^{d}IM*, TA 98, 2. 106, 19.

*ḪA-PA-ḪI (Can., abbrev., cf. *Ḫapaḫ-Addu*; *Ḫa-a-pi-ḫi* BE VIII, pt. 1)
amēlu ša ^{āl}Ga-az-ri^{kī} (Gezer), TA 297, 3. 298, 4. 299, 3. 300, 4.

*ḪAPTIḪ-ADDU (Can., cf. Bi. יִפְתַּח, n. l. יִפְתַּחְאֵל)
1. *Ḫa-ap-ti-ḫa-da*, TA 335, 9.
2. *Ḫa-ap-ti-iḫ-^{d}IM*, TA 288, 45.

*ḪA-QAR-AḪI^{KI} (WSem., cf. OBa. *^{m}Ia-qar-a-ḫu-um*)
JADD 245, 3, slave sold.

*ḪA-QÍ-RA(-TU) (WSem.), JADD 435, R. 4, slave sold (Ep. A).

ḪĀRĀM, see *^{d}A-a-ram-mu*

*ḪA-RA-PA-A (Arb., cf. *Ḫa-pa-ia*, SArb. יַרְפָּא, Arb. يَرْعَى, يَرْغَى, WEBER MVG VI (1901), p. 57 f., BAUDISSIN, Adonis und Esmun, p. 319)
^{ḫ}*rab kiṣir* (of Aribi), HABL 631, 1, 9 = JADD 759.

ḪA-RI-I (hypocor., cf. *Mannu-ḫāri*, OBa. *Ḫa-a-rum* Dilbat, *Ḫa-ri* BE XV)
Epon. B. C. 885, III R 1, I, 25; cf. SCHEIL Annales de Tukulti Ninip II, p. 33 f., and see *Nā'di-ilu*.

*ḪA-SA-AM (cf. *A-a-sam-mu*, Bi. יְשַׁרְמַאֲל)
s. of *Nabûa*, ^{āl}*Kan-nu-a-a*, VS I, 84, 1.

*ḪA-SU-MU (cf. *Ḫa-a-šú-mu*), HABL 502, 10.

*ḪÀ-AŠ-DA-TA (cf. OBa. *Ḫa-aš-di-ḫa-am-mu* CT IV, 2, 21, and *Zi-ir-dam-ia-aš-da*), of Megiddo, TA 245, 12, 15. 248, 3.

*ḪÀ-AŠ-ḪU-RU, Capp. G, 20, 2, 33.

*ḪÀ-ŠÚ-IA (cf. Bi. יְשׁוּי), TA 256, 18.

ḪA-A-ŠÚ-MU (cf. *Ḫa-su-mu*, NBa. *Ḫa-šú-um-ma* TNB) HABL 542, R. 7.

*ḪA-TA-' (cf. SArb. יתע, prob. identical with *Ḫa-ta-a*)
^{ḫ}*rab ālāni šú ša qāni taḫtīmē ša ^{māt}Urartāia*…., HABL 252, 7 (BA II, p. 55).

*ḪA-TA-A (alternates with *Ḫa'lû* and *Ḫa-u-ta-'*, thus *Ḫa-ta-a* = *Ḫa-u-ta-'* prob. epith. of *Ḫa'lû* and = SArb. royal epith. יהע; for an other view see WINCKLER, AF I, p. 528 f.); s. of *Ḫazail*, king of Aribi, K.? = ZA II, pl. II, R. 8.

*ḪA-TA-MA-A (cf. Ar. יתום APO, יחמא LIDZB., Ephemeris II, p. 224, Bi. יְחֻמָּא), JADD 741, 23. Cf. *Ḫa-at (?)-ma-a*, JADD 752, 19.

*ḪA-TA-NA-E-LI (Ph. *יתנאל)
f. of *Takil(?)-ana-bēl*, JADD 621, 2 (III R 50, no. 3; KB IV, p. 152).

*ḪA-'-TA-A-NU, (Ph., abbrev., cf. *Ilu-ḫá-ta-a-nu*), JADD 54, R. 3.

*ḪA-TE-E (or *Nap-te-ē'*) (cf. *Abi-ḫa-te-'*, *Ḫa-ta-a*), JADD 59, 6, slave sold (B. C. 681).

*ḪA-AT-NA, var. *ḫāmant* (cf. Ar. יתנא APO); *Ḫā bēl kussī*, king of Ashdod, Sarg. Ann. 220.

*ḪA-Ú-A (= Bi. יְהוּא, Jehu)
mār Ḫumri, king of Israel who overthrew the dynasty of Omri, Shalm. III R 5, no. 6, 25; Ob. Epigr. II. — KB I, p. 150.

*^{d}ḪA-Ú-BI-'-DI (WSem. *יהובעדי, HOFFMANN, ZA XI, p. 228, JOHNS, ADD III, p. 251, ZIMMERN, KA^{3} p. 465 f.; var. *Iu-bi'di*, q. v.)
King and usurper of Hamath (B. C. 721), (*^{māt}A-ma-ta-a-a*), Sarg.: Cypr. I, 53 (III R 11); Khors. 33; N. 8; WS pl. 49a, K VIII, 25; K. [1349, 17]. — KB II, pp. 36, 56.

*ḪA-Ú-ḪA-ZI (He = Bi. יְהוֹאָחָז), Ahaz)
^{māt}*Ia-ú-da-a-a*, king of Judah, Tigl. IV, B 61 (II R 67). — KB II, p. 20.

*Ḫau-idri, see *A-a-u-id-ri.*

*Ḫa-u-ta-', *Ḫa-ú-ta-'* (Arb., var. *Ḫa-ta-a* q. v., see also *Uaite'* and WAF I, p. 528), Abp. B, III R 34, VIII, 23, 28, 34, 57. Bu. 91-5-9, 178.

*Ḫa-u-ta-ar-ši (Iran., cf. *Mami-t(i)aršu*), Tigl. IV, Ann. 169, a Median chief.

*Ḫa-zi-e, HABL 1026, 7 (WSml. II, p. 12). *A-a-zi-e*, ibid., l. 15.

*Ḫa-zi-ni (cf. Bi. אזניה; *Ḫaẓ-zi-nu* JADD 899, II, 11) f. of *Marduk-šar-uṣur*, JADD 325, R. 12.

I-ba-a (hypocor., = Ar. docket אבא, BE VIII, pt. 1, 27; cf. TNB p. 68), HABL 453, 12. 454, 8.
f. of *Bēl-eṭir*, K. 1351. HABL 1007, R. 15.
f. of *Bēl-ušir*, HABL 718, R. 11.

'I-ba-qa-me
ʰrab PAP.ŠE.DA ša ʰtar-ta-nu, JADD 275, R. 6.

Ibašši-ilāni "There exist gods" (cf. *Ibašši-ilū*)
1. *I-ba-aš-ši-AN^{pl}-ni*, f. of *Pa-ši-i*, JADD 373, 2.
2. *NI.GAL-AN^{pl}*, JADD 190, 1 (B. C. 668). 265, R. 9. *bēl-qātā ša šarri*, JADD 80, R. 1.
s. of *Nergal-iliḫa*, JADD 446, R. 10 (Ep. Q).
3. *NI.GAL-AN^{pl}-ni*, JADD 190, 4. 355, R. 7.

Ibašši-ilu (cf. *Ibašši-ilani*, OBa. *I-ba-aš-ši-AN* BE VI, pt. 1, XIV, *GÁL-ši-AN* BE XV; Zimmern, Behrens, Briefe, p. 4, n. 4)
1. *GÁL-ši-AN*, $^{ḫ?}$ *ša* ^{ál}*Kalḫa*, JADD 161, 14 (B. C. 679).
s. of *Ea-rīmanni*, ^{ḫ}*sukkallu*, Nai.: VR 61, VI, 20 (KB III, pt. 1, p. 180).
2. *NI.GÁL-AN*, K. 241, VIII, 31; 83-1-18, 695, III, 1, spec. ^{ḫ}*pa-ḫi-zu* (*ru?*), HABL 166, 2.

Ib-bu-tu (prob. hypocor., cf. *Ib-ba-tum* RPN), HABL 901, 1. f. of *Ulula-a-a*, Aei.: BE VIII, pt. 1, 5, 3.

I-bi-ḫa (hypocor., cf. OBa. *I-bi-ḫa(-a)* RPN, T-D LC JADD 702, 3 (B. C. 656?).

I-bi-Sin "Sin has called" (cf. *I-bi-Sîn* RPN) King of Ur, Sm. 1224. K. 6102, 8. Rm. 2, 174 (OLZ X (1907), col. 114, n. 1).

Ib-na-a (hypocor., cf. TNB)
s. of *Nūr-Sin*, HABL 969, 3.

Ib-na-a-a (hypocor.; in NBa. texts, see TNB)
^{ʰ}*na-si-ki Babila-a-a*, JADD 478, R. 2.

No. 1.

Ibni (?)-^{d}**Ē-a** "Ea has created" (Ba.)
f. of *Nabū-etil-ilāni*, BM. 91015, R. 20 (King, BBS, p. 110, pl. CVI).

Ib-ni-ḫa (hypocor.; in OBa. texts, see RPN)
f. of *Nabū-ēṭir-napšati*, JADD 430, 2.

Ibni-Marduk "Marduk has created" (Ba.)
1. *Ib-ni-^{d}AMAR.UD* (in OBa. & Cass. texts, see RPN, P 97, 18)
s. of *Arad-Ea*, Melis.: Lo. 101 (90829), I, 13 (King, BBS, p. 20, pl. XXIV); Susa 3, I, 28.
2. *KAK-^{d}AMAR.UD*
s. of *Amēl-^{d}TUR.NUN.NA*; author of "the fox", K. 9717, 12. Sm. 669, 25 (NE pp. 90, 92).
s. of *Nūr-Marduk*, ^{ḫ}*ša[qū]*, Nai.: BM. 90936, II, 10 (King, BBS, p. 108, pl. CV).
s. of.....^{ḫ}*Sîn*, BM. 91015, R. 11 (King, BBS, p. 110, pl. CVI).

I-bu-nu (cf. *I-bu-ni* TNB)
f. of *Bēl-usātu*, Sarg. St. II, 15; IV, 2. — KB IV, pp. 160, 162.

I-bu-te-ilāni (*AN^{pl}-ni*)
f. of ^{d}*A-u-e-balliṭani*, VS I, 88, 24 (Ep. E).

Idanni-ilu "The god has looked upon me" (cf. *Ilu-i-da-an-ni* BE XV)
ZU-an-ni-AN, 83-1-18, 695, III, 2, spec.

I-da-a-te-bēl-a-la-ka "At the side of the lord I walk"
s. of *Aššur-šallim*, JADD 266, 1 (III R 49, 37a).

Id-di-i (hypocor., cf. OBa. *I-id-di-i* RPN, *Id-di-ḫa* BE VIII, 1, BE X, with Ar. docket [א]דרי), ^{ḫ}[*tamkar?*] JADD 349, R. E. 2 (Ep. Q); cf. *A-di-i*, *I-di-i*.

Id-di-ḫa-a-tu (Ba., hypocor., cf. *Iddi*), in *Bīt-^{ṣu}I.*, BM. 102485, I, 4 (King, BBS, p. 77, pl. I).

Id-din....., Epon., JADD 243, R. E. 2.

Iddina (abbrev.)
SE-na (*Nadina?*), ^{ḫ}*dupšar*, VS V, 2, 16 (B. C. 675).
s. of *Erība*, gs. of *Imbu-pāniḫa*, Sarg. St. III, 23. — KB IV, p. 162.

Iddinā (hypocor.; in NBa. texts, see TNB)
SE-na-a
s. of ^{ḫ}*šangū* ^{d}*Marduk*, VS I, 35, 52. — KB IV, p. 96.
s. of *Šāpik-zēr*, VS I, 35, 34, 37, 54.

Iddina-Ašur "Ashur has given"
1. *SE-na-ÁŠ-šur*, HABL 532, 2.
2. *SE-na-^{d}ÁŠ-šur*, JADD 738, R. 7.

Iddin-Addu, TA 123, 47.

Iddinaia (hypocor.
1. *Id-din-a-a*, K. 241, IX, 31, spec.
2. *Id-din-ia*, HABL 176, 4. 177, 2. ^{h}*šangû ša* ^{d}*NIN.IB*, JADD 640, R. *1*.
3. *I-din-a-a*, ^{h}*šangû ša* ^{d}*NIN.IB*, JADD 642, 6 (III R 49, 7b).
4. *I-din-na-a-a*, JADD 265, 3.
5. *SE-a-a*, K. 241, IX, 28, spec.
6. *SE-na-ia*, ^{h}*šangû ša* ^{d}*NIN.IB*, JADD 641, R. *11*.

Iddina-Ištar "Ishtar has given"
SE-na-^{d}XV, s. of *Talâ*, JADD 257, R. *17* (B. C. 670).

Iddina-Nabû "Nebo has given" (cf. OBa. *I-din-^{d}Na-bi-um* T-D LC; Ar. אדנבו APO 60, 1, 2; BE VIII, pt. 1, no. 14)
1. *SE-na-^{d}AK*, Sarg. St. I, 6. — KB IV, p. 158.
2. *SE-na-^{d}PA*, Sarg. St. I, 13.

Iddin(a)-Papsukkal
1. *MU-^{d}SUKKAL*, f. of *Dummuqu*, Nshi., VS I, 36, III, 23.
2. *SE-^{d}SUKKAL*
f. of *Nabû-ti'*, Nshi., VS I, 36, IV, 8.
f. of *Nabu-šum-uṣur*, Merod. I, VS I, 34, 22.
3. *SE-na-^{d}SUKKAL*, f. of *Nabû-nâdin-šumu*, VAT 402, R. 21 (REISNER, Hymnen, p. 68).

Iddina-šarru "The king has given"
SE-na-LUGAL, f. of *Za-ki-ru*, K. 4740, 21 (WAF II, p. 25).

Iddin-Bēl (*MU-^{d}EN*)
s. of.....*-zēr*, gs. of *Mu-še-zib*, owner of tablet, CT XVII, 33, 42.

Iddin-iau (*ÁŠ-a-a-u*), JADD 991.

Iddin-Lamassu (*ÁŠ-^{d}ḪÉ.UL*)
f. of *Gimil-Gula*, K. 9717, 8 (NE p. 90).

Iddin-Ninib (*SE-^{d}NIN.IB*)
s. of *Sin-apal-iqtša*, Mna., PSBA XIX (1897), p. 71, 2, 6.

Id-du-u-a (hypocor., cf. *I-du-u-a*; *Iddûtum* TNB, Bi. עדוא, אדו, עדו), ^{h}*rab bânî ina bâb sa-a-me* (in Babel), JADD 891, R. 5.

I-di-i (hypocor.)
JADD 309, R. 6: ^{mât}*Kiš^{ki}*; 325, R. *15* = ^{h}*tamkaru*, JADD 308, R. *13* (Ep. Q). 318, R. *10* (Ep. A). 344, R. *2*. 623, L. E. *1* (Ep. A); seems to be same person as *A-di-i* ^{h}*tamkaru*, JOHNS, ADD III, p. 287, and *Id-di-i*.

***Idibi'lu** (cf. Bi. אדבאל, ^{h}*I-di-ba-'-il-a-a*, a Arb. tribe III R 10, 50; for literature see GES.-BUHL, HWB p. 9a)
1. *I-di-bi-'-i-li*, Tigl. IV, B 56 (II R 67), appointed *qēpu* of Muṣru. — KB II, p. 20.
2. *I-di-bi(-')-i-lu*, Tigl. IV, Ann. 226, 240: ^{mât}*A-ru-bu* (III R 10, 45).

Idi-ilu "The god knows" (cf. *I-di-ilu* TNB)
ZU-AN, 83-1-18, 695, III, 8, spec. JADD 388, R. *8*. ^{h}*rab kiṣir ša* ^{h}*mâr šipri ša sinništi ēkalli*, JADD 494, 7.

Idin-abim "My father has given" (cf. OBa. *I-din-a-a-bu* T-D LC)
1. *I-din-a-bi-im*, Capp. G, 15, 1.
2. *I-din-na-bi-im*, s. of *Ašir-mu-ta-bi-el*, Capp. T-D 239, 3.

I-din-Ištar
f. of *Ma(Kuṭ)-ku-a*, Capp. Ch. 10, 9.

Id-ra-nu, see *Itrânu*.

Id-ri....., K. 7393.

Id-ri-ia, see *It-ri-ia*.

***Id-ri-a-ḫa(-a)-ú** (WSem. *הַדְרַחֲהִי = *Ad-ra-a-ḫa-u*, *Adad-ra-ḫa-a-u*, q. v.)
HABL 593, R. 2. ^{h}*rab kiṣir*, K. 4792.

***Id-ri-li-i** (cf. Bi. עַדְרִיאֵל, *Id-di-ri-ia-ili* BE IX) *irrišu*, JADB 19, II, 4.

***'Idru** ('*id-ru*; cf. *Id-ra-'* TNB, Bi. עֶדֶר or עֶזֶר) ^{h}*mu-ri-ib-ba-nu ša Ḫundaru*, HABL 458, 5.

I-du...., ^{h}*rab âlani*, JADD 306, 1.

I-du-u-a (hypocor., cf. *Iddûa*)
^{h}*gallu*, HABL 266, R. 10.

Idu(*ID*)**-šá-A-šur**, Capp. Ch. 16, R. *4*; G, 6, 20. 12, 10 (PEISER, KB IV, p. 52: *Li'a-Ašur*).

Idu(*ID*)**-šá-Ištar**, Capp. Ch. 4, 4.

I-gi-i, JADD 388, R. 7.

***I-gi-li-i** (cf. *Igla'*, *Higla'* BE X)
^{h}*tamkar sisî* ^{âl}*Kal-ḫa-a-a*, JADD 806, R. 9.

I-gur-ka-ap-ka-pu, I-gur-qa-ap-qa-pu MDOG 45, p. 50
f. of *Samsi-Adad*, the patesi of Ašur, I R 6, no. 1. — KB I, p. 2.

***Iḫ-li-ba-bu**, or *Alḫ-li-ba-bu*
f. of *Nu-ba-na-ni*; ^{h}*ḫazannu*, CT II, 21, 27, L. E. 3.

***Iḫli-Tešup,** or *Aḫli-Tešup*, cf. the hypocor. *Aḫ-li-ia* BE XV, VS I, 107, 3
Iḫ-li-te-eš-šup, VS I, 111, R.
Iḫ-li-te-šup, s. of *Ta-i-še-en-ni*, CTII, 21, 21, 32.

Iḫ-ni-AD-ka(?)...., *ḫbēl piḫāti*, JADD 867, 7.

I-ka-ru/ri (prob. = *Ikkaru*, q. v.; cf. *A-ka-ru*) JADD 471, 19, B. E. 2.

***I-ka-ú-su** (WSem., cf. ZIMMERN, KA[3] p. 473) *šar ālḫmāt Amqaruna*, king of Ekron, Esarh. B, V, 17 (III R 16 = I R 48, no. 1, 5). Abp. Rm. 3, II, 26. — KB II, pp. 148, 240.

I-kib-ilu (cf. OBa. *Ikibum* RPN)
Capp. G, 4, 3. 11, 4. 14, 2. 17, 1.

***Ikkalū,** *Ikkilā*, *Iakinlū*
šar mātAruada, king of Aruad
1. *Ik-ka-lu-ú*, Abp. K. 11450, 5 (KGAS 66).
2. *Ik-ki-lu-ú*, Abp. HAB L992, 15. K. 2675, R. 27. — KB II, p. 170, n. 2.
3. *Ia-ki-in-lu*, Abp. B, K. 1779, B 9 (WSml. III, p. 57).
4. *Ia-ki-in-lu-u*, Abp.: A, II, 119, 124; Ann. II, 63, 81, 85; B, II, 65, 77, 80. — KB II, pp. 170, 172.
5. *Ia-ki-in-lu-ú*, Abp.: A, III R 18, II, 101; Rm. 3, II, 38. — KB II, p. 240.

Ik-ka-ru "Peasant" (cf. *Ik-ka-rum/ri* BE XIV, XV, see also *I-ka-ru*)
HABL 248, 2. 249, 2. 250, 2. 739, 2. 740 2.

Ikkilū, see *Ikkalū*.

Ik-la-nu (or *Ig-la-nu*, cf. Bi. עַגְלוֹן)
ḫrab ālāni, JADD 627, R. 10 (B. C. 666).

Ik-li-i (or *Igli*, cf. *I-gi-li-i*)
HABL 271, 3. 467, R. 19. JADD 270, 1. 271, 9. 744, R. 7. *ardu ša Kur-ba-ni*, JADD 1141, 49 (B. C. 709).

***Ik**(?*Gāli*?)**-te-šup** (the first sign is questionable, cf...? *in-gi-te-šú-up*), king of *mātŠup-ri-a*, Esarh.: KAHI I, 75, 6.

Ikūnu (abbrev., cf. *I-ku-nu-bi-(KA)-Adad*, *Iku-ku-nim* RPN), *I-ku-num*, Capp. Ch. 16, R. 5. Assyrian priest-king:
1. *I-ku-num*, Capp. Ch. 16, R 5; f. of *Šarru-kīn* (I), MDOG 38, p. 33, n. Cf. MDOG 25, p. 67. *I-[ku-num]pa.te.[si] dA-[šir]*, Capp. E.
2. *I-ku-nu-um*, Arn., KAHI I, 63, 5.
s. of *E-ri-šum*, KK. 8805 + 10238 + 10888, 5 (AJSL 18, p. 176. MVG VIII, p. 102. KING, RRT, p. 55, n. 4).

No. 1.

***I-la-a** (Ar. hypocor.; for OBa. texts, see RPN; cf. Bi. אֵלָא)
JADD 246, R. 9. *ḫna-si-ku ša mātLa-qi[qa-e*, Anp. Ann. III, 43, 45 (I R 24). — KB I, p. 102.

***I-la-i-a-bi** (JOHNS, ADB p. 15, supposes a phonetic spelling for *AN-a-a-abi*; probably Ar. = אֵלהּ אבי, SCHIFFER, Spuren, p. 23; cf. *Ilīa-a-bi*), JADB 5, II, 19.

***Ilānu** (cf. *I-la-nu-um* RPN, *I-la-nu-ú-a* BE XV, Bi. אֵלוֹן)
1. *I-la(-a)-ni, mār Za-ma-ni*, Anp. Ann. III, 105 (I R 26). — KB I, p. 112.
2. *I-la-a-nu*, b. of *Bur-Ramānu*, Anp., Kurkh, R. 42 (III R 6, error).

Il-bīti-kuzub-ilāni "The household god is the splendor of the gods"
AN-E-ḪI.LI-AN[ḪI]-ni, *ḫA.BA ṣiḫru*, VR 41, 32ef. Cf. CT XVIII, 28.

Ildāia, see *An-da-a-ḫà*.

I-li....., JADD 679, R. 1 (B. C. 682).

Ilī-bāni, see also *Ilu-bāni*)
1. *AN-ba-ni*, Capp. G, 7, 20.
2. *Ì-lí-ba-ni*, Capp. G, 8, 10, 13.

Ilī'-bulluṭ-ilu "The god is able to keep alive"
ZU-TI-AN, JADD 568, R. 4. *ḫd[a-a-a-l]i*, JADD 345, R. 2.

I-lí-dan, f. of *Ašur-ṭāb*(?), Capp. E 2, 2, 4.

Ili-eštaqel (cf. *Am-mi-iš-ta-kal* T-D LC, *Ašur-iš-ta-gal* etc., RPN p. 233, n. 7)
Ì-li-eš-ta-ki-el, Capp. Ch. 16, 4.

Iliia (abbrev. or hypocor.; cf. *I-li-'-i[a]* BE XVII, pt. 1)
1. *AN-ia*, f. of *Nabū-li'u*, VR 49, IX, 34.
2. *AN-iá*, f. of *Nabū-bēl-šumāti*, Shmk. CT X, 7, 47.
3. *'I-li-ia*(?), VS I, 107, 3.

Ili-ia-a-bi "My god is (my) father" (cf. *Ì-lí-a-bi* RPN, but also *A-a-ab-bu*, *Ia-abi*) Abp. K. 2564.

***Ili-ia-a-u** "My god is (Ia-)a-u" (cf. Bi. אֵלִיָהוּ, SCHIFFER, Spuren, p. 38, *dA-u-ili-a-a*), JADD 312, 6.

Iliia-bēl "My god is the lord" (cf. OBa. *Ì-lí-be-lí* RPN), or *dA-a-bēl*, q. v.
AN-a-a-EN, HABL 933, 5. KK. 5420b. 12968.

***Ili-ia-di-nu** (WSem. *אֵלְיָדִין, evidently identical with *AN^{pl}-a-di-nu*, TNB p. 75, cf. HILPRECHT, BE X, p. XII)
^{h}*rab kiṣir ša mār šarri*, JADD 345, R. E. 1. 361, R. 12.

Ili-ia-ib...., TA 168, R. 12.

***Ili-milku** (Bi. אֵלִימֶלֶךְ, Ar. אלימלך, Eg. 'Arumaraka; cf. also *Ilu-milki* and *Milki-ilu*)
1. *AN-LUGAL, amēl šipri*, TA 151, 45.
2. *I-li-mil-ku*, TA 286, 36.

***Ili-rabiḫ** (WSem.; for the second element cf. *Ḫammu-ra-bi-il*$_{7}$)
1. *AN-ra-bi-il*$_{7}$, TA 139, 2. 140, 3.
2. *I-li-ra-*[*bi-il*$_{7}$], TA 128, 21.

Il-lu-u (cf. *Il-li-ia* BE XIV, XVII, pt. 1, *Il-la-a* BE VIII, pt. 1)
JADD 89, R. 4 (B. C. 683).

Il-lu-uk-nu (cf. JOHNS, ADD III, p. 58), JADD 30, R. 1 (B. C. 681).

Il-qi-su, JADD 163, R. 11 (B. C. 664?).

Il-ta-da-a-a, ^{h}*muktil apāti ummi šarri*, JADD 857, IV, 10.

Il-tap-pa "The god is companion" (?cf. OBa. *Il-li-tab-ba* BA VI, 3, p. 70; *Il-tab-but-ta* BE XV; *Il-tap-pi-ta* BE XIV)
JADD 73, R. 3. 74, R. 2 (B. C. 680).

Il-ti-UR (?), ^{h}*tamkar*, JADD 387, R. 7 (B. C. 651).

Ilu(*AN*)...., Epon. B. C. 805, Canon A, III, 13; B, III, 26.

Ilu-aba....(*AN-AD*....), JADD 70, 8 (B. C. 674).

Ilu-aba-šallim "O god, keep the father safe!"
AN-a-ba-DI, s. of *Pappū*, JADB 1, I, 6.

Ilu-ab-eriba (?*AN-AD-SU*), JADD 311, R. 15 (Ep. S).

Ilu-abiia "The god is my father" (cf. *Abi-iliia*, OBa. *Ì-lí-a-bi* RPN), JADD 742, 14, *irrišu*.

Ilu-Adad "God is Adad"
AN-^{d}IM, ^{āl}*Qat-na-a-a*, Anp. Ann. I, 78 (IR 19), var. *Amēl-Adad*. — KB I, p. 64.

Ilu-aḫ-uṣur "O god, protect the brother!"
AN-PAP-PAP (*Ilu-nāṣir-aḫi*?), VS I, 97, 14.

Ilu-ak-kur (or ^{d}*Nabū-KUK*), tablet from Vyran Shehir, OLZ V, col. 245.

***Ilu-amara** (WSem., cf. *Amar-ilu*, Bi. אַמַרְיָהוּ)
^{h}*rab kar-ma-ni ša* ^{āl}*Maganūba* (B. C. 694)
1. *AN-a-mar*, JADD 137, 3. 427, 2, 12, 18.
2. *AN-a-ma-ra*, JADD 508, R. 2.
3. *AN-a-mar-ra*, JADD 508, 1.

Ilu-apal-iddin "The god has given a son"
AN-TUR-ÁŠ, JADD 686, R. 6.

***Ilu-a-qa-bi** (WSem., cf. *Ilu-a-qa-ba* TNB, *A-qa-bi-ilu*)
^{h}*rē'ū alpē* of ^{āl}*Ḫalulē*, JADB 9, III, 4.

Ilu-balāṭsu-iqbi "The god has announced his life"
AN-TI-LA-su-iq-bi, ^{h}*ardu ša abarakki rabi*, JADD 464, R. 7.

Ilu-ba-na-a (WSem. *אלבנה, cf. *Ili-ba-na-'* BE X, *Ba-na'-ilī* BE IX; or abbrev. from *Arkāt-ili-bana*), 83-1-18, 695, II, 32, spec.

Ilu-ba-ni "The god is creator" (cf. OBa. *Ì-lí-ba-ni*(-*i*) RPN), JADB 6, VIII, 5. K. 7335. f. of *Nabū-zēr-iddina*, Nshi., VS I, 36, III, 16.

***Ilu-ba-ru** (or *An-ba-ru*, cf. *Am-bu-ru* TNB)
f. of *Zabdā*, JADB 3, V, 18.

Ilu-be-la-aḫ (?SAYCE: *Ilu-nu-la-lim*; cf. *Belaḫ-Sin*, *-Ištar*, *Bilaḫ-Aššur*)
f. of *Ṣil-Ištar*, Capp. E, 1, 13.

***Ilu**(-*ú*)-*bi-'-di** (WSem.; var. *Iau-bi'di*, q. v.)
^{h}*A-ma-ta-a-a*, king and usurper in Hamath (B. C. 721), defeated at Qarqar, B. C. 720, Sarg.: Ann. 23; Cyl. 25 (P^{1}, P^{2}). — KB II, p. 42.

Ilu-buluṭsu-iqbi "The god has announced his life" (cf. *Ilu-balāṭsu-iqbi*)
AN-bu-lut-BI-E, *ša šēpā*, JADD 105, R. 7 (Ep. Z).

Ilu-dāin-šarru
AN-dan-in-LUGAL, K. 37.

***Ilu-da-la-a** (Ar.) "The god has saved" (cf. *Da-la-(a-)ilu*; אלדלני CIS II, 54, KA p. 438, SCHIFFER, Aramäer, p. 52)
HABL 251, 10, 14, 22, R. 2.

Ilu-du-ú-su (cf. *Dūsā*, *Dūsi*)
JADD 600, 1.

Ilu-ēreš "The god has planted"
1. *AN-KAM-eš*, JADD 69, 1, 3 (B. C. 692). 186, R. 1, 4 (B. C. 679). ^{h}*NI.GAB ša ēkalli*, JADD 255, R. 13.
2. *AN-PIN-eš*, JADD 1141, 33 (B. C. 709).

Ilu-eriba "The god has rewarded" (cf. OBa. *Ì-lí-e-ri-ba-am*)
AN-SU, K. 241, XI, 42, spec.

Ilu-ēṭir "The god spared"
1. *AN-e-ṭir, ma-ḫi-iṣ ḫegalli*, HABL 416, 1.
2. *AN-KAR-ir*, JADD 266, R. 10 (B. C. 670).

Ilu-gabbi-iqbi "The god has announced all"
AN-GAB-E, JADD 279, R. 6 (B. C. 689).

***Ilu-gab-ri** (cf. Bi. גַּבְרִיאֵל *Ilu-gab-ra/ri* TNB) *ša šēpā*, JADD 318, R. 15.
s. of *Nabû-la-di*, JADD 5, I, 8.

Ilu-gu-lu(?), JADD 775, 9.

Ilu-ḫir-be, see *An-ḫir-be*.

***Ilu-ḫada'** (WSem., cf. Bi. אֱלִידָע)
1. *AN-ḫa-da-'*, HABL 168, 6, R. 13 (WSml. II, p. 46). 170, R. 7. 171, 1. 212, 26. 502, 2. 503, 2. 504, 2. 505, 2. 638, 8, 10, 13, R. 7. 1041, 8. KK. 570. 4779, 8 (WSml. II, p. 54). *ḫšakin Dūrili* (B. C. 726), Sarg. St. I, 2 (KB IV, p. 158).
2. *AN-ḫá-a-da-'*, HABL 560, 4.
3. *AN-ḫá-da-'*, HABL 168, R. 22.

***Ilu-ḫa-di-nu**, see *Ili-ḫa-di-nu*.

***Ilu-ḫá-ta-a-nu** (Ph., cf. אֱלִיתָן APO, *Ḫa-'-ta-a-nu, ḫa-ta-ua-e-li*) *ḫna-si-ku* of *Nār-Tu-bu-li-'-aš*, HABL 1112, 8.

I-lu-i-ba-ši (if n. pr. cf. *Ibašši-ilu*), HABL 314, R. 4.

Ilu-ib-li-ḫa (?)
s. of *Esaggil-zēr*, at Kalaḫ (B. C. 711), KK. 2678. 2683 (III R 2, 7).

Ilu-ibni "The god has created" (cf. OBa. *Ì-lí-ib-ni* Dilbat)
1. *AN-ib-ni, ḫšakin māt Su-ḫi*, Tukl. II, Ann. 70. Anp., Ann. I, 103 (I R 19). *ḫdupšarru*, JADD 244, R. 17.
2. *AN-KAK*, JADD 326, R. 9. 83-1-18, 695, II, 22, spec. *ḫšakin māt Su-ḫi*, Anp. Ann. I, 100 (KB I, p. 68).

Ilu-iddina "The god has given" (cf. OBa. *Ì-lí-i-din-nam* RPN)
1. *AN-ÁŠ*, JADD 686, R. 5 (if all the name).
2. *AN-MU*, JADD 573, R. 2.
3. *AN-SE-NA*, Epon. III R 4. no. 1, 20.

Ilu-idi "The god knows"
AN-ZU, may be read *Ilu-li'*, q. v.

***Ilu-id-ri** (cf. Bi. אֲלִידָד)
VS I, 88, 33. *ḫamēl urqi*, JADB 21, I, 8. *ḫtamkaru*, JADD 922, 10. *dupšarru*, JADD 54, R. 4.

Ilu-illat-a-a, see *Ḫarrān-šaduia*.

Ilu-illati, or *Anu-illati*
Chron. A II, 1, ruler belonging to an early period of Babylonian history.

Ilu-ilu-ma (cf. *Iluma-ilu*), 83-1-18, 695, II, 33, spec.

***Ilu-im-me** (cf. Bi. אֲלִימֶךְ)
JADD 162, 5 (B. C. 693). 273, R. 11 (B. C. 683). 397, R. 9. 742, 22.

Ilu-ippaš "The god will execute it" (cf. *Ilu-ip-pu-uš* BE XIV)
1. *AN-ip-pa-aš*, JADD 741, 18.
2. *AN-KAR-aš*, 83-1-18, 695, II, 23, spec.

Ilu-ip-[qid], JADD 114, R. 4.

Ilu-iq-bi "The god has announced"
HABL 910, R. 8. 81-2-4, 116. 83-1-18, 695, II, 24, spec.

***Ilu-is(?tam)-la-ka**
ḫnaggaru, of *āl Immirtua*, JADB 12, II, 8.

Ilu-ittiia "The god is with me" (cf. OBa. *Ì-lí-DA-ḫa* T-D LC)
1. *AN-KI-e-a*, Epon. B. C. 694, III R 1, V, 30, var. JADD 120, R. 3. 162, R. 3.
2. *AN-KI-ḫa*, K. 241, IX, 6. XII, 41, spec. JADD 324, 9 (in Nineveh; B. C. 692). Epon. B. C. 694, III R 1, V, 30. III R 2, no. 20, 3 (11th year of Senn.), JADD 58, R. E. 2. 140, R. 1. 201, R. 9. 272, R. 6. 281, R. 15. 427, R. 15; Senn. King VIII, 88; *ḫša-kīn āl Dimišqa*, JADD 324, 9.
f. of *Al-Našḫu-milki*, JADB 2, I, 11.
3. *I-lu-KI-[a], mār āl Ku(Dur)-ra-a-a*, JADD 500, R. 3.
4. *Ilu-ittiia*, MDOG 42, p. 51.

Iluka-ašarid "Thy god is the first in place"
AN-ka-MAŠ, HABL 811, 8, 9. JADD 374, R. 14 (B. C. 685). 624, 9 (B. C. 687).

Ilu-ka-ia-a[...?], perhaps *Ilu-pāni-ḫa-a*[*-lik*], JADD 288, R. 9.

Iluka-apal-uṣur (*AN-KA-a-PAP*, BEHRENS, Briefe, p. 6), see *Ilu-paniia-uṣur*.

Iluka-nāṣir (*AN-KA-PAP*), see *Ilu-pi-uṣur*.

Ilu-kib-su-uṣur "O god, protect the walk!" JADD 569, R. 8 (B. C. 695).

Ilu-kīn-uṣur "O god, protect the faithful one!"
AN-DU-PAP, JADD [117, 4] (B. C. 674). 118, 6 (B. C. 673). 266, 6, slave sold (B. C.

670). 800, 1. 83-1-18, 695, II, 25, spec. Epon. B. C. 829, III R 1, II, 35.

Ilu-ku-ṣur-šu "O god, save him!" K. 241, VIII, 15, spec.

Ilu-la-su...., JADB 7, I, 3.

Ilu-li' "The god is mighty"
AN-ZU (or *Ilu-idî*), JADD 475, 2 (B. C. 698). VS I, 97, 1. *ḫdupšarru*, JADD 269, R. 6 (B. C. 687).

I-lu-lu (cf. OBa. *Warad-i-lu-li* BE VI, pt. 1) s. of *Zu-bi-ir* ^{d}....., Ta'annek 4, 3.

Ilu-ma-ba-ni "Truly, the god is creator" (cf. OBa. *Ilu-šú-ba-ni* RPN)
ḫrakbu, JADD 349, 10 (Ep. Q).

Ilu-ma-dāmiq (*ŠIG-iq*) "Truly, the god is friendly"
s. of *Nur-Marduk*, Lo. 102, VI, 22. — KB IV, p. 92.

Ilu-ma-ilu "Truly, the god is god" (cf. OBa. *Ilu-ma-i-la*, var. -^{d}*I-la*, see RANKE, BE VI, pt. 1, p. 8, n. 1)
The first king of the second Bab. dynasty, Chron. K^{2}, R. 1, 6, 7, 9. King-list A, I, 13; B, 12; *Ì-li-ma-AN* BE VI, pt. 2, 68, 29.

***Ilu-malak** (cf. *Ilu-milki*, Bi. אלימלך, OBa. *Ilu-ma-lik* RPN, *Ì-lí-ma-li-ki* CT 8, 50, 7b)
1. *AN-ma-la-[ak]*, JADD 378, 2, 12, = Ar. docket אלמלך (CIS II, 28. STEVENSON, Contracts, no. 22).
2. *AN-ma-lak*, JADD 476, R. 10.

Ilumа-li' "Truly, the god is mighty"
1. *AN-ma-li-'* JADD 373, R. E. 4 (B. C. 648?).
2. *AN-ma-ZU*, JADD 513, R. 2. 83-1-18, 695, II, 28, spec. *ḫrab kiṣir*, JADD 627, R. 5. Epon. B. C. 782, Canon C, I, 29. III R 1, III, 35; *šá* ^{āl}*Na-zib-i-na*, 81-2-4, 187, 32.
s. of *Su-si-ja*, JADD 415, R. 8 (KB IV, p. 104; B. C. 734 or 745?).

Ilu-ma-lid-gúl, 83-1-18, 695, II, 29, spec.; cf. JADD III, p. XV.

Ilu-ma-lid(t)-qí(?), *ḫnāš paṭri*, JADD 248, R. 10 (B. C. 714).

Ilu-lim-ši-i "The god may forget!"(?) JADD 642, L. E. 2.

Ilu-ma-ták-lak (abbrev.) "Truly, in the god I trust" (cf. *Ilu-taklak*)
HABL 712, R. 5.

Ilu-me-ḫu-na-a-a, JADD 296, 3, slave sold.

Ilu-me-i (cf. SCHIFFER, Spuren, p. 16; Bi. מֵיעִי?), VS I, 91, 26.

Ilu-me-ti (for the second element cf. *Me-tu-nu*), VS I, 100, 15.

Ilu-milku (cf. *Ili-milku*, *Ilu-malak*) Epon. B. C. 886
1. *AN-mil-ki*, Canon B, I, 24. III R 1, I, 24.
2. *AN-mil-ku*, Tuk. II, Ann. 13.

Ilu-mu-ki-in (abbrev.; cf. *AN^{it}-mu-ki-in*, Cass. tablet, PSBA XXIX, Nov. 1907, pl. II, 1) *ḫmār šipri šá ḫbēl piḫāti*, JADD 48, R. 5. 49, R. 3 (B. C. 656).

Ilu-mukīn-aḫu, see *Ilu-kīnu-uṣur*.

Ilu-mu-še-zib "The god saves"
JADD 362, R. 5. 572, R. 9. VS I, 85, 23(?). *ḫrakbu*, JADD 860, II, 13.

Ilu-mutaqqin "The god orders"
AN-mu-LAL, JADD 363, R. 4 (B. C. 682).

Ilu-na-da "The god is exalted" (cf. *Ilu-na'id*), Capp. G, 4, 14.

Ilu-nādin-aḫu (*AN-ÁŠ-PAP*), or *Ilu-edu-uṣur*? or *Ilu-iddina(na)*, cf. JADD III, p. XV
83-1-18, 695, II, 31, spec.

Ilu-nādin-aplu "The god gives a son"
AN-ÁŠ-A, JADB 5, II, 20. *ḫšalšu* (B. C. 664), JADD 115, 7 (III R 47). *ḫšanā ša* ^{āl}*Ḫaurina*, JADD 922, I, 5.

Ilu-nā'id "The god is exalted" (cf. OBa. *Ilu-na-id* RPN; *Ilu-na-da*)
AN-I, *ḫrab kiṣir ša šēpā*, JADD 235, R. 12.

Ilu-napšat-irām "The god loves the living being"
AN-ZI-RAM, JADD 311, R. 14.

Ilu-nāṣir "The god is a protector" (cf. OBa. *Ilu-na-ṣir|ṣi-ir* RPN)
AN-PAP, JADD 80, L. E. 1. 347, 2. 473, R. 21 (B. C. 698). 661, 13. K. 241, IX, 41, spec. *ardu ša ḫturtānu*, JADD 244, R. 10.

***Ilu-natan** (WSem., cf. Ar. and Bi. אלנתן, *Ili^{it}-na-tan-nu* BE X)
1. *AN-na-tan*, JADD 240, 4, slave sold (B. C. 688).
2. *AN-na-ta-ni*, JADB 3, VIII, 7.

Ilu-?-ni, MDOG 42, p. 51.

Ilu-nu-ri "The god is my light" (cf. Eg.-Ar. אלנורי.. APO)
ḫamēl urqi, JADB 1, I, 25.

Ilu-paḫ-ḫír "O god, strengthen!"
JADD 272, R. 1 (B. C. 694). 869, 6. OLZ VIII, (1895), col. 132 (Ep. Sili). *nappaḫu*, JADD 770, 4.

Ilu-pāni(ŠI)-ia...., JADD 576, R. 11 (B. C. 676).

Ilu-pāniia-uṣur "O god, protect my face!"
1. *AN-KA-a-PAP*, *ḫrē'ā*, HABL 639, 10 = no. 3.
2. *AN-KA-ia-PAP*, 83-1-18, 695, II, 30, spec.
3. *AN-ŠI-ia-PAP*, *ḫrē'ā*, K. 1011 = no. 1.

Ilu-pi-si...., JADD 264, 10 (B. C. 688?).

Ilu-pī-uṣur "O god, guard the mouth!" (cf. NBa. *Ilu(bēl)-pi-i-ú-ṣur* TNB)
1. *AN-KA-PAP*, JADD 243, R. 14 (B. C. 688). 696, R. 2 (B. C. 648).
2. *AN-pi-i-ŠEŠ*, HABL 1162, 4.

***Ilu-qa-na-a** (WSem., cf. Bi. אֵלְקָנָה), 83-1-18, 695, II, 35, spec.

***Ilu-qatar** (WSem., cf. *Ilubēl-qa-ta-ri* BE IX) "The god is a rock" (קָצַר)
1. *AN-qa-at-ta-ra*, 83-1-18, 695, II, 36, spec.
2. *AN-qa-tar*, *ḫmutr pūti*, JADD 34, R. 1 (B. C. 695).

Ilu-rabi (*GAL*) "The god is great" (cf. OBa. *Ilu-ra-bi* RPN; *Ilu-ra-bi-i*, Ta'annek, 2, 21. *E-lu-ra-b[i]* ibid., vol. LII (1906), 3, p. 41, BAUDISSIN, AE p. 323, note 2). *Itmum*, Capp. G, 4, 8.

Ilu-rīm-a-ni "O god, have mercy on me!" (cf. *I-lí-ri-man-ni*, Cass. tablet, PSBA Nov. 1897, pl. I, 17)
JADD [108, R. 2]. 152, R. 7 (B. C. 656).

fIlu-sa-a...., IV R 61, III, 13, a prophetess.

Ilu-ṣabatanni "O god, succour me!" (abbrev., cf. *Bēl-gāta-ṣabbatanni* TNB)
AN-LU-an-ni, K. 10532 (B. C. 648).

Ilu-šadūni "The god is our mountain"
AN-KUR-ú-ni, JADD 221, R. 6.

Ilu-šal-lim "O god, keep safe!"
ḫmutr pūti, JADD 860, II, 4.

Ilu-šal-lim-aḫu (*PAP*) "O god, keep the brother safe!"
šá-Dūr-rimte, JADD 66, L. E. 2 (B. C. 693).

Ilu-šallimšunu "O god, keep them safe!"
AN-DI-šu-nu, JADD 211, R. 16.

Ilu-šam-ši "The god is my sun"
JADD 713, 2.

Ilu-šar-uṣur "O god, protect the king!" (for NBa. texts, see TNB)
AN-MAN-PAP, JADD 64, R. 3 (B. C. 672).

Ilu-še-zib "O god, save!"
JADD 351, L. E. 1.

Ilu-še-zib-an-ni "O god, save me!"
ḫrab bīti, HABL 1078, 7.

***Ilu-ši-im-ki** "The god is my support" (Ar., cf. *Še-im-ka*, *Ši-im-ka-ia*; SCHIFFER Aramäer, p. 35)
ḫamēl urqi, of *āl'A-at-a-nu qa-ni āl Ḫarrān*, JADB I, II, 33.

Ilu-ši-ši-i, see *Ilu-limšī*.

Ilu-šūma "Truly, he is god"
King of Assyria:
1. *AN-šu-ma* IR 6, no. 2.
2. *AN-šú-ma*, s. of *Šá-lim-a*[*-ḫu-um*], gs. of *Ka-te-*[*Ašir*], f. of *I-ri-šum*; *pa.te.si A-šir*, Erish. KAHI I, 1. MDOG 47, p. 40.
f. of *I-ri-šum*; *pa.te.si dA-šir*, Erish. KAHI I, 60, 1. 61, 1. VS I, 62, 1.
3. *AN-šum-ma*, *šar mātAššur*, Chron. K1, R. 11: contemp. with Suabu.'
f. of *E-ri-šu*, Esarh. KAHI I, 51, II, 17.

Ilu-šum-iddin "The god has given a son"
AN-MU-ÁŠ, *ḫmuktl apāti*, of *āl Maganūba*, JADD 422, R. 13.

Ilūta-ibni (*?AN-ta-KAK*, abbrev., cf. *Ea-ilūta-ibni* TNB)
f. of *Marduk-šum-ukīn*, Nshi. VS I, 36, III, 15.

Ilu-tāk-lak (abbrev.) "In the god I trust"
JADD 1057, 6. 83-1-18, 557 + 563, 5, R. 7 (KGAS); 695, II, 34, spec. *ḫpaḫāti mātParsu-a*, JADD 992, 2.

Ilu-ta-ri-bi (abbrev.), JADD 231, 4, slave sold (B. C. 680).

Ilu-udanninanni, or *-udammiqanni*
1. *AN-ú-KAL-a-ni*, f. of *Bēl-šum-iddin*, JADD 307, R. 10.
2. *AN-ú-KAL-ni*, JADD 162, 6 (B. C. 694). 83-1-18, 695, II, 27, spec.

Ilu-ú-kal-la-an-ni "The god has supported me" JADD 698, B. E. 2 (B. C. 649). 83-1-18, 695, II, 26, spec.

Ilu-ur-ri "The god is my light" (cf. Bi. אוּרִיאֵל, or perh. abbreviated)
ḫšaqū ma-qa-al-ta-a-nu, HABL 633, 6.

***Ilu-zab-bad-da** (WSem., cf. Bi. אֶלְיְדָבַד, *Ili^{li}-za-ba[bad-du* BE IX, X)
dupšarru ša ^hḫazāni ^{āl}Ninua, JADD 814, 14.

Ilu-zu-nu (< *Ilūtsunu?*), *^hirrišu*, JADD 742, R. 17.

I-ma-'-in, *^hšaqû*, HABL 527, R. 13.

I-ma-ni-ilu (if all the name, cf. *Im-ma-ni-Ašur*; perh. "Our עַם is the god"; hardly combinable with עִמָּנוּאֵל, JADD III, p. 122), JADD 280, R. 7 (B. C. 691).

I-man-na-a, Sarg. St. III, 10, prob. *I-šin-na-a-a*, UNGNAD, VS I, p. IXb.

***I-man-nu-u** (cf. *Ia-man-nu-u*, *Im-ma-nu-u*), JADD 234, 3 slave (B. C. 710). 598, R. 5.

I-maš-ši (abbrev.)
s. of *Adad-gab* ..., VS I, 103, 4.

***Im-ba-ap-pi** (El. = *Ummanappa*, cf. *Im-ba-ambu* BE XV)
^hqēpu, var. *^hrab qašti ša ^{āl}Bīt-Imbi*, *^hḫatan Ummanaldasi*, Abp. A, III R 21, V, 67; Ann. V, 1. — KB II, p. 196.

Imbī, see *^{āl}Bīt-Imbi*.

Im-bi-ia-ti "He called me" (HINKE), III R 41, I, 5, in *Bīt-Imbi-ǧāti*. — KB IV, p. 74.

Im-bu-ia (hypocor., cf. *Im-bu-ú-a*, BE XV, *Imbā*, *Im-bi-ia* TNB)
f. of *Ta-ri-bi*, JADD 677, R. 5.

Im-bu-pāni(*ŠI*)-**ia** (cf. TNB)
f. of *Eribā*, Sarg. St. III, 24. — KB IV, p. 162.

fIm-ma-a-a (cf. *fAḫat-im-ma-a-a*), 83-2-23, 135, VI, 1, spec.

Im-ma-ni (abbrev., cf. *I-ma-ni-ilu*, *Im-ma-ni-Ašur*)
JADD 85, R. 7.

Im-ma-ni-Ašur (*AŠ-šur*) (cf. *I-ma-ni-ilu*)
JADD 75, R. 13 (B. C. 742), of Til-Ninib.

***Im-ma-ni-e-šu** (= Pe. *Imaniš*, El. *Ummanniš*), name taken by Martia, the Susian pretender, Dar. Beh. 42, 92 (III R 39).

***Im]-ma-nu**, JADD 275, 3, slave sold.

***Im-ma-nu-u**, *^htamkar*, *^{āl}Kis-qa-a-a*, JADD 357, R. 10.

***Im-maš-ta-šu**
^hki-i-pi ša ^{āl}Ḫa-mu, HABL 214, R. 14.

***Im-rum**(*?*)-**ilu**, Capp. E, 2, 6.

***Im-ša-i** = *^dIM-ša-i*, see *Adad-šakni*.

Ina-Ašur-šum-aṣbat "With Ashur I received a son"(*?*)
I-na-^dAŠ-šur-MU-aṣ(*?*)*-bat*, Epon., Tukl. I, KAHI I, 17, R. 17; cf. *Ašur-šum-LU-bat*, *šaknu*, MDOG 44, p. 39.

I-na-E-sag-gil-zēru (abbrev., cf. *Ina-Esaggil-zēr-ibni* etc. TNB; in OBa. texts, see RPN; abbrev. > *Esaggil-zēru*, q. v.)
f. of *Marduk-il-naṣḫari*, Mna. III R 43, I, 9. IV, E, 3. — KB IV, pp. 68, 74.
f. of *Ṭab-ašāb-Marduk*, Mna. I R 66, II, 12; I R 70, I, 16, 18. — KB IV, pp. 66, 80.

Ina-eši-ēṭir "From destruction he (i. e. the god) has delivered" (for NBa. texts see TNB)
1. *AŠ*-BL 11209-*KAR-ir*, HABL 472, R. 8. 1047, 1.
s. of *Arrakātu* (B. C. 723), Sarg. St. I, 4, 16, 22, 23, 34. II, 26. — KB IV, p. 158ff.
f. of *Šu-lu-lu*, HABL 781, 8.
2. *AŠ*-BL 11209-*SUR*
s. of *Nabû-ēṭir*, K. 433, 1 (B. C. 648). — KB IV, p. 170.

(Ina-)Eulmaš-šakin-šumu "In Eulmash is a name (son) established"
1. *ÁŠ-E.UL.MAŠ-GAR-MU*, king of Babylonia, about B. C. 1024 (dynasty F), *šarru*, Nai. V R 60f., I, 29. IV, 50. — KB III, pt. 1, p. 176ff.
2. *E.UL.MAŠ-GAR-MU*, *šarru* (= no. 1), Chron. K³, 14. King-list A, III, 10 (reigned for 17 years). Nai. V R 60f., I, 29. IV, 50. *mārBa-zi*, Chron. A, V, 9 (reigned for 15 years). — KB III, pt. 1, pp. 176, 178. II, p. 287.
3. *E.UL.MAŠ-ša-ki-MU* (HILPRECHT, Assyriaca, p. 15, n. 8: Eulmaš-šurqi-iddin), *mār Ba-zi*, Mna. PSBA XIX (1897), p. 71, 12. *mārBa-zi ^hšaq-šup-par ša ^amātāti*, Mna. III R 43, I, 29. — KB IV, p. 68.

I-na-ili-ia-al/a-lak "With my god I walk"
rab zammari, Epon. B. C. ?, Tigl. I, Ann. VIII, 89 (I R 16). — KB I, p. 46.

Ina-qātā-ilāni (abbrev.) (cf. OBa. *I-na-ŠU-ili* BE VI, pt. 1)
ÁŠ-ŠÚ²-AN^{ki}, K. 241, VIII, 21. 82-3-23, 137, II, 2, spec.

Ina-qibī-Bēl (abbrev.) "By order of Bel" (in NBa. texts, see TNB)

ÁŠ-ki-bi-^{d}EN, *^{ḫ}erib bīti ki-ša-li-e*, b. of *Nadin-aḫu*, HABL 475, 6. 496, 13; cf. 527, 17.

Ina-qibī-^{d}EN.AB (?cf. HINKE, Boundary Stone, p. 206, n.)

^{ḫ}ḫazannu Babili, Merod. II, Bl. st. V, 5. — KB III, pt. 1, p. 192.

I-na-su-in

f. of *Ašur-ṭābu*, Capp. Ch. 1, 7.

Ina-šāri-bēl-alak "In the breath (favor) of the lord I walk" (cf. *Ina-šāri-Marduk*/*Nusku-alak* BE XIV)

1. *ÁŠ-IM-EN-a-lak*, HABL 167, 2.
2. *ÁŠ-IM-EN-DU-ak*, K. 1257 = HABL 990, 2.

In-ba-a... (hypocor., cf. NBa. */In-ba-a* TNB, */In-ba-tum* RPN)

JADD 590, R. 6.

In-bu-ša (for OBa. texts, see RPN; for explanation of the name, ibid. p. 19f.)

s. of *Nūr-aḫḫīšu*, *arad ^{d}Lugal-banda*, DEP VI, p. 52.

***In-da-bi-ḫá** (prob. El. hypocor.; cf. */In-di-bi-i*, *In-da-bi-gaš*)

^{ḫ}rab šušši, HABL 774, R. 7.

***In-da-bi-gaš** (El.; cf. *In-da-bi-ḫá*)

ardu of Tammaritu, rebelled against him and succeeded him as king of Elam, in the time of Ashurbanipal; *šar ^{mât}Elamti*, Abp.: A, III R 20ff., IV, 77, 88. V, 48. VII, 47; Ann. (V R 4. 7) IV, 11, 25, 115. VII, 23; B, III R 33—34, VII, 47, 60, 70; C, VII, 21, 117 (G. SMITH, History, pp. 179, 181); III R 36, no. 6, 2; 37, no. III, 7, 11, 19; 38, 37a, 39a. KK. 1364, R. 6. 4453. 5456b. 5622. 82-5-22, 531. 83-1-18,92; 263. Bu. 89-4-26, 57. HABL 622, 6. 1125, 2. 1151, 2. 1167, R. 8. — KB II, pp. 188, 194, 210, 266.

***^{f}In-di-bi-i** (cf. *In-da-bi-ḫá*), JADD 66, 2 (B. C. 693).

***In-di-lim-ma** (Hit.?; if Sem. perhaps "Lim is my support" (cf. HOMMEL, Grundriss, p. 50, n. 1, RANKE, BE VI, pt. 1, p. 45, n. 1)

mar Še-ir-da-mu, *arad ^{d}Išḫara*, JRAS 1892, p. 369f., PEISER, Die Hetit. Inschriften, No. 1. Nachtrag, p. 1, MESSERSCHMIDT, Corpus inscript. Hettiticarum, pl. XLV, no. 8.

In-du-u (cf. *In-du-ut-tim* BE XV), JADD 24, R. 3 (B. C. 645?).

***?in-gi-te-šu-up** (*Tešup*) (perh. *Kingi-Tešup*, STRECK, ZA 20, p. 458; or *Ni-in-gi-*), b. of *Še-ir-iš*...., of Shupria, Esarh.: KK. 2852 + 9662, II, 22 (WAF II, p. 34), cf. Esarh. KAHI I, 75, 6.

I-ni-bi-Ašur (*ÁŠ-šur*) "Fruit of Ashur"

JADD 62, R. 1.

In-ilu "Eye of the god" (abbrev., cf. *In-ilī^{t}* BE IX, *E-ni-ilu*, Ph. עינ־א, Arb. عينيل WELLHAUSEN, Reste, p. 6)

^{ḫ}išpar birmi, JADD 741, 24.

I-ni-Tešup, king of Carchemish, MDOG 35, p. 28, time: *Dudkhalia*.

In-nu-ú-a (hypocor., cf. BE XVII, pt. I, p. 15, note 5; *Inna-Nabû* BE IX)

f. of *Šarrani*, Sarg. St. II, 36. III, 8. — KB IV, p. 160.

^{f}In-qa-a-a, of *qinnu Bīt-Arad-Ištar*, JADD 891, 5.

I-nu-ba-a (hypocor., cf. *Inbâ*)

f. of *Amur-ilu*, Capp. G, 9, 6.

Ip-ta-ṭár-lišir (*GIŠ*) (?) "He (i. e. the god) has opened (cf. Gen. 30, 22) — may it (the child) succeed", JADD 618, 2 (Ep. T).

Ip-te....., TA 207, 2.

***Ip-ti-ḫar-ṭi-e-šu** (Eg. "Ptah has given him", STEINDORFF, BA I, p. 352, RANKE, Material, p. 29)

šar ^{āl}Piḫatti-ḫurunpiki, in Egypt, Abp.: A, III R 17, I, 105; Ann. I, 103. — KB II, p. 162.

Ip-tu...., HABL 174, R. 1.

Iq-bi-Ašur "Ashur has announced"

^{ḫ}A.BA, of Kar-Šulmanašarid, 82-5-22, 158.

Iq-bi-bēl "The lord has announced" (cf. the city name *^{āl}Iqbi-Bēl*)

^{ḫ}A.BA, JADD 325, L. E. 2 (Ep. A).

Iq-bi-ilu "The god has announced"

JADD 267, R. 10. 285, R. 3 (B. C. 686). 661, 22, slave. K. 241, VIII, 12, spec.

Iq-bi-Ištar (^{d}*XV*) "Istar has announced"

JADD 826, 5.

Iqīsu, abbrev. > *Qīsu*, q. v.

1. *I-qi[-i]-su*, *šá ^{āl}Me-ḫi-ni-iš*, Epon. B. C. 755, Canon E + 81-2-4, 187, R. 22.

2. *I-qi-si*, JADD 264, 4 (B. C. 688).
3. *Qi-i-su*, Epon. B. C. 755, Canon A, IV, 11.

Iqīša "He has presented" (abbrev., cf. *I-qiš* BE IX, *I-qi-ša* TNB)
BA-ša, Sm. 545 = HABL 1053 6.

Iqīšā (hypocor.; for NBa. texts, see TNB)
BA-ša-a, HABL 212, 18. 280, R. 10, 23. ^{h}*A.BA ša šarri*, HABL 274, 6. JADD 232, R. 14 (B. C. 685).
s. of *Šum-uktu*, Sarg. St. II, 19. — KB IV, p. 160.

Iqīša-a-a (hypocor.), JADD 97, R. 5.

Iqīša-Bau "Bau has presented"
BA-ša-^{d}Ba-ú, s. of *Arad-Ea*, Mel. Lo. 101, II, 8 (KB IV, p. 58). Merod. I, DEP VI, p. 43, 16.

Iqīša-Gula "Gula has presented"
BA-ša-^{d}Gula, Sm. 669, 9 (NE p. 91).

Iqīša-Marduk "Marduk has presented"
1. *BA-ša-^{d}AMAR.UD*, K. 4682, 1 (WSml. II, p. 40). *mār šarri*, s. of Merodach-Baladan II, Merod. II, Bl. st. IV, 57. — KB III, pt. 1, p. 190.
2. *BA-ša-^{d}ŠU*, K. 241, X, 11 spec.

Ir-rak-ka-a...(?), Sarg. B, D 9.

Ir-a-ni (abbrev., cf. *Ir-a-ni-Marduk* TNB, cf. ibid. p. 330)
f. of *Dummuqu*, HABL 527, R. 14.

***Ir-an-zu/zi**
^{mât}*Man-na-a-a*, king of Man, f. of *Azâ*, gf. of *Bagdatti* and *Ullusunu*, died B. C. 716, Sarg.: Ann. 32; Khors. 36; Rm. 2, 97. R. [5]. — KB II, p. 56; III, pt. 2, p. 144.

Irašši-ilu, or *Raši-ilu*
1. *TUK-AN*, s. of *Apli-i-a*, Mna. III R 43, II, 15. — KB IV, p. 70.
2. *TUK-ši-AN*, HABL 496, 2. 497, 2. 498, 1, R. 1. 499, 1. 500, 2. 501, 1. 861, 9. 949, 6. 1034, 14. JADD 385, R. 11. TRep. 46A, R. 7. 101, R. 5. 173, R. 1. 236, R. 8. 277 B, R. 7; *ardu ša šarri maḫrû|pânû*, 26, R. 5. 33, R. 7. 59, R. 4. 60, R. 4. 65, R. 1. 66, R. 6. 85, R. 8. 96B, R. 2. 107, R. 11. 126 (III R 58, no. 10). 147, R. 9. 148, R. 5. 164, R. 9. 165A, R. 3. 182, R. 3. 227, R. 7. 244A, R. 4. 245, R. 7. 247A, R. 12. 250A, R. 3. 269, R. 13. 273, R. 4. 81-2-4, 164, K. 241, XI, 37, spec. ^{h}*šalšu rakbi*, HABL 425, 7.
s. of *Ea-rīmanni*, V R 61, VI, 20 (B. C. 884–860).
s. of *Nu-ur-za-nu*, astrologer (cf. above), HABL 500, R. 13. TRep. 115 E, R. 5. 126, R. 1. 130, R. 6. 174A, R. 4. 218A, R. 1. 246, R. 1.

Ir-rat-ti, HABL 248, 11.

Ir-bi-ḫal-di "Great is Khaldi"
JADD 885, 2.

***Irḫulini**
1. *Ir-ḫu-li-e-ni*, ^{mât}*A-mat-a-a*, Shalm. III, Mon. II, 88. ^{mât}*[Ḫa]-ma-ta-a-a*, of ^{âl}*Aš-ta-ma-ku* Shalm. III, Bal. M. — KB I, p. 172.
2. *Ir-ḫu-li-na*, ^{mât}*A-ma-ta-a-a*, Shalm. III, Ob. 60. — KB I, p. 134.
3. *Ir-ḫu-li-ni*, ^{mât}*A-ma-ta-a-a*, Shalm. III, Co. 87, 92, 100; Tigr. 2, 21.
4. *Ur-ḫi-li-ni*, ^{mât}*Ḫa-ma-ta-a-a*, of ^{âl}*A-da-a*, Shalm. III, Bal. I.

***Ir-ri-ma-ia-áš-šá** (Eg.), TA 130, 11.

***Ir-ri-sa-lil-la**
VSI, 110, 2.

Ir-ri-su-ili^{pl} (cf. *Erisu*, Bi. אֲרִיסִי), JADD 147, R. 1.

Ir-ri-šá, Abp. K. 2846, 27 (WAF I, p. 474).

***Ir-ri-še-en-ni** (cf. *Erisinni*)
s. of *It-ḫi-bu-si*, CT II, 21, 5, 10, 13.

Īrišum "Agricola" (cf. Arb. حارث, see also *Erišu*), ancient Assyrian ruler, s. of *Ilušumma*, f. of *Ikūnum*
1. *E-ri-še*, Shalm. I, KAHI I, 13, III, 38: 159 years before Samsi-Adad.
2. *E-ri-šu*, s. of *Ilušumma*; *šangû ^{d}Ašur*, Esarh. KAHI I, 51, II, 17: 126 years before Samsi-Adad.
3. *E-ri-šú*, Shalm. I, KAHI I, 13, III, 36.
4. *E-ri-šum*, f. of *I-ku-nu-um*, K. 8805 + K. 10238 + K. 10888, 6 (AJSL 18, p. 176. MVG VIII, p. 102. KING, RRT, p. 55, note 4).
5. *I-ri-šum*, s. of *Ilu-šú-ma*); Shams. I, KAHI I, 2, I, 19. *pa.te.si ^{d}A-šir*, I R 6, no. 2 (WINCKLER, ZA II, p. 314. MEISSNER, MVG VIII, p. 100 ff. AKA pl. 1, p. 1. KB I, p. 1). VSI, 62. KAHI I, 60. 61; s. of *Ilu-šú-ma*, gs. of *Šá-lim-a[-ḫu]-um*, ggs. of *Ka-te-[Ašir]*, *pa.te.si Ašir* KAHI

I, 1. — Cf. MDOG 43, p. 39. *Irišum pa.te.si A-šur*, MDOG 47, p. 40.

Ir-kul-lu, 82-3-23, 135, V, 11, spec.

Ir-ri-ga (cf. *Ir-ri-gi* BE XV)
ḫšaq šarri, Mel., Susa 3, I, 13.

Ir-ri-ki.....
f. of *Zu-zu-ḫa*, VS I, 107, 6.

***Irruwabi** (Mit.), Boghazköi, OLZ XIII (1910), col. 292.

Ir-ṣi-ṣi, JADD 383, 5, R. 13 (B. C. 674; III R 50, no. 4).

***Ir-šá-ap-pa** (Eg. (?), cf. *Ir-šup-pi*)
TA 31, 11, 29, messenger sent by Amenophis III to Tarkhundaraba of Arzawa.

***Ir-šup(ru?)-pi** (cf. *Ir(?)-šup(?ru)-pi* Capp. G, 5, 10) Tigl. I, Ann. II, 28, by-name of Kili-Tešup. — KB I, p. 20.

***Ir-tim**
f. of *Lâ-ki-bi-im*, Capp. T-D 239, 19.

***Ir-ti-ṣa-ti** (cf. perh. *Ir-tin*)
māt Gi-in-gir-da-a-a, Shams. V, Ann. III, 61 (III R 31). — KB I, p. 182.

Ir-tuk(*?pak*)**-ka-a-nu**, HABL 128, R. 6.

Ir-ṣi-e-tu, Ta'annek 7, R. 9.

I-sa-na-a-a "Native of the city of Isana" JADD 76, R. 6 (B. C. 656). 121, R. 6 (B. C. 671). 267, R. 6.

I-sin-na-a-a "Native of the city of Isin"
f. of *Uṣalli*, Sarg. St. III, 10. — KB IV, p. 160.

Is-kal-da-a, to be read *Is-qur-e-a*, q. v.
Mel., Lo. 103, I, 41. — KB III, pt. 1, p. 156.

Is-ka-me-e (? JOHNS, ADD III, p. 103; or *Kak-ka-tāriš*), JADD 66, R. E. 2 (B. C. 693).

Is(?)**-me-taš**, Capp. R 2, 5.

Ispabāra, see *Išpabāra*.

***Is-pi-iṭ-ṭi-i**[**lu**?] (WSem., cf. Pu. [בעלישפט], Bi. שַׁפְטָהּ, Can. *Šipṭi-Addu*), JADD 775, 9.

Is-pu, see *Izbu*, *Izbu-lušir*.

***Is-pu-te**/**ti** (cf. Bi. אַסְפָּתָא), or *Iz-bu-tu*? JADD 841, 5. 1128, 4. 1140, 4. *ḫdāgil issūri*, JADD 851, III, 9.

***Is-pu-ṭu** (WSem.)
s. of *Mu-sa-la-mu*, *ḫamēl urqi ša ekalli*, JADD 182, 2, 3.

Is-qur-e-a (hypocor., cf. *Izkur-Nabû*)
s. of *A-dal-la-li*, *mār marti ša Bīt-*^{m}*Ta-*
No. 1.
kil-a-na-ili-šu, Mel. Lo. 103 (90827), I, 40 (KING, BBS, pl. VII, p. 11 with note 12).

***Is-sa-a** (Ar., cf. Talm. אִיסָּא)
ḫrēū alpē in *ālḪa-na-ta-'*, JADB 4, III, 16.

I-ṣi-ḫa-e, HABL 144, 21.

I-šar-ḫa-ri-im "Horus is righteous" (cf. *I-šar-Šamaš* VS VIII, 14, 40, *I-šar-i-li* BE III, pt. 1, *I-šar-li-im*)
f. of *Ma-num-ki-i-e-ni-a*, Capp. Ch. 1, 9.

Išbi-Urra (cf. *Iš-ba-tum* Dilbat)
1. *dIš-bi-UR-ra*, *šar Ḫsi-in*, K. 4755 = IV R 35, no. 7.
2. *Iš-bi-dUR-ra*, his *tērtu*, K. 3970, R. 21 = CT XXVII, 22.

Išdi (abbrev.)
ŠUḪUŠ-i, JADD 877, 4. *ḫNI.SUR*, JADD 320, R. 3 (B. C. 691). *ḫA.BA ar-ma-*[*a-a*], JADD 782, 3 (B. C. 661).
s. of *Ḫa-la-id-di*, JADD 345, 1,

Išdi-Adad [1]
JADD 931, R. 6. K. 241, XI, 29, spec.

Išdi-^{d}**A-du-ḫi**
83-1-18, 695, XII, 14, spec.

Išdi-aḫē
HABL 217, 11. 919, 2. JADD 138, 6. 857, II, 28. K. 1197, 11 (WSml. II, p. 17).

Išdi-aḫēšu(*PAP*^{hi}*-šu*)
JADD 373, 7 (B. C. 648?). 628, R. 9. MVG VIII (1903), p. 111, 28 (Ep. P).
s. of *Arad-ištar*, JADD 67, 5, B. E. 3.

Išdi-Allāa
1. *SUḪUŠ-a-la-a-a*, JADD 350, 14 (B. C. 707).
2. *SUḪUŠ-*^{d}*Al-la-a-a*, 83-1-18, 695, XI, 6. spec.

Išdi-aplu(*TUR.UŠ*)
bēl-piḫāti of Milidda, JADD 904, I, 6.

Išdi-Aššur
JADD 86, 2, 4 (B. C. 650?). 88, L. E. 3. 877, 3. *ḫabarakku*, JADD 35, R. 3 (B. C. 665?).
s. of *Tar-ti-ba-Ištar*, JADD 711, 5.

Išdi-Bābilu(*KÁ-AN*)
HABL 167, R. 10.

Išdi-ba-ki-um-me, see *Išdi-la-ku-um-me*.

Išdi-Bēlit(*dNIN-LÍL*)
s. of *A-ti-i*; *ašlaku*, JADD 307, R. 11.

Išdi-^{d}**Bu**....., 83-1-18, 695, XI, 18, spec.

Išdi-Daḫanu(*dDI.KUD*)
83-1-18, 695, XII, 7, spec.

Išdi-di[-ri], JADD 68, L. E. 2. (B. C. 645).

Išdi-ē-kur-ri
K. 241, VIII, 40; XII, 20(?), spec. *ʰrakbu*, JADD 207, R. 13 (Ep. B).

Išdi-Ḫarrān
1. *SUḪUŠ-KAS*, K. 241, VIII, 18, spec. *ʰmuṭṭr pute*, HABL 408, 7. *ʰrab kiṣir Gi-mir-ra-a-a*, JADD 364, R. 7 (B. C. 679). *ʰšaknu*, JADD 159, 10. *ʰšalšu rakbi*, JADD 627, R. 8 (B. C. 666).
2. *SUḪUŠ-KAS²*, JADD 880, II, 13.
3. *SUḪUŠ-ᵃⁱKAS*, JADD 32, R. 2 (B. C. 688). 124, 3 (B. C. 674). [585, R. 7].

Išdi-ḫazānu(*EN.UR*)-tu-a(?)
83-1-18, 695, XII, 16, spec.

Išdi-ilu-.....
JADD 332, R. 9, 11 (B. C. 670). *Ḫazān ᵃⁱGar-di-kan-ni*, JADD 499, 1 (B. C. 670).

Išdi-Ištar
1. *SUḪUŠ-XV*, JADD 374, R. 15 (B. C. 686. 989, 12. *ʰsasinu ardu ša ʰbēl piḫati ša ᵃⁱKalḫi*, JADD 1141, 56 (B. C. 709). *ʰrakbu*, JADD 852, I, 6. *ʰšá.... šaknuti*, JADD 857, II, 8. *ʰzammaru ša ʰsukkalli*, JADD 382, R. 3 (B. C. 716).
2. *SUḪUŠ-ᵈXV*, JADD 69, R. 5 (B. C. 692). 624, R. 9 (B. C. 687). *dāgil iṣṣuri*, JADD 851, III, 10.
s. of *Aḫu-lāmur*, JADD 809, 32.
3. *SUḪUŠ-NINNI*, *ʰriqqu*, JADD 606, R. 3.

Išdi-la-ku-um-me
83-1-18, 695, XII, 17, cf. JOHNS, ADD III p. XV.

Išdi-Nabû
1. *SUḪUŠ-ᵈAK*, K. 13035. *ʰrab kiṣir*, JADD 301, 11 (Ep. F).
2. *SUḪUŠ-ᵈPA*, HABL 186, 2. 187, 2. 188, 2. 189, 2. 728, 2. JADD 3, R. 2. 26, R. 6 (B. C. 680). 121, 5 (B. C. 671). 163, R. 10. 169, R. E. 2. 343, 8. 385, R. 15. 394, R. 11. 414, 18, 21, R. 3. 415, R. E. 1 (B. C. 745. 450, R. 7. 621, 8. 622, R. E. 2. 711, R. 6. 1069, 2. K. 13737. *ʰrab ēkalli*, JADD 640, R. 6. 642, R. E. 1 (Ep. R). VS I, 90, 27. *ʰrab kiṣir (ša mār šarri)*, JADD 325, R. 19. (Ep. A'). 327, R. 9 (Ep. N). 414, R. 29 (Ep. A). 621, R. 14 (Ep. F.) *ʰrab māti*, JADD 641, R. 13 (Ep. C; Abp.). *ʰrakbu ša mār šarri*, JADD 312, R. 9 (Ep. f).

Išdi-ᵈNa-na-a
JADD 1041, R. 5.

Išdi-Nergal
1. *Iš-di-UGUR*, VS I, 95, 26 (Ep. A).
2. *SUḪUŠ-UGUR*, JADD 743, 9. *ʰrab kiṣir rab šaqi*, JADD 857, I, 27.

Išdi-ᵈNusku
JADD 253, 5.

Išdi(?)-ᵈPa-ri-si
83-1-18, 695, XII, 15, spec.

Išdi-sa-gal-e, var. *Bur-sa-gal-e*, q. v.

Išdi-Sibitti(? *ᵈVII-BI*, *Libbi*?)
JADD 922, IV, 13. *ʰtamkaru*, JADD 364, R. E. 1 (B. C. 679).

Išdi-Sin
JADD 857, II, 26. 946, II, 6.

Išdi-Šamaš
1. *ᶠSUḪUŠ-UD* (?), JADD 811, 6.
2. *ᵐSUḪUŠ-ᵈUD* (?), JADD 660, 10.

Išdi-šarru (*LUGAL*)
JADD 413, 9, R. 2.

Išdi(?)-Šulmān(*ᵈDI-man...*), 83-1-18, 695, XI, 20, spec.

Išdi(?)-ᵈZIB, 83-1-18, 695, XI, 11, spec.

Išidšunu (abbrev.)
SUḪUŠ-su-nu, *ʰšaknu*, JADD 175, R. 14 (B. C. 676).

I(?)-ši-i, VS I, 95, 33 (Ep. A), prob. *Šam-ši-i*.

Iš-ka l-lu-u
ʰTa-ba-la-a-a, KK. 11476, 9. 11484, 2. 82-5-22, 483, 2 (KGAS 56. 57. 59).

Iš.ki.bal (renders *Šapin-māt-nukurti* V R 44, 14a)
King of the country of the sea (dynasty B), King-list A, I, 6; B, 15.

***Iš-ku-ru** (if not *Mil-ku-ru*, cf. *Milki-āru*), husband of *ᶠUmmaḫnu*, TA 83, 53. 85, 85; *Iš-kur-[ru]*, 84, 43.

Iš-ma-a-šur "Ashur has heard"
Capp. G, 17, 3.

Iš-man-ni-Adad(*IM*) "Adad has heard me"
s. of *Adad-qassun*, JADD 172 R. 13.

Išmanni-Ašur "Ashur has heard me"
1. *ḪAL-a-ni-AŠ-šur*, HABL 325, 2.
2. *ḪAL-ni-AŠ-šur*, HABL 182, 2. 723, 1.

Išmanni-ilu "The god has heard me"
1. *IŠAL-an-ni-AN*, 83-1-18, 695, III, 4, spec.
2. *Iš-man-ni-AN*, ibid. III, 3, spec.

Išme-Dagan "Dagan has heard" (cf. OBa. *Ja-áš-ma-aḫ-^{d}Da-gan* T-D LC)
1. *Iš-me-^{d}Da-gan*
f. of *^{d}Ašir-nirari*(I); *pa.te.si ^{d}Ašir*, Ashnir. I, KAHI I, 62, 3. Arn., KAHI I, 63, 7.
f. of *Šam-ši-^{d}Adad*; *pa.te.si Ašur*, Tigl. I, Ann. VII, 63. VIII, 3. — KB I, p. 42 ff.
2. *^{d}Iš-me-^{d}Da-gan, lugal Ì-si-in^{ki}-na*, king of Isin. I R 2, V 1, 1. 2, 1 (CT XXI 20. 21). — KB III pt. I, p. 86. SAK p. 206.
f. of *En-an-na-tum*; king of Sumer and Akkad, I R 2, VI, 5 b; 2, 6 (CT XXI). — KB III pt. I, p. 86. SAK, p. 206.

Iš-me-ilu "The god has heard" (for OBa. texts, see RPN, cf. *Iš-ma-ilu* Manishtusu, Bi. and Sab. ישמעאל)
JADD 392, R. 3 (B. C. 710). 83-1-18, 695, III, 21, spec. ^{h}*raḫ kiṣir*, HABL 582, 4.

Iš-me-ilu-a-a "My god (or Aja) has heard" Sm. 520.

***Iš-pabāra** (Iran., see also *Aš-pa-ba-ra*)
s. of *Dalta*, b. of *Nibē*, king of Ellipi.
1. *Iš-pa-ba-a-ra*, Sarg.: Ann. 407. Senn.: Bell. 28; King II, 23; Kui. I, 13 (III R 19); Tay. II, 9 (I R 38). — KB II, p. 88.
2. *Iš-pa-ba-a-ra*, Sarg.: Ann. 404; Khors. 118, 119, 121.

***Iš-pa-ka-a-a** (Iran., cf. Ἀσπακος JIN p. 143) ^{mât}*Aš-gu-za-a-a* (B. C. 678), Esarh.: A, II, 29; B, III, 17. — KB II, pp. 128, 146.

***Iš-pi-ma-a-ṭu** (Eg. Nspëmētĕ, Gr. Ἐσπ(ν)ῆτις, STEINDORFF, BA I, p. 354, or Nśp3-mdw, RANKE, Material, p. 29, אשפמד, אסממט APO) King of Tanis in Egypt, *šar^{āl} Ta-a-a-ni*, Abp.: A, III R 17, I, 110; Ann. I, 108. — KB II, p. 162.

***Iš-pu-ú-i-ni** f. of *Menua*, HAV p. 260f.; s. of *Sardur*, DWAk. 36, II, inscription from Ashrut-Darga; KBAk. 1899, p. 118. Identical with, *Uš-pi-na*, q. v.

Iš-ta-an-bu, (cf. *Iš-ta-bu* (T-D LC 238, 40), JADD 228, R. 2.

Ištar(^{d}*XV*) ....., HABL 300, 1. 552, 2; cf. *Ištar-nādin-aplu* and *-šum-ēreš*.

Ištar-ab-uṣur "O Ishtar, protect the father!"
^{d}*XV-AD-PAP*, ^{h}*paḫaru*, JADD 948, 1.

^{f}Ištar-agā-uṣur "O Ishtar, protect the crown!"
^{d}*XV-GÍL-PAP*, 81-2-4, 255, II, 1. 82-3-23, 135, V, 5, spec.

Ištar-aḫ-eriba
^{d}*XV-PAP-SU*, JADD 193, R. 5.

Ištarānu (cf. *Šamšānu*, שמשון, *Bēlanu*)
^{d}*XV-a-ni* (gen.), JADD 532, 1.

Ištar-apal-iddin "Ishtar has given a son"
1. ^{d}*XV-A-ÁŠ*, JADD 943, VII, 5.
2. ^{d}*NINNI-A-ÁŠ*, JADD 480, R. 3.

^{f}Ištar-Arba'il .... (^{d}*XV-IV* ....), JADD 292, 3, slave sold (B. C. 707).

Ištar-bāb-aḫ-iddin
XV-KÁ-PAP-ÁŠ, JADD 138, R. 2.

Ištar-bāb-ēreš
1. *XV-bab-KAM-eš*, JADD 73, R. E. 1, var. of no. 3.
2. *XV-KA-KAM-eš*, JADD 40, R. 4 (B. C. 676).
3. *XV-KÁ-PIN-eš*, JADD 74, R. 5 (B. C. 680).
4. *XV-KÁ-SA.TAR*, HABL 387, 10, cf. BEZOLD, Catal. p. 2064 b.

Ištar-bāb-eriba
XV-KÁ-SU, JADD 13, 2. 46, R. 4. ^{h}*ātu*, JADD 232, R. 11 (B. C. 685).

Ištar-bāb-ibni
XV-KÁ-KAK, JADD 814, II, 2.

Ištar-bāb-ilija
1. [*XV*]-*ba-bu-AN-a-a*, JADD 150, R. 7 (B. C. 679).
2. *XV-KÁ-AN-a-a*, JADD 138, R. 3. 446, 11, slave sold. 826, 4.
3. ^{d}*XV-KÁ-AN-a-a*, HABL 342, 16.

Ištar-bāb-sāpi
^{d}*XV-KÁ-sa-pi*, JADD 127, R. 5 (B. C. 681).

Ištar-bāb-sa-tar, see *Ištar-bāb-ēreš* (?).

Ištar-bāb-šallimani
XV-KÁ-šal-lim-a-ni, ^{h}*A.BA*, of Carchemish, JADD 675, R. 11.

Ištar-bāb-tanittī(? cf. *Ta-nit-ti-Bēl*)
^{d}*XV-KÀ-UB.RI*, JADD 775, 5.

Ištar(?)**-bāb-ṭābu**(?*ḫi* ....), OLZ VIII (1905), col. 132, 29 (Ep. Sili).

Ištar-bāb-uṣur (or *-nāṣir*)
XV-KA'-PAP, JADD 847, 5.

ᶠIštar-bēl-dāini
ᶠXV-EN-da-i-ni, še-lu-tu šá šarri, prophetess, IV R 61, V, 10.

Ištar-di ..., (*ᵈXV-di ....*), JADD 97, 4.

ᶠIštar-di-'-ni-ni "O Ishtar, judge me!" (cf. *ᶠBēlit-di-ni-in-ni* BE XV) JADD 320, 4 (B. C. 691).

Ištar-dūri (prob. abbrev.)
1. *XV-BÁD,* HABL 163, 2. JADD 24, R. 2 (B. C. 645). 63, R. 3. 329, R. 9 (Ep. K.). 334, R. E. 1. 379, 5 (B. C. 653). *irrišu,* at Nineveh gate of Arbela, JADD 742, 9. *ʰmutir pūti,* HABL 544, 6. JADD 857, III, 21. Epon. B. C. 774, Canon A, III R 1, III, 43. Epon. B. C. 714, III R 1, V, 10. — Cf. *Sardaurri.*
   f. of *Manzaz-Ašur-ṣabat,* JADD 80, 3.
2. *ᵈXV-BÁD,* HABL 112, 11. 707, 2. 709, 2. 710, 2, *ʰšangū ša Bīt-kidmuri.* JADD 28, R. 3 (B. C. 686). 281, R. 12 (B. C. 694). 292, R. 2 (B. C. 707). 331, 1, 9 (B. C. 670). 507, 5. 638, R. 1. 980, I, 11. *ʰI.NA,* JADD 185, R. 11. Epon. B. C. 774, of *Naṣibīna,* Canon B, IV, 15 + Canon E. Epon. B. C. 714, Canon A, V, 10; C, III, 22; D IV, 5; JADD 1098, II, 9.
   f. of *Ša-la-bēltīšunu,* JADD 160, R. 12.
3. *XV-du-ri,* HABL 160, 2.
4. *ᵈXV-du-ri,* HABL 157, 2. 158, 2. 159, 2. 161, 2. 162, 2. 164, 2. 708, 2. 711, 2.

Ištar-dūr-qāli "Ishtar is the stronghold (refuge) of lamenting" (cf. Ar. docket שרדרקאל.. CIS II, p. 29, STEVENSON, Contracts, no. 12)
1. *ᵈXV-BAD-qa-a-li,* JADD 318, 6, slave.
2. *ᵈXV-BÁD-qa-li, ʰšaknu,* JADD 619, 8.

ᶠIštar-dūr-uṣur "O Ishtar, protect the wall!" *ᶠᵈXV-BÁD-PAP,* 81-2-4, 255, II, 5, spec.

ᵈIštar-e-mu-ki-ia "Ishtar is my strength" JADD 775, 1. Cf. *XV-ID.KAL* .., Epon. B. C. 868, III R 1, I, 42.

Ištar-ēreš "Ishtar has planted" *ᵈXV-KAN,* JADD 619, R. 11.

Ištar-eriba
XV-ŠU, JADD 661, 22, slave.

Ištar-e-ti-li "Ishtar is my lord"(?) JADD 661, R. 3.

Ištar-gāmil "Ishtar spares"
ᵈIš-tar-ŠÚ, JADD 661, 21.

ᶠᵈIštar-ḫa-am ..., 81-2-4, 255, II, 6, spec.

***Iš-tar-ḫu-un-du,** see *Šutur-Naḫundi.*

Ištar-ID.KAL (*emūqi ..*), Epon. B. C. 868, III R 1, I, 42.

Ištar-ilu-a-a "Ishtar is my god" (cf. OBa. *Ištar-ilu* Dilbat)
ʰrab kiṣir, JADD 470, 6 (B. C. 663 ?). *ša šēpā,* JADD 711, L. E. 1.

Ištar-is ..., JADD 114, R. 5.

Ištar(BL 8862)**-lá-ba,** Capp. G, 8, 17.

Ištar(BL 8862)**-lá-ma-zi** "Ishtar is my guardian deity" Capp. G, 20, 3.

Ištar(*ᵈXV*)**-la-ta-ši-ia-at**
mār ᵃˡArba'ili, Esarh. IV R 61, I, 29.

Ištar(*ᵈXV*)**-maš-lal-la-a-te**
JADD 87, R. 6 (Ep. W).

Ištar-mitu-balliṭ "O Ishtar, let the dead (i. e. ill) one live!"
1. *ᵈXV-BAD-TI,* JADD 81, R. E. 1 (Ep. Q.) = no. 2.
2. *ᵈXV-mit-tú-bal-liṭ,* JADD 82, R. E. 2 = no. 1.

Ištar(*ᵈXV*)**-mu-kîn-ia**
JADD 177, R. 12 (Ep. W.)

Ištar-nādin-aḫē "Ishtar gives brothers"
1. *ᵈXV-SE-na-PAPᵖˡ,* JADD 354, 4.
2. *XV-SE-PAPᵖˡ,* JADD 899, 7. *ʰbēl narkabti,* JADD 525, R. 5. 840, II, 2. *ša šēpā,* JADD 446, R. E. 1 (Ep. Q.).

Ištar-nādin-aplu "Ishtar gives a son"
1. *ᵈXV-ÁŠ-A,* JADD 507, R. 6. *ʰA.BA,* JADD 420, R. 7 (B. C. 670).
2. *ᵈXV-MU-A,* [*ʰA.BA*], JADD 448, R. 23.
3. *XV-SE-A,* JADD 2, R. 4 (Ep. A). 82-5-22, 108.
4. *ᵈXV-SE-A, ʰA.BA,* JADD 331, R. 7. [421, R. 14]. *ʰrab X-ti* (*ša ʰA.BAᵖˡ*) *ša ᵃˡArba'ilu,* HABL [671, 2] (B. C. 646). 829, 2 (III R 51, no. 5, 6; B. C. 648), HAV p. 257. (B. C. 647).

Ištar-nā'id "Ishtar is exalted"
1. *Iš-tar-I, ᵃˡKu-ra-a-a,* JADD 500, R. 3.
2. *XV-I,* JADD 388, 2. 860, II, 22. *ʰḫa-za-nu,* HABL 419, 4. *ʰrab kiṣir,* JADD 857, I, 32. *ʰnaggar DUBBIN,* Louvre, AO 2221, R. 5 (B. C. 656 (?); OLZ VI (1903), col. 198),

3. ^{d}XV-*I*, HABL 417, 2. JADD 186, R. 6 (B. C. 674). 532, R. 5. 82-5-22, 128. 83-1-18, 20.
s. of *Ag-ri*, ^{h}la-*si-mu ša Ninua*, JADD 160, R. 2 (Ep. G).
f. of *Aššur-apal-lišir*, JADD 1040, R. 5.
4. ^{d}XV-*na*-'-*id*, K. 8530 = HABL 1034, 11.

Ištar(*XV*)**-na-ma-ri**
amēl urqi, of $^{āl}Ispallurn$, JADD 742, 32.

***Iš-tar-na-an-di** (El., cf. *Iš-tar-na-an-ḫu-un-di*), Abp. 13765. *šarru ša*$^{mât}Ḫi$-*da-li*, K. 2674, 7 (III R 37, I, 48).

***Iš-tar-na-an-ḫu-un-di**, see *Šutur-Nanḫundi*.

Ištar(^{d}XV)**-nap-šir** "O Ishtar, be kind again!" JADD 725, 3, slave sold.

Ištar-nāṣir "Ishtar is protector"
XV-PAP, f. of *Kiṣir-ilu*, JADD 237, R. 8.

Ištar(^{d}XV)**-pa-ia** (hypocor.)
$^{h}tamkaru$, JADD 160, R. 8 (Ep. G).

Ištar(^{d}XV)**-ri-me-ni** "Ishtar is merciful" JADD 211, 5, slave sold.

Ištar(^{d}XV)**-ṣal-lat-li** "Ishtar shadows" (cf. */Ṣallattum* TNB), 81-2-4, 255, II, 3, spec.

Ištar(*XV*)**-ṣil-lil** (cf. */Ištar-ṣallatti*) JADD 955, R. 3.

Ištar-šum-ēreš "Ishtar has planted a name"
1. $^{d}Iš$-*tar-MU-KAM*, K. 3877.
2. [$^{d}Iš$]-*tar-MU-KAM-eš*, s. of *Nabû-zuqup-kēna*, K. 5990 (III R 53, no. 2, 43).
3. $^{d}NINNI$-*MU-KAM-eš*, K. 2670 (III R 2, no. XXII, 57; B. C. 684).
4 *XV-MU-KAM*, HABL 31, 2. 35, 2. 650, 3. 673, 2. 676, 2. TRep. 21, R. 5. 31, R. 10. 159, R. 6. 247, R. 5. 277 L, 4.
5. *XV-MU-KAM-eš*, HABL 33, 2. 34, 2. 36, 2. 37, 2. 38, 2. [39, 2]. 40, 2. [41, 2]. 332, 4. 384, 2. 385, 2. 386, 2. 519, 2. [672, 2]. 674, 2. [675, 2. 677, 2]. JADD 445, R. 6 (B. C. 660). TRep. 7, 7. 21 A, 5. 93, R. 1. 128, R. 5 (III R 58, no. 6). [136 O, R. 2]. 136 P, R. 3. 157 D, R. 1. 168, R. 4 (III R 58, no. 4). 198, R. 1. 206, R. 7 (III R 59, no. 11). 244, R. 1 (III R 59, no. IV), 255, R. 1. [262 B]. 264, R. 10.) [267, R. 15]. K. 115.
6. ^{d}XV-*MU-KAM-eš*, TRep. 257, R. 8. K. 13906. $^{h}A.BA$, VS I, 87, 31. $^{h}rab\ A.BA^{ni}$ (B. C. 660), JADD 444, R. 11. 448, R. 11. $^{h}šalšu$, JADD 247, R. 2.
s. of *Nabû-zēr-lišir* $^{h}rab\ GI$-*u* (*qanê*), $^{h}rab\ tup$-*šar-ri ša Aššur-bān-aplu*, K. 2861, R. 42 (IV R 9, 50 b).
7. *XV-MU-KAN*, HABL 580, R. 3.
8. *XV-MU-PIN-eš*, HABL [16, 5]. 670, 2. 845, R. 6. *mašmašu*, JADD 851, 1.
9. ^{d}XV-*MU-PIN-eš*, TRep. 55, 6 = HABL 993, 6.

Ištar-šum-iddin "Ishtar has given a son" (cf. $^{d}Iš$-*tar-MU-MU* TNB)
1. *XV-MU-AŠ*, JADD 61, R. 3 (Ep. L). 448, R. 18.
2. ^{d}XV-*MU-AŠ*, JADD 860, II, 10. $^{h}A.BA$, JADD 41, R. 4 (B. C. 671)
f. of *Nabû-ertba*, JADD 160, R. 9.
3. ^{d}XV-*MU-SE-na*, $^{h}išparu\ ša\ zinnišit\ ēkalli$
f. of *Aššur-mātka-danin* and *Nā'id-Istar*, JADD 642, 3.

Ištar-šum-iqīša "Ishtar has presented a son" *XV-MU-BA-ša*, HABL 205, 2 (V R 54, no. 4).

Ištar-šum-ukīn "Ishtar has established a son" ^{d}XV-*MU-DU*, JADD 852, II, 10.

Ištar-tabni-bulliṭ (Ba.) "O Ishtar, keep alive what thou hast created!"
NINNI-tab-ni..., 81-2-4, 164.

Ištar(^{d}XV)**-ta-a-a-ru-u** "Ishtar is merciful" JADD 1073, 3.

Ištar(^{d}XV)**-tak-lak** (abbrev.) "In Ishtar I trust" 81-2-4, 255, II, 1, spec.

Ištar-tariba
1. *XV-SU*, see *Ištar-ertba*.
2. ^{d}XV-*ta-ri-ba*, JADD 13, 3. 780, 1, 6 (B. C. 663).
3. ^{d}XV-*ta-ri-bi*, JADD 89, R. 3 (B. C. 683).
4. *XV-ta-SU*, JADD 250, R. 1 (Ep. G).
5. ^{d}XV-*ta-SU*, $^{h}rēd\ immerē$, JADD 196, 1.

Ištar(*XV*)**-ta-a-zi**
JADD 148, R. 6.

Ištar(^{d}XV)**-taz-kúr**
81-2-4, 255, II, 2, spec.

Ištar (*XV*)**-tuk-lat** (abbrev.)
JADD 893, 3.

Ištar-ummi-šarrani "Ishtar is the mother of our king"
/XV-DAMAL-MAN-ni, JADD 741, 15.

Ištarūtsu
^{d}XV-*ut-su*, JADD 316, 6, slave sold.

*Ištar (*RI*)-wa(ia)-šur (Can.), Ta'annek 1, 1. 2, 1. 5, 1. 6, 1.

*Iš-te-li-ku (Med., cf. STRECK, ZA XV, p. 357).
^{h}*Ḫazānu ša ^{mât}[Li]-i-ta-nu*, a Median chief, Sarg. A, II, 30.

*Iš-te-su-ku (Med.)
ša ^{âl}Iš-te-up-pu, Sarg. A, II, 18.

Iš-tu..., HABL 331, 9.

*Iš-tu-me-gu (Iran. = Astyages = astivaegha, cf. JUSTI, ZDMG, 49, p. 690)
Nabd. Ann. II, 2. *šar ^{h}Ummanmanda*, Nabd. Rm. A, I, 32. — KB III, pt. 2, pp. 98, 128.

^{d}I-šum-ba-ni "Ishum is creator" (for OBa. and NBa. texts, see BE VI, pt. 1, TNB)
s. of *Sîn-ka-rab-iš-me*, ^{h}*ŠA.KU Qutî*, Merod. II, Bl. st. V, 1. — KB III, pt. 1, p. 192.

I-ta..., JADD 251, R. 4.

*I-ta-a-'-ilu (WSem. יתע + אל)
s. of *Bu-un-ša-da-du*, HABL 262, R. 10.

*Itakkama, see *Etaqama*.

*It'amara (Arb. יתע + אמר, cf. HOMMEL, Altisr. Überl. p. 84)
1. *It-'-am-a-ra*, ^{mât}*Sa-ba'-a-a*, Sarg. Khors. 27. — KB II, p. 54.
2. *It-'-am-ra*, same person, Sarg. Ann. 97.

*I-ta-me-tu (identical with *At-ta-me-tu*, q. v), ^{h}*rab qašti*, Abp. B, WSml. III, p. 46, 18.

*It-ḫi-ib-šàr (cf. *Te-ḫi-ib-LUGAL*)
f. of *Ur-ḫi-ia*, CT II, 21, 4.

*It-ḫi-bu-si
f. of *I-ri-še-en-ni*, CT II, 21, 5.

*It-ra-nu (Ar., cf. Bi. יִתְרָן; SCHIFFER, Aramäer, p. 34, n. 17: *idru* + suff. 1 p. pl., cf. עזרנאל)
^{h}*amêl urqi*, of ^{âl}*Dim-me-ti*, JADB 1, I, 32. ^{h}*irrišu*, of ^{âl}*Ba-da-ri*, JADB 4, III, 8.

It-ri-ia'iá (var. *A-tar-a-a*, q. v.)
JADD 360, 1 (B. C. 680). K. 974 (G. SMITH, History, p. 204). ^{h}*bêl piḫâti*, JADD 833 = *A-tar-a-a*.

It-ta..., JADD 456, R. 4.

It-tab-ši (abbrev.)
s. of *Nabû-*[*šadanu*?], ^{h}*ērib ^{d}Lagamal*, VS I, 35, 25. — KB IV, p. 96.
f. of *Ba-laṭ-su*, Sarg. St. II, 21. IV, 11. — KB IV, pp. 160, 162.

It-tab-ši-[lišir]
K. 241, XII, 6, spec.

*Itti
1. *It-ti'*, ^{mât}*Šal-la-a-ia* (B. C. 867), Anp. Ann. III, 91 (I R 35). — KB I, p. 110.
^{mât}*Al-lab-ra-a-a*, king of Allabra
2. *It-ti-i*, Sarg.: Ann. 58, 63; Cyl. 32; Khors. 55, 56; XIV, 55. — KB II, pp. 44, 60.
3. *It-ti-ia* Sarg. K. 1660, 2 (WSml. II, p. 4).

Itti-Adad-aḫûtu
1. *TA-^{d}IM-PAP-u-tu*, K. 241, XI, 30, spec.
2. *TA-^{d}IM-PAP-u-tú*, JADD 416, R. 7 (B. C. 710). 792, 3.
3. *TA-^{d}IM-ŠEŠ-u-te*, JADD 780, 18 (B. C. 663).
4. *TA-^{d}IM-ŠEŠ-u-tu*, *irrišu* of ^{âl}*Bêl-iqbi*, JADD 742, R. 28.
5. *TA-U-PAP^{pl}-u-tú*, VS I, 87, 25.

Itti-Adad-anînu "With (or from) Adad are we" Epon. B. C. 679
1. *DA(?)-^{d}IM-ni-ni*, Canon C, IV, 18.
2. *DA(?)-U-a-ni-ni*, III R 1, VI, 2, var.
3. *TA-^{d}IM-a-ni-nu*, Canon A, VI, 2. JADD 150, R. 3. 364, R. E. 1. 534, L. E. 1.
4. *TA-U-a-ni-nu*, JADD 462, L. E 2.
5. *TA-^{d}U-an-ni*, JADD 161, R. 8.
6. *TA-U-ni-nu*, JADD 83, R. E. 1; var. .... *a-ni-nu*, 84, R. 1.

It-ti-^{d}A-ú-šú "With (or From) Au is he"(?) Epon. B. C. ?, Adnir. I, KAHI I, p. 11, note 2.

Itti-ili-nîbu, see *Kiannibu*.

It-ti-ma-an-ni-ia-be-lu, *KI-man-ni-ia-^{d}EN* 83-1-18, 1846, R. III, NBa. spec.

Itti-Marduk-balâṭu "With Marduk is life" (for NBa. texts, see TNB)
1. *Itti-Marduk-balâṭu*, Bab. envoy to Ḫattushil, MDOG 35, p. 22.
2. *It-ti-^{d}AMAR-UD-ba-lá-ṭu*, V R 44, II, 2 (JENSEN, ZA XI, p. 90, WINCKLER, UAG, p. 139).
3. *It-ti-^{d}AMAR. UD-TI. LA*, HABL 476, 6, R. 8, an Erechite.
4. *KI-^{d}AMAR. UD-TI*
f. of *Sâpiku*, s. of *Arad-Ea*, Mna., III R 41, I, 13. — KB IV, p. 74.
5. *KI-^{d}AMAR. UD-TI. LA*, ^{h}*šaq šarri*, Mel. Lo. 101, I, 20. — KB IV, p. 58. *šarru*, BM. 91015, R. 21 (KING, BBS, pl. CVI, p. 110).
s. of *Marduk-kabti-aḫêšu*; *šarru*, VS I, 112, identical with the father of the Baby-

Ionian king Adad-apal-iddin (see no. 6), cf. WINCKLER, OLZ X, col. 590, PEISER, ibid. col. 617, SCHNABEL, MVG XIII, p. 54.
s. of *Šapiḳ-zēr*, gs. of *Balāṭu*, dedicated to Bel by *Nabû-bēlšunu*, HABL 877, 6 = JADD 889.
f. of *Nabû-zēr-lišir*, descend. of *Arad-Ea*, Neb. I, Nippur III, 11.
6. *KI-^{d}AMAR.UD-TIN*, HABL 831, 2
s. of ^{h}*šangû* ^{d}*Sîn*, K. 69 (ZA X, p. 276).
f. of *Adad-apal-iddin, šarru DI.GI*, K^{3}, 8; cf. no. 5.

Itti-Marduk-banû "With Marduk is joy"
It-ti-^{d}AMAR.UD-ba-nu-u, V R 44, II, 3.

Itti-Marduk-napḫaru(?), or *pašāru* (cf. *Itti-Bēl-pa-šar* BE IX)
TA-^{d}ŠU-NIGIN, JADD 328, 2 (B. C. 698).

Itti-Nabû-balāṭu "With Nebo is life", in Nba. texts, see BE IX, TNB.

Itti-Šamaš-balāṭu "With Shamash is life" (for NBa. texts see BE IX, TNB)
1. *KI-^{d}UD-ba-la-ṭu*, K. 1016.
2. *KI-^{d}UD-TI.LA*, K. 1281 = HABL 992, 2.
3. *KI-^{d}UD-TIN*, Bu. 91-5-9, 86.

^{mat}I-tú-a$^{?}$-a-a "Native of Itu'", JADD 415, 4.

*I-tu-u ú-an-da-ar (Gr. Ἐτεάνδρος)
šar ^{āl}*^{mât}Pappa*, king of Paphos, Esarh. B, V, 21 (I R 48, no. 1). III R 27, 127. Abp. Rm. 3, II, 45. — KB II, pp. 148, 240.

*I-tu-ni-i (El., cf. JENSEN, WZKM, VI, p. 215) ^{h}*šú-ut-rēš napḫar* ^{mât}*Elamti*, K. 2674, II, 31 (III R 37, 49 b. G. SMITH, History, p. 145).

I-ṭi-ru (abbrev., Ba.), 83-1-18, 554.

^{*f}I-ú-ni, wife of Tushratta, TA 26, 60.

I-za-al-di..., JADD 807, R. 22.

Iz-ba-Adad[1] "Sprout of Adad"
a-te(?) *bābi* ^{āl}*Dūr-Kurigalzu*, Mel. Susa 3, I, 18.

Iz-bu "Sprout" (abbrev.)
JADD 85, R. 4. 90, R. 9 (B. C. 734). 624, R. 11 (B. C. 687). 869, III, 8. *ardu ša* ^{h}*rab A.BA*, HABL 307, 4.

Iz-bu-lišir(*SI.DI*) "The sprout may succeed!" Sm. 236. ^{h}*nāš paṭri*, JADD 248, R. 9 (B. C. 714).

Iz-bu-tu, see *Is-pu-tu*(?).

Iz-kūr-e-a, see *Is-qur-e-a*.

Iz-kur-Marduk[1], *mār Aš-šú-ri*, P 97, 22.

No. 1.

Iz-kur-Nabû[1] "Nabu has called by name"
s. of *Arad-Ea*, Merod. I, Susa 16, II, 3.

Iz-kur-^{d}Saḫ, P 97, 2.

Iz-zi-za-Marduk[1], P 132.

Iz-zak-rak-ra-ma(?), JADD 396, R. 7.

^{d}Kabar(? BL 4817)**-apal-iddina** (*A-SE*...) HABL 887, 9.

*Ka-bar-ilu (WSem., cf. *Kabri-ilu*; possibly: *Kamas-ilu*) JADD 167, R. 5 (B. C. 675). 1041, R. 8. PSBA XXX (1908), p. 138, 37 (B. C. Ep. N.) ^{h}*irrišu*, JADD 742, 23: in *A-si-ḫi* 742, R. 23: in *Irinniḫ.* ^{h}*mutir pūti ša* [*sarri*], JADD 177, 6.

Ka-bat-ti
PSBA XXX (1908), p. 138, 39 (B. C. Ep. N).

^{r}Ka-bi-li-$^{?}$
antu, VS I, 91, 5.

*Kab-ri-ilu (WSem., cf. *Kabar-ilu*, *Kabrum* BE XIV)
s. of *Bi-ṣi-id-qi-i*, VS I, 88, 27.

^{r}Kab-ta-a-a (hypocor.; cf. */Kab-ta-a* TNB) JADD 993, R. III, 10.

Kab-ti..., s. of ..... *šadû-ni*, BM. 91015, R. 17. (KING, BBS, p. 110, pl. CVI).

Kabti (hypocor.)
1. *Kab-ti-i*, HABL 740, 19. ^{h}*dupšarru*, HABL 733, 2. 872, 8: servant of Aššur-dāin-aplu. JADD 1141, 43: *ša* ^{h}*paḫāt* ^{āl}*Kalḫi* (time of Sargon; cf. OLZ VI, col. 195, 12).
2. *DUGUD-i*, K. 241, X, 16 (spec.). ^{h}*A.BA* JADD 161, R. 7 (B. C. 679).

Kab-ti-ia (hypocor.; for NBa. texts see TNB) HABL 202, 2. 944, 2 (B. C. 650?).
s. of *Bēl-usāti*, b. of *Murānu* and *Mušallim*, Simb. Lay. 53, 1, 6 (KING, BBS, p. 102, pl. 20).

^{r}Kab-ti-ia = */BE-ia* (NBa., hypocor; cf. */Kab-ta-a* TNB) 83-1-18, 1866, R. IV, 1, 2, spec.

Kabti-ilāni (abbrev., cf. *Kabti-ilāni-Marduk* TNB)
1. *Kab-ti-AN^{pl}*, JADD 22, R. 2 (cf. III R 47, 10 c). 175, R. 7 (B. C. 676).
2. *Kab-ti-AN^{pl}-ni*, JADD 29, 2 (B. C. 693).

Kabti-iliia(*BE-AN-a-a*, or *Bēl-iliia*?)
JADD 22, R. 5 (III R 47, 13).

Ka-da-la-ni (probably = *Kandalanu*, q. v.)
JADD 500, 7.

Ka-da-mu
JADD 15, R. 1 (B. C. 672).

***Kadašman-Bēl**, see *Kadašman-Enlil*.

***Kadašman-Buriaš** (Cass.)
Ka-dáš-man-bur-ia-aš|*áš*, V R 44, I, 41. *mār Ki ...*, *[h]šaknu*, III R 4, no. 1, 7 (AKA I, p. 133).

***Kadašman-Enlil** (Cass.)
King of Babylonia
1. *Ka-da-áš-ma-an-[d] En-lil, šar [mât] Ka-ra-[d] Du-ni-ia-aš*, TA 1, 1. 2, 2. 3, 3. 5, 2.
2. *Ka-dáš-man-[d] En-lil*, V R 44, 29 ab = *Tukulti ...*, BE XIV, 115, 11. 117, 2.
3. *[d] Ka-dáš-man-[d] En-lil*, BE XIV, 116, 10. *šarru*, BM. 91036, II, 3 (KING, BBS, p. 4, pl. 1).
4. *Kad-daš-man-[d] En-lil*, f. of *[Bur-na-bu?]-ria-aš*, OBI 68, 11, cf. 66 + 67.

***Kadašman-Ḫarbe** (Cass.) "My support is Kharbe"
Kings of Babylonia:
I Kadašman-Kharbe I, about B. C. 1408—1388, s. of *Karaindaš*, f. of *Kurigalzu* II,
1. *[d] Ka-da-áš-man-ḫar-be*, f. of *Kurigalzu*, BE XIV, 39, 8.
2. *Ka-dáš-man-ḫar-be*, s. of *Kar-in-da-aš, mâru ša [f] Muballiṭat-[d] Serua mârat Ašuruballiṭ šar [mât] Aššur*, Chron. P I, 5, 12, 14.
3. *[d] Ka-dáš-man-ḫar-be*, f. of *Kurigalzu*; *šarru lā šanān*, BM. 91036, I, 6 (ZA II, p. 309. KING, BBS, p. 3, pl. 1).
II Kadašman-Kharbe II, about B. C. 1279—1274. *Ka-daš-[man-ḫar-be?]*, King-list A, II, 1.
III Kadašman-Kharbe III, about B. C. 1242—1241, *Ka-dáš-man-ḫar-be*, King-list A, II, 3, reigned for 1 year and 6 months.

***Ka-dáš-man-saḫ** (Cass.), V R 44, I, 42 (BE XIV. XV).

***Kadašman-Turgu** (Cass.)
King of Babylonia, about B. C. 1296—1280, s. of *Nazimaruttaš*; in letter to Ḫattušil, MDOG 35, p. 21.
1. *Ka-da-áš-ma-an-tu-ur-gu*, OBI 59, 3.
2. *Ka-da-áš-ma-an-túr-gu, šar Bâbili*, OBI 63, 6.
3. *Ka-dáš-man-túr-gu*, BE XIV, 90, 8. 91 a, 2, etc.
4. *Ka-dáš-man-tur-gu*, OBI 62, s. of *Na-zi-ma-ru-ut-taš*, OBI 60. 61, 3. BE XIV, 88, 10, etc.

Ka-di ..., JADD 397, R. 10.

[d]KA. DI-mu-šal-lim
HABL 561, 5.

KA. KA-li-pu-šu, see *Lidûbu-ltpušu*.

***Kāki** (perhaps Iran, cf. NPe. *kakā*, *kākū* „uncle", JIN p. 152, STRECK, ZA XV, p. 327, n. 1; cf. also Κάκκας, Κάκκις, KRETZSCHMER, Einleitung, p. 351)
1. *Ka-a-ki, šar [âl] Ḫu-bu-uš-ki-ia*, Shalm. III, Mon. II, 61 (III R 8. KB I, p. 168).
f. of *Šamaš-abûa ša [âl] Ma-ga-ni-ši*, JADD 337, 2.
2. *Ka-ki-i*, king of *[mât] Bit-zatti*, Tigl. IV: Ann. 34. *[h] nappalu ḫurâši*, JADD 425, 16.
3. *Ka-ki-ia, šar [mât] Na-ir-i* (B. C. 860), Shalm. III: Mon. I, 20 (III R 7. K B I, p. 154).

Kak-ka-tāriṣ (*? LAL. E*) "Kakka directs" (cf. *I-din [d] Ka-ak-ka*, T-D LC), or *Is-ka-me-e? [h] mār NIM. ME*, JADD 66, R. E. 2 (B. C. 693?).

Ka-ak-ki-ia (hypocor., cf. *Kakkum(?)-šá-[d] Adad* T-DI.C) JADD 5, 6 (B. C. 712).

***Kakkulānu** (with varr., cf. *Ak-kul-en-ni* CBM 3481, BE XV)
1. *Ak-ku-la-ni*, JADD 755, R. 3.
2. *Ak-kul-a-nu, [h] ērib bīti*, HABL 539, R. 14.
3. *Ak-kul-la-a-nu*, HABL 840, 3.
4. *Ak-kul-la-ni*, TRep. 235 (III R 59, no. 4).
5. *Ak-kul-la-nu*, HABL 16, 6. 42, 2. 43, 1. 44, 2. 45, 2. 46, 2. 47, 2. 50, 2. 185, 7. 429, 2. 470, 3. 678, 2. 679, 2. 681, 2. JADD 342, R. E. 2. TRep. 34. 36. 87 A. 89. 138 A. 144. 144 B. 166.
f. of *Aḫûsi*, JADD 160, 4.
6. *[d] Ak-kul-la-nu*, K. 13176.
7. *A-kul-la-nu*, HABL 680. *rab kišir ša mār šarri*, JADD 312, 5.
8. *Kak-kul-la-a-ni*|*nu*, JADD 211, R. 4. 322, R. 9 [846, 2].
9. *Kak-kul-la-ni*|*nu*, JADD 110, R. E. 1. 235, R. 8. 309, 2 (Ep. Q). 318, R. 2 (Ep. Q). 325, 8, 10. B. E. 4 (Ep. B). 621, 13. 711, 10 (Ep. E). *[h] rab kišir* (*šar mār šarri*), JADD 211, 7. 235, 6. 318, 8 (Ep. A). 414, 7, 13, 15,

20, 27, R. 13, 19 (Ep. A). 621, R. 1 (Ep. F). 623, R. 10 (Ep. A).

10. *Ka-ku-la-a-ni*, HABL 243, R. 7.

11. *Ka-ku-la-nu*, ^{h}*muṭṭr pute*, HABL 243, 8. ^{h}*rab kiṣir ša mār šarri*, JADD 308, 6, R. 1 (Ep. Q.)

12. *Ka-kul-la-nu*, JADD 619, R. 10 (Ep. S).

13. *Ku-ku-la-a-nu*, s. of *Arad-Ištar*, JADD 1141, 28 (B. C. 709).

14. *Ku-ku-la-ni*[*ni*]*nu*, JADD 349, 12, B.E. 4 (Ep. Q). 400, 11, R. 5. *rab kiṣir ša mār šarri*, JADD 361, 6 (Ep. F).

15. *Ku-ku-lá-num*, Capp. E, 3, 6, 12, 15.

16. *Ku-kul-a-ni*, JADD 327, 8 (Ep. N).

17. *Ku-kul-la-a-ni*, JADD 327, R. 5 (Ep. N).

18. *Ku-kul-la-ni*[*ni*]*nu*, JADD 361, 4, R. 3 (Ep. F).

19. *Kul-ku-la-a*, JADD 703, 2 (B. C. 683).

20. *Kul-ku-la-a-nu*, ^{h}*rab kiṣir*, JADD 446, 11, R. 3 (Ep. Q).

21. *Kul-ku-la-nu, rab kiṣir*, JADD 349, 9.

***Ka-ku-si**
JADD 285, R. 4 (B. C. 686).

***Ka-ku-us-tú**
s. of *Ar-ta-la-nu*, JADB 5, I, 16.

Ka-al . . . ., TA 295, 18.

Kal-bi (abbrev., cf. *Kal-ba-a* = Ar. docket כלבי BE VIII, pt. 1, 50, Na. and Ph. כלבא)
s. of *Nabû-ēṭir*, 82-5-22, 105, 1 (MVG III, p. 260).
f. of *Arad-Gula*, Neb. I: V R 56, 21. — KB III, pt. 1, p. 168.

Kalbi-Nannari (*UR-^{d}ŠEŠ.KI*) (OBa.), K. 9717, 14 (NE, p. 90).

Kalbi-ukūa
1. *Kal-bi-ú-ku-ú-*[*a*], HABL 900, 1.
2. *UR.KU-ú-ku-ú-a*, K. 1936.

Kal-bu (abbrev., cf. *Kalbi*, Bi. כַּלְבּוּ)
^{h}*še-lap-pa-a-a*, JADD 769, 3.

Kal-da-a
JADD 361, 3 (Ep. F).

Kalḫāja "Native of the city of Calah"
1. ^{āl}*Kal-ḫa-a-a*, K. 241, IX, 18, spec. ^{h}*muktl apāti* (B. C. 680), JADD 631, R. 5. ^{h}*šakin* ^{āl}*Ṣi-e-la-a*, JADD 918, II, 5.
2. ^{āl}*Kāl-ḫa-a-a*, JADD 266, R. 9 (B. C. 670). [292, R. 3] (B. C. 707).

No. 1.

^{r}Kal-ḫa-a-a
82-3-22, 135, VI, 5, spec.

^{rāl}Kal-ḫi-i-tu "Women of the city of Calah" 81-2-4, 255, R. VII, 10, spec.

^{r}Ka-li . . . ., wi. of *Na-tan-nu*, HABL 422, R. 1.

Ka-li-i . . . ., JADD 469, R. 17.

***Ka-li-^{d}Te-šup** (Hit.)
f. of *Kili-Tešup*, Tigl. I: Ann. II, 25. — KB I, p. 20.

Kal(?)-li-tu, Ta'annek 3, 7.

Kalparuda, see *Qalparuda*.

Ka-ma-ba-ni "Kama is creator"
^{h}*Tab-la-a-a*, slave sold, JADD 197, 3 (B. C. 645?).

Ka-ma-nu (for OBa. texts see Dilbat)
JADB 6, VIII, 5: in *Adad-bi'di*.

***K[a-m]a-ru** (cf. ^{d}*A-a-ka-ma-ru*)
Ta'annek 3, 8.

***Ka-[ma?]-as-ḫal-ta-a**
Abp. B, VIII, 37 (cf. KA^{3} p. 472), king of Moab.

***Ka-ma-su**
^{h}*irrišu*, JADD 471, 10.

***Kambuziia** (OPe. *Kambujiya*, Gr. Καμβυσης, Ar. כנבוזי APO; cf. TNB), Cambyses, name of kings of Anshan and Persia,
1. *Ka-am-bu-zi-ia*
s. of *Kuraš* (gs. of *Kambuziia*, ggs. of *Kuraš*, descend. of *Šišpiš*), V R 35, 27. — KB III, pt. 2, p. 124.
s. of *Kuraš*, gs. of *Šišpiš*, f. of *Kuraš*; *šarru rabû šar* ^{māt}*Anšan*, V R 35, 21. — KB III, pt. 2, p. 124.
2. *Kam-bu-zi-ia*
s. of *Kuraš*, Nabd. Ann. III, 21. — KB III, pt. 2. p. 134.
f. of *Kuraš*; *šarru rabû*, 51-1-1, 181 (BA II, p. 214).
3. *Kam-bu-zi-ia*, Dar. Beh. III R 39, 12, 13, 16, 17, 18, 19.
4. *Kan-bu-zi-ia*, DT 33.

Kam(?)-ma-li-ia, *dupšarru*, Boghazköi: MDOG 35, p. 28.

***Ka-am-mu-su-na-ad-bi** (Mo. כמשנדב)
^{mār}*Ma-'-ba-a-a*, king of Moab, Senn.: King II, 81; Tay. II, 53. — KB I, p. 90.

Kan-da-a (cf. *Kandî*)
Sm. 2491, 8 (KGAS 63).

Kandalānu
1. *Kan-dal*, king of Babylonia (see no. 3), King-list A, IV, 22.
2. *Kan-da-la-ni*, JADD 51, 6 (B. C. 683).
3. *Kan-da-la-nu*, JADD 230, 3, slave sold (B. C. 684). King of Babylonia, B. C. 647—626 (in conjunction with Ashurbanipal), passim in dates.
4. *Ka-da-la-ni*, JADD 500, 7.
5. *Ka-dil-a-nu*, JADD 58, 8, slave sold (B. C. 694). 279, R. 2 (B. C. 681).

Kan-dar-šam-ši
f. of *Ba-ni-ʾiá*, Nai.: VS I, 35, 29. — KB IV, p. 96.

Ka-an-di (cf. *Kandâ*)
f. of *Sîn-kabti-ilâni*, Mae.: OBI 149, I, 4.

Ka-nik-bābi "Notary" (cf. TNB)
f. of *Marduk*, Merod. II: Bl. st. IV, 26. — KB III, pt. 1, p. 190.

Ka-an-ka-(a-)nu
JADB 1, II, 18, 21.

Kan-nun-a-a, see *Nuḫša-a-a*.

Ka-nu-ni, JADB 166, R. 5 (Ep. S).

Ka-pa-ru "Shepherd" (?) (cf. ^{āl}*Še Ka-pa-ru* JADB 2, VIII, 7; Ph.? כפר)
JADD 33, L. E. 2 (B. C. 692).

Kapdu "Bird catcher"
ḪU-KAK, JADD 246, R. 15.

***Ka-ra-ḫar-da-aš** (Cass.)
s. of *ʃMuballiṭat-Šerûa*, gs. of *Ašur-uballiṭ*; *šar* ^{mât}*Kar-du-ni-aš*, Synchron. I, 8, cf. l. 14: *Ka-ra-in-da-aš*; according to Chron. P the true reading will be Kadašman-Ḫarbe.

***Kara-in-daš** (Cass.)
Kings of Babylonia:
I *Ka-ra-in-da-aš*, *šar* ^{mât}*Kar-du-ni-aš*, Synchron. I, 1: contemp. with *Ašur-EN-nišêšu* of Assyria.
II *Kara-in-daš* II, about B. C. 1425—1408, hu. of *Muballiṭat-Šerûa*, son-in-law of *Ašur-uballiṭ*, f. of *Kadašman-Ḫarbe*:
1. *Ka-ra-in-da-aš*, Synchron. I, 11, probably a mistake for *Karaḫardaš* (l. 8) (Kadašman-Ḫarbe).
2. *Ka-ra-in-da-áš*, TA 10, 8: ancestor of Burna-Buriyash. *lugal ligga lugal Babili lugal Ki-en-gi Urdu lugal Ka-áš-šú-ú lugal Ka-ru-du-ni-ʾa-áš*, IV R 36, no. 3, 4 (KBIII, pt. 1, p. 152).
3. *Kar-in-da-aš*, f. of [*Kadašman*]-*Ḫarbe*, hu. of *ʃMuballiṭat-Šerûa*, Chron. P, I, 5 (cf. l. 12).

***Ka-rak-ku** (abbrev., cf. Cass. *Ka-rak-Saḫ* BE XV) *ša* ^{āl}*Ur-ʾa-ku*, IIABL 713, 6.

Karaštu (?*Karašu-tu*)
alik pân ummânati, Synchron. II, 13.

Kar-e-ḫi (cf. *Ka-ru-ḫi-ʾá* CT XXII, 3, 10, 21)
K. 4269, 6 = KGAS 64.

Ka-ri-be (cf. *Ka-rib-bi* BE X)
Sm. 2021, 3b (WSarg. II, pl. 45b).

Ka-ri-e-a (hypocor., cf. OBa. *Ka-ri-ʾa* RPN, NBa. *Ka-ri-e(-a)* BE X, TNB, *Nabû-ina-kâri-lûmur*)
f. of *Nabû-gâmil*, Merod. II: Bl. st. IV, 7. — KB III, pt. 1, p. 188.

***Ka-ar-ma-du** (?)
Capp. S 1, 10: *li-mu-um*.

***Kar-me-u-ni** (perhaps Eg., RANKE, Material, p. 37) ^{ḫur}*-ki-u*, JADD 307, R. 14 (Ep. F).

ʿKar-ri-te
m. of *Alt-la* (?) . . ., VS I, 103, 16.

Kar-ši-a-ku
K. 241, VIII, 35, spec.

***Ka**(*Šar*)**-ru-ti** (cf. *Sar-a-ti*, *Ša-ra-a-tum*) *šá* ^{mât}*Kar-zi-nu-ú*, a Median chief, Sarg.: A, II, 33.

***Karziʾabku** (patronymic of *Bît-*^{m}*Karziʾabku*)
1. *Kar-zi-áb-ku*
f. of ^{d}*Šu-qa-mu-na-apal-iddina*, Ninibkudar-uṣur: Lo. 102, IV, 6. — KB IV, p. 88. KING, BBS p. 68, pl. LXXIV, LXXVI.
f. of *Zêr-ukîn*, ibid. IV, 15, 28, 33.
2. *Kar-zi-ʾa-ab-ku*
f. of ^{d}*En-lil-i-sa* . . ., DEP VI, p. 44, 6.
f. of *Ritti-Marduk*, Neb. I: V R 56, II, 8. — KB III, pt. 1, p. 169.

***Ka-si-i**
mâr šipri of Amenophis III, TA 3, 16.

***Kas-sa-a-tar** (cf. *Bi*(?*Kas*)*-si-ḫa-tir*), or *Bi-ir*(?)*-a-tar*
JADD 329, 1 (Ep. *K*).

Kâs-su-a-a (cf. Ba. *Kaš-ša-a-a*)
^{h}*Aššura-ʾiá*, HABL 307, R. 7.

Kàs-su-nā'id(*I*) "Kasshu is exalted"
JADD 119, R. 4 (B. C. 680).

***Kastariti** (Iran., cf. OPe. *Khšatrhrita, Ḫašatritti*)
^{h}*Ḫazānu ša* ^{mât}*Kar-kaš-ši-i* (time of Esarh.)
1. *Ka-as-ta-ri-ti*, K. 11442 = KGAS 4, 3.
2. *Ka-aš-ta-ri-ti* Bu.91-5-9,181. KGAS 1, 1. 2, 2, R. 2. 3, 3, R. 3. 5, 2. 6, R. 1.
3. *Kàs*(*Kaš*)*-ta-ri-ti*, 81-2-4,436. Bu.91-5-9,201. KGAS 7, R. 3. 8, 1.

***Kas**(**Káš**)**-tú-bi-la**
IV R 34, I, 31a, of ^{mât}*Kaṣalla*.

Ka-su-pu
K. 241, XI, 7, spec.

Ka-su-tú, f. of *Ardu*, P 97, 11.

Ka-ṣi-ru (abbrev., cf. *Nabû-kāṣir*)
K. 4268 = KGAS 48, L. E. 3.

***Ka-šak-ti-ia-an-zi** (Cass.)
f. of *Uballiṭsu*, Mna.: III R 43, II, 10. — KB IV, p. 70. KING, BBS, p. 45, pl. XLVII.

***Ka-šak-ti-šú-gab** (Cass.)
s. of *Aḫu-bānī*, Nazim.: Susa 2, II, 30; Med. 1, 2.

Kaš-mar...., JADD 108, R. 1.

Kaš-ša-a (Ba., cf. *Kaš-ša-a-a*)
^{h}*šakin ṭēmi*, Mae.: OBI 149, I, 18.

Kaš-ša-a-a "Cassite" (cf. *Kaš-ša-a*, *Kaš-šú-ú*, *Kaš-ši-i* BE XV)
s. of *Arad-Šibitti*, Nku.: Lo. 102, I, 12; III, 16; IV, 31. — KB IV, p. 82ff., KING, BBS, pp. 59, 64, 67.

Kaš-šú-ú (cf. *Kaš-ša-a-a*)
dupšar nisak Btt-Sin-šeme, Neb. I: Nippur V, 18.
s. of *Ḫu-un-na*, Neb. I: Nippur V, 22.

Kaššudu (cf. *? Ka-aš-šú-tu* TNB)
1. *Kaš-šú-du*, JADD 81, R. E. 2 (Ep. Q).
2. *Kaš-šu-ud*, JADD 81, 9, B. E. 1.
3. *Ka-šú-du*, JADD 82, E 2.

^{d}Kaš-šu-ú-kīn-aplu(*DU-A*) "O Kasshu, establish the son!" (Ba.)
mār Ba-zi, šaq-šup-par, Nku.: Lo. 102, VI, 17. — KB IV, p. 90. KING, BBS, p. 58, pl. LXXIX.

Kaššū-mukīn-aplu, see *Kaššū-kīn-aplu*.

^{d}Kaš-šu-ú-nādin-aḫē(*SE-ŠEŠ-A*) "Kasshu gives brothers" (Ba.)
s. of *Abi-rat-taš*, b. of *Kaš-ša-a-a*, *Larak-zēr-ibni*, *Ninib-apal-iddin*, *Ekalla-a-a*, *Ú-zib-ia* and *Zēr-ibni* Nku.: Lo. 102 (90835), I, 13. — KB IV, p. 82. KING, BBS, p. 59, pl. LXVIII.
s. of *Aḫu-bānī*; ^{h}*šaqu*, ibid. IV A, 34. — KB IV, p. 90. KING, BBS, p. 68, pl. LXXV.

Kaššū-nādin-aḫu "Kasshu gives a brother" King of Babylonia (Dyn. E: 3), about B. C. 1024—1022, s. of *Šip-pa-a-a*:
1. *Kaš-šu-u-MU-ŠEŠ*, King-list A, III, 8.
2. ^{d}*Kaš-šu-ú-SE-ŠEŠ*, *šarru*, Nai.: V R 60, I, 25. — KB III, pt. 1, p. 176. KING, BBS, p. 122, pl. XCVIII.
s. of *Šip-pa-a-a*, Chron. A, V, 7.

^{d}Kaš-šu-ú-šum-iddina(*MU-SE-na*) "Kasshu has given a son" (Ba.)
s. of *Na-zi-Marduk*; ^{h}*sukkallu*, Nku.: Lo. 102 (90835), VI, 18. — KB IV, p. 90. KING BBS, p. 58, p. LXXIX.

***Kaštiliašu** (Cass.)
Kings of Babylonia (Dyn. C: 3 and 28); I, about B. C. 1712—1691; II, about B. C. 1251—1244.
1. *Ka-áš-ti-li-ia-šú*, *šarru*, THUREAU-DANGIN, OLZ XI (1908), col. 93, Lettres et Contrats, 238, 27, 55.
2. *Kaš-til*...., Chron. P, IV, 1 (cf. KING, RRT, pp. 96, 157). *šarru*, DEP II, p. 93, II, 5.
s. of *Šagarakti-Suriaš*, King-list A, II, 7.
3. *Kaš-*[*til-*]*a-šu*, *šar* ^{mât}*Kar-Duniaš*, Synchron. I, 33; cf. KING, RRT, pp. 102, 159.
4. *Kaš-til-a-šú*; *šar* ^{mât}*Kar-Duniaš*, Tuk. I: Ann. 30, contemp. with Tukulti-Ninib I. *šar kaš-ši-i*, ibid. 33.
5. *Kaš-til-ia-áš*, BE XIV, 143, 10 (5th year).
6. *Kaš-til-ia-áš*, b. of *Ú-lam-bur-aš*, ^{mât}*Kaš-šú-ú*, Chron. K^{2}, R. 13; f. of *A-gu-um*, Chron. K^{2}, R. 14; cf. KING, Chronicles, I, p. 103 f.
7. *Kaš-ti-li-ia-a-sú*, *šarru*, DEP II, pl. 20, 3. 4.
8. *Kaš-til-ia-ši*, f. of *Du*(?)*-ši*, King-list A, I, 17.
9. *Kaš-ti-li-a-šú*, Epon. (and king?), MDOG 40, p. 22.
10. *Kaš-til-ia-šú*, OBI 71. *šar Babili*, BE XIV, 144, 9 (6th year). 145, 18.
s. of *Agum rabû*, gs. of *Gandaš*, f. of *Abir*[*uttaš*], gf. of *Taššigurumaš*, ggf. of *Agum* II,

Agk.: V R 33, I, 17; cf. HOMMEL, OLZ XII (1909), col. 108f.
s. of *Šá-ga-rak-ti-Šur-ia-áš*, OBI 70.

Ka-te-Ašir (abbrev., cf. *Šar-kēn-ka-te(amāte?)-Ašir*)
f. of *Ša-lim-a-ḫu-um*, gf. of *Iluššma*, ggf. of *Irišum*; *pa-te-si Ašir*, Irish.: KAHI I, 1, 12.

***Ka-te-i**
^{mât}*Qa-ú-a-a*, Shalm. III: Ob. 128. ^{mât}*Qu-ú-a-a*, Shalm. III: Mon. I, 53. — KB I, pp. 144, 158.

Ki-i-abi-aq-bi "Like the father, I said" K. 241, XI, 13, spec.

***Ki-ak-ki** (Hit.?)
šar ^{mât}*Ta-ba-li*, ^{âl}*Ši-nu-uḫ-ta-a-a*, Sarg.: Ann. 42; Cyl. 22 (I R 36); Khors. 28; N. 11. — KB II, pp. 38, 42, 54.

***Kiannibu** (or *Itti-ili-nibut*)
1. *Ki-an-ni-bi*, king of the Sea-land, King-list; A, I, 4: *Ki-an*; B, 13.
2. *Ki-an-ni-bu*, f. of *Zi-li*, CT II, 21, 29.

***Ki-a-ra**
^{âl}*Kar-si-bu-ta-a-a*, Shams. V: Ann. III, 5 (I R 30). — KB I, p. 180.

***Ki-ba-ba** (El.)
^{ḫ}*ḫazānu ša* ^{âl}*Ḫarḫar*, Sarg.: Ann. 70; Khors. 61. — KB II, p. 60.

Ki-ba-rim
JADD 106, 3.

***Ki-ba-kaš**(*biṭ*)**-še**
HABL 174, 7, 17. K. 8536.

Ki(Qí)-bi-ia (hypocor.)
Tablet from Vyran-Shehir, OLZ V, col. 245.
s. of *Pa-li-ia*, CT II, 21, 3, 9, 12.

Ki-bi-ni-i = *Qi-bit-ni-e*, q. v.
^{ḫ}*ŠIBIR*, JADD 392, R. 3 (B. C. 710).

Ki-bit-Ašur, see *Qibit-Ašur*.

Ki-bit-MAŠ, see *Qibit-NIN.IB*.

^{r}Ki-i-di (cf. *Ki-di-ia* BE XV) 81-2-4, 255, VIII, 11, spec.

Ki-din-Addi(^{d}*IM*) (cf. BE XVII, pt. 1) "Protégée of Adad", TA 12, 23.

Ki-din-En-lil
V R 44, 56d, renders *BE-AN-MU-UL-LIL-LAL*.

Ki-din-^{d}Gu-la
f. of *Nāṣiru*, s. or descend. of *Arad-Ēa*, DEP VI, p. 48.

***Ki-din-^{d}Ḫu-ut-ra-táš** (El.)
šar ^{mât}*Elamti*, king of Elam, Chron. P, IV, 13, 17, contemp. with *Enlil-nādin-šum*.

Ki-di-ni (hypocor., cf. *Ki-di-in* etc. BE XVII, pt. 1, TNB)
s. of *Bēl-iddina*, gs. or descend. of *Nabu-zēr-iddina*; ^{h}*ērib bīt* ^{d}*Lagamal*, Mši.; VS I, 35, 2, 6, 21, 32. — KB IV, p. 94f.

Ki-di-ni-a (hypocor., cf. *Ki-din-e-a* BE XIV) JADD 376, 7.

Ki-din-ili
JADD 112, 3 (B. C. 700).

^{r}Ki-di-ni-ti
VS V, 2, 2, 6, slave sold (B. C. 675). — KB IV, p. 166.

Kidin-Marduk (for NBa. texts, see TNB)
1. *Ki-din-^{d}AMAR.UD*, ^{h}*MIR.GAL*, Melish.: Lo. 101 (90829), II 11 (KING, BBS, p. 21, pl. XXV). ^{h}*paḫāt* ^{âl}*Ir-ri-e-a*, DEP VI, p. 44, 9.
2. *Ki-din-^{d}Mar-duk* (BE XVII, pt. 1)
s. of *Sa-pi-ku*; ^{h}*rab bānī*, of *Bāb-Sāpi*, JADD 891, 12.
3. *Ki-din-[Marduk]*, V R 44, 28b, renders *Burna-bur-ia-a-aš*.

Ki-din-^{d}Na-na-a (Ba.)
f. of *Zēriia*, Nši.: VS I, 36, III, 18.

Ki-din-^{d}NIN.IB (Ba.)
Melish.: Lo. 103 (90827), I, 30 (KING, BBS, p. 11, pl. VII. KB III, pt. 1, p. 156). *mār Namri, šakin* ^{âl}*Bagdāda*, Merod.: Susa 16, II, 5, 21.

Ki-din-Sin (Ba.)
f. of *Pir'*, Nši.: VS I, 36, IV, 3. *A.BA mār su-ti-e A.BA šarri*, K. 4349, XII, 9 (CT XXIV, 46).

Ki-din-Tupliaš(*AB.NUN.NA*^{ki}), VS I, 57, II, 3.

Ki-diš
f. of *A-tu-'-ú*, Neb. I: Nippur, V, 14.

Ki-di-u-ni(?), JADD 514, R. 6.

Ki-e-a-a
JADD 416, R. 4. of ^{âl}*Še La-ki-pi* (B. C. 710).

***Ki-el-ra-nu** (Hit.)
f. of *Bi-ḫa-a-a-tu*, of *Ḫa-mat*, HABL 520, 11.

***Ki-ki-a** (probably Mit., see UNGNAD, Dilbat, p. 13; cf. *mār Ki-ki-ia*, *Ki-ik-ki-ia-en-ni* BE XIV, *Bit-Ki-ki-e* BE IX), ancient ruler

of Asshur, ancestor of *Ašir-rīm-nišēšu*, KAHI I, 63, 5. MDOG 25, p. 67.

Ki-ki-^{d}En-lil (?)
f. of ^{d}*Samši*…., K. 8805 (AJSL 18, p. 176f.).

***Ki-kil-la-a-nu** (cf. *Kakkulānu*)
irrišu, JADD 742, R. 10.

***Ki-kín-na-ni**
JADD 236, 1, 4.

***Ki-kín-zu** (cf. *Ki-rim* (*kil*?)*-zu*)
JADD 525, R. 10.

***Ki-ik-ku-li**, in Hit. inscription, OLZ IX (1906), col. 632.

***Ki-la-a-a-qa-nun**
JADD 59, 6, slave sold (B. C. 681).

Ki-la-ku-u
JADD 275, R. 10.

Ki-i-la-maš(an?)-ši (perhaps abbrev. "(Who is) like the guardian deity!" (but cf. the nexts name), K. 241, XI, 11, spec.

***Kilamši** (cf. the foregoing name)
1. *Ki-lam-ši*, JADD 146, 3.
2. *Kil-lam-ši*, JADD 462, L. E. 1 (B. C. 679).

***Ki-li-gu-gu** (Hit., cf. *Ki-il-li-gu-ug* TNB)
83-1-18, 169 = HABL 1148, R. 5.

***Ki-li-^{d}Te-šup** (Hit.)
s. of *Ka-li-Tešup*, king of ^{māt}*Qurṭē*, Tigl. I: Ann. II, 25 (KB I, p. 20), also called *Irru*(*šup*?)*-pi*, q. v.

***Killamši**, see *Kilamši*.

Kil-si, K. 1897.

***Ki-lul-la** (Sum.)
s. of *Ur-ba-gaš*, IV R 35, no. 2, 7 (VAB I, p. 194), time of Dungi.

***Ki-lu-ma-a-ni**
s. of [*Ša*]*-maš-ṣarāri*, JADD 675, R. 10.

Ki-ma-ma (abbrev., cf. *Lu-ki-ma-ma*)
JADD 213, R. 6 (B. C. 681). 586, R. 7 (B. C. 661?). 633, R. 7. *ša* ^{ā}*Na-ṣa-pi-na-a*, JADD 152, R. 5 (B. C. 656?).
f. of *KUR-nādin-aḫu*, JADD 446, R. 19.

Kim-ta-ra-pa-aš-tum, V R 44, 21 b, renders *Ḫammurabi*.

Kim-tum-kit-tum, V R 44, 22 b, renders *Ammi-saduqqa*.

Ki-mu-nu, JADD 610, 6.

Kinā (hypocor.; for NBa. texts, see TNB, p. 89)
1. *Ki-na-a*, HABL 143, 2, R. 3. 865, 5. JADD 97; R. 7 (*Dil-na-a*). K. 4745. Shmk. CT X R. [25]. ^{h}*malaḫu*, HABL 167, 14.
2. *Kīn*(?)*-na-*[*a*], HABL 559, 2.

Kīn-abija (cf. *Kīn-abūa*)
DU-AD-ia, JADD 90, 3 (B. C. 734).

Kīn-abūa (cf. *Kīn-abi-ia*)
1. *DU-AD-u-a*, Epon., B. C. 795, III R. 1, III, 22; *ša* ^{āl}*Tuš-ḫa-an*, 81-2-4, 187, 17.
f. of *Sinqi*, JADD 311, L. E. 2 (Ep. S).
2. *Kīn-AD-u-a*, JADD 733, 3.

Kīn-aḫu, or *Kīn-uṣur* (cf. *Aḫi-kīnu*)
DU-PAP, ardu ša ^{h}*abarakki*, JADD 244, R. 13.

Ki-na-nim (cf. *Ki-na-nu* T-D LC, ?Bi. קִרְנִן), Capp. S, 1, 22.

Kīnanni-Ištar "Establish me, o Ishtar!"
DU-a-ni-XV, ^{h}*ardu ša* ^{h}*abarakki rabi*, JADD 464, R. 7. *irrišu*, JADD 742, 3, 7. ^{h}*rab kiṣir mār šarri*, JADD 857, III, 38.

Ki-ne-a-a, see *Kinūna-a-a*.

Ki-ni-i-li (cf. OBa. *Ki-nam-i-li* RPN)
JADD 676, R. 6 (B. C. 711).

Kīn-pī-Šamaš "True is the mouth (word) of Shamash"
Kī-in-KA-^{d} UD f. of *Ta-qi-šú*, Neb. I: Nippur, V, 12.

Kīn-šarrani "True is (or Establish) our king"
DU-LUGAL-ni, VAS I 91, 29.

Kinūna(*KI.NE*)**-a-a** (hypocor., cf. *Rabā-ša-kinu-ni* BE XIV, *Warad-^{d} Kinūni* OLZ 1906, col. 203), HABL 459, 3.

Kī -zēr (abbrev.)
DU-KUL HABL 1106, 17. KK. 241, XI, 26, spec. 1095. 7540. VS V, 2, 13 (B. C. 675). *mār Amukkāni*, Tigl. IV: B 23 (II R 67. KB II, p. 14). King of Babylonia (Dyn. J: 1), B. C. 732—729, Χίνζηρος, Chron. B, I, 18, 19, 21, 22. Kinglist A, IV, 7.
s. of *Nabū-ēreš*, 81-2-4, 313.

Ki-ra-aḫē
irrišu, in ^{ā} *Asiḫi*, JADD 742, 20.

Ki-ri-bi-tú-Ašur "The blessed of Ashur"
JADD 265, 4.

Ki-rib-ti-i (hypocor., cf. *Kiribtu*)
K. 241, X 12 (spec.).

Kiribtu (abbrev., cf. TNB)
1. *Ki-rib-tú*, s. of *Ni-me-du*, JADD 812, L. E. 3.

2. *Ki-rib-tu*, HABL 1053, 7.
s. of *Da-bi-bi*, HABL 969, 7.

***Ki-rim(?kil)-zu** (cf. *Ki-kin(i)-zu* JADD 242, 2.

***Ki-ir-ri-i**
b. of *Kate*, king of Que, B. C. 834, Shalm. III: Ob. 139. — KB I, p. 144.

Kir(Kil)-si, K. 1897.

***Kirtiara**
1. *Ki-ir-ti-a-ra*, of Larbusa, Anp.: Ann. II, 40, 59 (IR 20, 21). — KB I, pp. 76, 80.
2. *Ki-ir-te-a-ra* Anp.: Ann. II, 59, var. to (1)

Ki-ru-a
^{h}*ḫazānu šá* ^{āl}*Il-lu-ub-ri*, Senn.: King IV, 62, 82, 86.

Ki-ru-Aššur
JADD 616, 3, 7 (B. C. 695).

Kis(š)-li-i, JADD 899, II, 10.

Ki-is(š, z)-p(b)u, JADD 869, III 12.

Kisu, see *Qisu*.

Ki-ṣir-^{d}Adad "Property of Adad"
s. of *Qa-nu-ni*, JADD 660, 11.

Kiṣir-Aššur
1. *Ki-ṣir-AŠ-šur*, HABL 190, 2. 191, 2. 485, 4. 578, R. 7. 976, 2. JADD 1, 2 (B. C. 730). 23, 2 (Ep. F). 48, R. 6 (B. C. 656). 49, R. 5 (B. C. 656). 80, 2 (Ep. a). 102, 6 (Ep. I). 1102, R. 5. [571, R. 9.] 619, R. 9 (Ep. S). K. 764. 7342. ^{h}.....JADD 503, R. 6. ^{h}*bēl paḫāti ša* ^{āl}*Dūr-Šarrukīn* HABL 989, 2. ^{h}*rāb ki-ṣir* JADD 151, 3, R. 6 (Ep. Y). 325, R. 7 (Ep. A). 361, R. 9 (Ep. F). 414, 12, 14, 23, 24, R. 3, 25 (Ep. A). ^{h}*rāb ki-ṣir* (*ša*) *mutir pūti ša mār-šarri* JADD 207, 6, 13 (Ep. B). 211, R. 12 (Ep. A). 235, R. 9. ^{h}*rāb ki-ṣir ša mār-šarri* JADD 621, 6, 9, R. 12 (Ep. F). *ša* ^{āl}*Ḫu-ba-ba-a-a* JADD 46, 3, R. 2.
s. of *Ḫa-an-da-ši*, Louvre, AO 2221, R. 12 (B. C. 656(?); OLZ VI (1903), col. 199).
2. *Ki-ṣir-^{d}AŠ-šur*, Sm. 55, R. XI 14 (spec.). K. 764, 8.
3. *Ki-ṣir-^{d}Ḫi*, HABL 402, 6.

Ki-ṣir-ilu
JADD 208, R. 15 (B. C. 668).
s. of *Ištar-nāṣir*, JADD 237, R. 8 (B. C. 665).

Kiṣir-Ištar
1. *Ki-ṣir-XV*, JADD 311, R. E. 2 (Ep. S). 489, R. 2. ^{h}*šalšu ḫinni ša rāb BI.LUL*, JADD 330, R. 7 (B. C. 676).
2. *Ki-ṣir-^{d}XV*, Bu. 91-2-9, 218, II 11 (WAF II p. 21), a governor in Egypt, at the time of Esarh. ^{h}*ša bu-li-šú* JADD 1076, II 1.

Ki-ṣir-Nabû^{2} (cf. TNB)
80-7-19, 34. *mašmašu* JADD 851, 8. *A.BA*, JADD 207, R. E. 3 (Ep. B).

Ki-ṣir-šarru(*LUGAL*)
JADD 600, R 2.

Kiṣru(?)-šá-^{d}A-šir
s. of ^{d}*A-šir-ni-ra-ri*, *pa-te-si* ^{d}*A-šir*, MDOG 38 p. 33, n.

Ki-ši-i, (?, cf. *Ki-iš-ši*)
^{h}*a-ru-mu*, Tigl. IV: Ann. 135 f (III R 9).

***Ki-iš-ši**, TA 341, 4, 7.

Ki-šit-tú "Property"
JADD 882, 6.

Ki-šu-u-a
^{h}*šangū*, JADD 761, 1.

Ki-ta-a-a (cf. *GAD* (*Kitu*)-*ǧa-a*, HABL 1045, 3).
JADD 243, R. 15 (B. C. 688).

Ki-ti-nu (cf. *Qi-te-nu*), JADD 2, 3 (Ep. A).

Kit-ra-a (hypocor., cf. names as *Kitri-Ištar*, Ph. כתרא) JADD 589. R. 9.

Kit-ri-Ištar(^{d}*XV*) "My ally is Ishtar"
K. 13023, writer to king.

Kit-ti-be (cf. *Kū*(?*Tar*)-*ti-be*)
^{h}*irrišu*, JADD 741, 37.

Kitti-ilāni (abbrev.)
1. *Kit-ti-AN^{pl}-ni* JADD 741, 25. ^{h}*šalšu* JADD 326, R. 18.
2. *Kit-ti-AN^{pl}* JADD 899, 3, of ^{āl}*A-bi-la-te*.

Kitti-lišir(*DU-SI.DI*; abbrev., cf. *Nabû-zēr-kitti-lišir*), K. 241, XI, 27.

Kit-li-ra-a
^{h}*irrišu*, of ^{āl}*Še Ilu-ṣa-li-e*, JADD 742, 37.

Ku-bu-bu (cf. *Ku-ub-bu-bu*, *Ku-bu-ub-ti* BE XIV)
amēl bāb ēkalli Bīt-Sîn-šeme Neb. I, Nippur, V, 12.

Kud(*Ḫaš*)**-da-a-nu** (cf. *Ku-da-nu* BE XV)
irrišu, JADD 742, R. 5.

Ku-du-ni-e
JADD 573, R 10.

Ku-du-ra-na "The cock"(?) (cf. *Ku-du-ra-nu* BE XV, TNB, *Ku-du-ra-ni-ta* P 116, 8)
s. of *En-lil*...., Lo. 103 (90827), I, 21 (time

Adadšumiddin). — KB III, pt. 1, p. 156. KING, BBS, p. 10.

***Kudur-Enlil** "Servant of Enlil"

f. of *Šagarakti-Šuriaš; šarru*, king of Babylonia (Dyn. C: 26), about B. C. 1273—1265:

1. *Ku-dúr-^{d}En-lil*, King-list II, 5: b. of *Kadašman-Ḫarbe*, see SCHNABEL, MVG XIII, p. 10. BE XIV, 117a, 9. OBI 64.
2. *^{d}Ku-dúr-^{d}En-lil, šar Bābili*, BE XIV, 118, 2, 31.
3. *^{d}Ku-dur-ri-^{d}En-lil*, (*šar Babili*), BE XIV, 117b. 119—124. 123a.
4. *ŠA.DU-^{d}En-lil*, Nabd.: Rm. A, III, 29, 31 (V R 64). — KB III, pt. 2, p. 106.

***Ku-du-ur-ma-bu-uk** "Servant of Mabuk" (El.) Prince of Emutbal, in western Elam, father of Arad-Sin and Rim-Sin:

s. of *Si-im-ti-ši-el-ḫa-ak, ad-da ^{mât}MAR.TU*, I R 2, no. III 3 (CT XXI, 33). — KB III, pt. 1, p. 92. SAK, p. 210.

f. of *Arad-Sin, ad-da Emutbala*, IR 5, no. XVI, I, 9. IV R 35, no. 6, II, 10. CT I, 96-4-4, 2, 19.

f. of *Rim-Sin*, see SAK, pp. 210—221.

***Kudur-Naḫundi** "Servant of Nakkhunte" (cf. *Ku-tir(ti-ir)-^{d}Naḫ-ḫu-un-te* DEP II, p. 117, *Ku-te-ir-^{d}Na$^{?}$-ḫu-un-di* DEP VI, pl. 7, etc.; abbrev. > *Kudurru*, q. v.). Name of two (or three) kings of Elam.

1. *Ku-dur-na-an-ḫu-un-di*, about B. C. 2200, KK. 2631, I, 12 (III R 38, no. 1; KB II, p. 208 f.). 2660, 2 (III R 38, no. 2, 60; cf. WINCKLER, AF I, p. 534 ff.).
2. [*Ku*]-*dúr-^{d}Na-ḫu-un-di*, ^{h}*e-*[*la-mu-ú*], K. 4493.
3. *ŠA.DU-^{d}Na-ḫu-un-di, šar ^{mât}Elamti*, Senn.: Tay. IV, 80. = 4,
4. *ŠA.DU-^{d}Na-ḫu-un-du* (= *Kudurru*, Chron. B), B. C. 693–692, ^{h}*e-la-mu-ú*, Senn.: Tay. IV, 70 (I R 40). — KB II, p. 102.

Ku-dur-ra

s. of *Ḫi(?)-ri-šú-ru, ḫa-bir-a-a* OBI 149, I, 21.

Kudur(r)u (abbrev.; cf. TNB)

1. *Ku-dur-ru* HABL 140, 12. 276, 2. 447, 14.
   s. of *E-gi-bi*, Merod. II, Bl. st. IV, 11.
   s. of *Um-man-al-da-še šarri ālik pāni Urtaki*, son of the Elamite king Ḫumbaḫaldaš II, brother of Parū, Abp.: III R 31, IV 82, 92. K 2867, 21.

No. 1.

2. *Ku-du-ru* (K 4268) KGAS 48, L. E. 5.
3. *Ku-dur* HABL 607, 8.
4. *Ku-dur-ri*, BM. 38646, II, 8 (KING, BBS, p. 94, pl 18 f.).
   f. of *Zēriia*, Lay. 53, 33.
   f. of *Samaš-šum-lišir*, gf. of *Sin-ka*[*bti*]-*ilāni*, BM. 104404, II, 3 (KING, BBS p. 81, pl. 11).
5. *ŠA.DU* 82-5-22, 131. 83-1-18, 125, 811. HABL 258, R. 3: *ša Bit Amukkanna*. 266, R. 11. 274, 2. 275, 2. 277, 2. 278, 3. 279, 2. 296, 1. 451, 2. 469, 15. 518, 2. 754, 2, 27. 755 1. 906, 9. 961, 10. 998, R. 9. 10 (WSml. II p. 23). JADD 829, 2, 3 (B. C. 672). K. 241, XI 17 (spec.). 1599 (WSml. II p. 25). 5440a. TRep. 277 E. *mār Daku-ri* Chron. B IV 15 (c. 675 B. C.). *mār šipri* HABL 627, 7. ^{h}*šakin ^{mât}Suḫi* Anp. Ann. III 17, 18 (I R 23. KB I p. 98). *šar ^{mât}Elamti*, king of Elam, B. C. 693—692, = *Kudur-Naḫundi*, Chron. B III 9, 14, 15. ^{h}*Urukāia*, HABL 1106, R. 8.
   s. of *Maš-tuk-ku* CT XXIV 50, R. 9.
   s. of *Nabū-dumqi-ilāni* HABL 627, 5.
   s. of *Nabū-nāṣir* HABL 738, 4. 880, 15.
   s. of *Šamaš-ibni* HABL 756, 1.
   f. of *Nabū-šum-ukīn* HABL 469, R. 12.

Ku-gal-zu, or perhaps *Ku-ri-gal-zu*, HABL 345, 2.

Ku-ku-a (cf. OBa. *Ku-ku-ú-a* RPN, *Ku-ku-ú-ja* T-D LC), Capp. Ch. 10, 2.

Kukulāni, Kukullānu, see *Kakkullānu*.

Ku-ku-pi...., Capp. Ch. 7, 2.

Ku-lá-ku-lá, Capp. Ch. 2, 21.

***Kul-ba-ja-di** (abbrev., WSem., cf. *Baḫadi(-ilu)*, *^{f}Gabbi-ina-qātā, Gabbi-ina-qatā-Šamaš* TNB)

s. of *Al-Našḫu-milki*, JADB 2, I, 17.

Kulkulā, see *Kakkulānu*.

^{d}KU-la-sam-ma(?), JADD 690, 2.

^{f}Kul-la-a-a

d. of *Bēl-iddina* JADD 891, 6.

Kulmakulma(?), Capp. Clerq (CHANTRE, Cappadoce, p. 95).

Kulu-Ištar (cf. OBa. *Ku-lu-um* RPN, NBa. *Ku*(?)*-lu-ú* TNB)

1. *Ku-lu-$^{?}$-^{d}XV* JADD 81, 3; 82, 1 (Ep. Q).
2. [*Ku*]-*lu-^{d}XV* JADD 352, R. 9 (Ep. S).

Ku-lu-ka..... JADD 92, R. 6.

Ku-lu-ma-a(?), Capp. Ch. 12, R. 7.

Ku-ma-a-a "The man of the city of Kume" JADD 335, B. E. 1, in Nineveh, (B. C. 687).

***Ku-ma-ni**, VS I, 109, 7.

Ku-um-ri-[illegible] (cf. Pa. כמרבל), Capp. G, 11, 24, cf. KB IV, p. 54, no. VII.

Ku-na-a (hypocor.; cf. TNB, OBa. *Ku-na-a* RPN) HABL 212, 2. 815, 11. 862, R. 7. JADD 862, 2.

Ku-na-a-a (hypocor., cf. *Ku-na-a*) HABL 447, 15: a *mašmašu*, cf. JADD 851, I, 13. K. 241, IX, 32, spec. ^{h}*SAG*..., JADD 805, 15.

Kun-da-a-a (cf. ^{ál}*Kundi*, *Bēl-ku-un-di-ili-a-a*), JADD 733, R. 7.

***Ku-un-da-aš-pi** (cf. **Kuštašpi*, Iran. *Vindāspa*) ^{ál}*Ku-mu-ḫa-a-a*, B. C. 854, Shalm. III: Mon. II, 83.

***Ku-ni-e-a** (cf. Κυνέας(?), HOMMEL, Grundriss, p. 62), messenger from Alasia to Egypt, TA 37, 22.

Ku-un-zu-ub-tum, P 127, 8.

***Kun-zu-na-nu**, see *Gun-zu-na-nu*.

Ku(?)**-ra-ra-a**.., JADD 763, 14.

***Kūraš** (OPe. *Kuruš*, El. *Kuraš*, Bi. כורש), Cyrus Kings of Anshan and Persia:

I *Ku-ra-aš*, s. of *Si-iš-pi-iš*, f. of *Ka-am-bu-zi-ja*, gf. of *Ku-ra-aš*; *šarru rabū šar* ^{ál}*An-ša-an*, Cyr.: Cyl. 21 (V R 35. KB III, pt. 2, p. 124).

II Cyrus, king of Persia, B. C. 559—529, king of Babylonia, B. C. 539—529, s. of Cambyses

1. *Ku-ra-aš*, Dar. Beh. III R 39, 21. *šar* ^{ál}*An-šá-an*, Cyr.: V R 35, 12 (KB III, pt. 2, p. 122). *šar* ^{mát}*An-za-an*, Nabd.: Rm. A, I, 29 (V R 64. KB III, pt. 2, p. 98).
   s. of *Kambuzija*, Cyr.: Cyl. 27, 35. *banûm Ēsagila u Ēzida*, 51-1-1, 181 (BA II, p. 214); — gs. of *Kuraš*, descend. of *Šiš-piš*: *šar kiššati šarru rabū š. dannu šar Bābili š.* ^{mát}*Šumari u Akkadi š. kibrāt irbittim*, Cyr.: Cyl. V R 35, 20 (KB III, pt. 2, p. 124).
2. *Ku-ráš*, *šar* ^{mát}*An-ša-an*, Nabd.: Ann. II, 1, 2, 3; III, 12, 15, 18, 19. *šar* ^{mát}*Parsu*, Nabd.: Ann. II, 15.
   f. of *Kam-bu-zi-ja* Nabd.: Ann. III, 24.
3. *Kur-aš*, *šar mātāti*, V R 39, 55.
4. For other variants, see TNB, p. 92.

Kur-ba-an-a-a "Native of the city of Kurban" JADD 1041, R. 3. Cf. *Kur-bi-AN-a-a*, PSBA XXX (1908), p. 111, 6; 112, 11; cf. also *Qur-bu-ilu*.

Kur-ban-a-šur Capp. G, 12, 12.

Kur-ban-Ištar, Capp. G, 19, 5, 8.

Kurbānu (abbrev.; cf. *Na-ad-ba-nu*)
1. *Kur-ba-a-nu*, JADD 989, 3.
2. *Kur-ba-ni*, JADD 1141, 49, 51 (B. C. 709).
3. *Kur-ban-nu*, ^{h}*irrišu*, JADD 742, R. 34.

Kur-ḫu-ni-ti, Cass. tablet: PSBA 1907, Nov. pl. I.

Ku-ri-e (hypocor., cf. *Ku-ri-i* BE XIV, *Ku-ru-um* T-DLC)
mār ēkalli, JADD 816, 6.

***Kurigalzu** (Cass., V R 44, 23 b = *Ki-'-i-kaš-ši-i*) *Ku-ri-gal-zi*[*lzu*], HABL 32, R. 11, 16. KK. 5638. 9562. Rm. 563. *Ku-gal-zu*, HABL 345, 2, 4.
- s. of *Bēl-ertba*, VS I, 35, 27 (KB IV, p. 96; time Mši.). Kings of Babylonia (Dyn. C)
1. ^{d}*Kur-e-gal-zu*, *šar Bābili*, BE XIV, 36, 12 (= f. of Nazim.).
2. *Ku-ri-gal-zu*, OBI 37. 38. 40. 44, etc. *ri-ia-um*, OBI 41 + 46, 3. 133, 4. *šakkanak* ^{d}*En-lil* (*lugal ligga lugal Kengi Urdu lugal AN.UB.DA-IV-ba*), I R 4, XIV, 1, 4; 2, 1; 3, 3 (KB III, pt. 1, p. 154). *šar Bābili*, BE XIV, 10, 1, 59, 12, 1, etc. Nabd.: Br. Cyl. II, 32 (I R 69. KB III, pt. 2, p. 84). *šar Ka-ru-du-ni-ja-áš*, OBI 43. *šar kiššati šar* ^{ál}*Bābili*, BM. 102588, 3 (KING, BBS, p. 5, pl. 2). Ancestor of *Marduk-apal-iddin* (I) *mār Meli-Šipak*, IV R 38, I, 25 (KB III, pt. 1, p. 162; IV p. 60. WE., Misc., p. 3 ff. SCHNABEL, Chronologie, p. 9).
   s. of *Burnaburiaš* (and f. of Nazimaruttaš), DEP II, 93, I, 6, 18. OBI 35. 36. 39. 133 (cf. ZIMMERN, ZA XIII, p. 304). ZA V, p. 418 (KB III, pl. 1, p. 154). Nazim.: Susa 2, I, 3. II, 23. *šilru*, Synchron. I, 18: contemp. with Enlil-nirari of Assyria.
   s. of ^{d}*Ka-da-áš-man-ḫar-be*, BE XIV, 39, 8.
   f. of *Burnaburiaš* (contemp. with Amenophis III), TA 9, 19. 11, R. 19, 20.
   f. of *E-mid-a-na-Marduk*, BE XIV, 10, 56.

f. of *Me-li-ši-pak*, Be. 6378 = We., Misc. no. 2; gf. of *Marduk-apal-iddin*: *šarru kaš-šú-ú*, Merod. I: VS, I, 34, 20.

f. of *Nazi-Maruttaš*, OBI 55. 58. 75+136, 5 (cf. Zimmern, ZA XIV, p. 302).

3. *dKu-ri-gal-zu*

s. of *dKa-dáš-man-ḫar-be*; *šarru dannu šar Bábili*, Kurig.: BM. 91036 (83-1-18, 704), I, 4 (King, BBS, p. 3, pl. 1. ZA II, p. 309).

f. of *Nazi-Maruttaš*, BE XIV, 39, 9. Chron. P, II, 10; III, 10, 12, 15, 18.

4. *Kur-ri-gal-zu*, f. of *Na-zi-ma-ru-ut-taš*, OBI 56.

5. *Ku-ur-gal-zu*, V R 44, 23a, renders *Ri'-i-kaš-ši-i*.

s. of *Bur-na-bur-ḫa-aš*; *ši-iḫ-ru*, Synchron. I, 16, contemp. with Enlil-nirari of Assyria.

KUR-iliḫa, see *Mati-iliaḫa*.

***Kúr-ir-pa** (Hit., cf. *An-ḫir-be*)

mátKu-muḫ-a, JADD 1076, I, 3.

***Kurkame**, see *Šaddakme*.

fKUR-la-mur, 81-2-4, 255, VIII, 11, spec.

Kúr-me-e, see *Aḫi-imme*.

KUR-nādin-aḫu(*ÁŠ-PAP*) "Kur gives a brother"

s. of *Ki-ma-ma*; *hnāgiru*, JADD 446, R. 19 (Ep. Q).

Ku(*Dur*, *Túr*?)**-ru-ku**

bēl qātāti, JADD 228, R. 1.

***Kur-za-a** (Ar., cf. כרזי)

JADB 5, III, 16. 9, IV, 17: *hrē'u ṣēnē*, in *álBerapšā*.

Kur-za-bu

s. of *Su-me-e-a*, DEP VI, p. 44, 14.

Kūsāḫa "Native of Kus" (cf. Bi. כושי)

1. *Ku-sa-a-a*, JADD 2, R. 7 (Ep. A). 429, 15. *hmukīl apāti šakin māti*, JADD 815, R. II, 9. *hrakbu*, JADD 207, R. 10 (Ep. B.).

s. of *Si'-a-qa-ba*, JADB 1, II, 41.

2. *Ku-sa-ḫa-a*, VS I, 86, 29, 34. 89, 27. OLZ VIII, col. 132.

Ku-sa-sa-a? (cf. *Ku-si-si-i*)

VS I, 84, 23. 85, 22 (Ep. E).

Ku-si-ni, JADD 589, 8.

Ku-si-si-i (cf. *Ku-sa-sa-a*)

JADD 230, R. 9 (B.C. 684). 612, R. 16 (B.C. 686).

Ku-ṣur-a-a (hypocor., cf. *Ku-ṣur-a* BE IX, TNB p. 93) JADD 605, L. E. 1.

No. 1.

Kusurani (*KAT-a-ni*; abbrev., cf. *Nabû-*, *Sin-ku-ṣuranni*).

Sm. 255, XI, 13, spec.

Ku-uš-šú

s. of *Ḫuluqqa*, CT II 21, 24, 31.

***Ku-uš-ta-aš-pi** (Iran. *Vištāspa*, OPe. *Guštāsp*, Ψστάσπης), *álKummuḫa-a-a*, B. C. 740, Tigl. IV: Ann. 86, 155; B, 46, 57 (II R 67. III R 9. KB II, pp. 18—21, 30).

Ku(*i*)**-šú-a-ku**, K. 241, VIII, 37, spec.

Ku-ta-a-a "Man of Cutah" (cf. */Ku-ta'-i-tum* TNB)

s. of *Si'di*, HABL 502, 8.

Ku-ti-i (or *Tukultī*)

h...., JADD 342, R. 4. *hA.BA*, HABL 633, R. 2.

***Ku-za-a** (cf. Na. כוזא)

hša sa-ga-te-šu(?), HABL 167, 17.

Kuzub-Ištar (*ḪI.LI-dXV*)

JADD 902, 7.

Ku-uz-zu-ra-ak, K. 11490, 9 = KGAS 60.

***La-a-a-li-e**

šar álḪa-di', Esarh.: A, III, 40; B, IV, 26 (IR 46. III R 15. KB II, pp. 132. 148). *šar hBE.ZU*, HABL 839, R. 9.

***La-a-a-te-ilu**, see *La'iti-ilu*.

***La-a-di-ru-ilu**

HABL 1032, 1, 2, 6, 10, 14.

***Labaḫa**

1. *La-ab-a-ḫa*, TA 245, 25, 43; f. of *Mutba'lu*, TA 255, 15.

2. *La-ab-a-ḫá*, TA 237, 2. 244, 11, 17, 29, 38, 41. 246, 6. 249, 17. 250, 6, 11, 14, 16, 26, 36, 39, 40, 54. 252, 3. 253, 2. 254, 2. 263, 34. 280, 30, 33. 287, 30. 289. 6, 22.

3. *Lab-ba-ḫa*, TA 32, 1, 4, 10: *Lab-ba-ia-an*.

4. *La-ab-a-an* (acc.), MDOG 35, p. 19**.

Lá-ba-na-da "Laba (or Laban?) is lofty" Capp. G, 12, 2.

La-ba-a-ni (cf. *La-ba-ni'* BE X, *La-ba-ni-ḫa* = Ar. docket לבני, OTSS p. 301, BEIX p. 62), JADD 674, 7 = 1101.

La-bar-šum(*MU*)**-šu** (abbrev.)

s. of *Ap-pa-a*, HABL 331, R. 1.

La-ba-si(-i) (probably = *La-baši*)

hrab kāri, Epon., B. C. 654(?), III R 1, VI, 29.

JADD 646, R. 39 = 647. TRep. 136 B, R. 9. 264, L. E. 1. *La-ba-si-i*, HABL 929, 2.

Lā-bāši (abbrev.; Ar. docket לבש BE X; cf. TNB)
1. *La-ba-ši*, ^{h}*Da-ra-ta-a-a*, HABL 222, 1 (VR 53, no. 1).
f. of *Zēr-uktu*, HABL 472, R. 5.
2. *La-ba-šu*
s. of *Ra-šil*, ^{h}*riqqu ša* ^{d}*GAL*, Sarg.: St. IV, 16. — KB IV, p. 162.
s. of *Ú-ṣal-li*, Sarg.: St. II, 20.

La-a-ba-ši-ilu "Does the god not exist?"
f. of *Nabû-aḫēṭbu*, TRep. 241, R. 5.

Lā-bāši-Marduk (for NBa. texts, see TNB)
1. *La-a-ba-ši-*^{d}*AMAR.UD*, king of Babylonia, B. C. 556, s. of *Nergal-šar-uṣur*, Nabd.: St. IV, 27, 37.
2. *La-ba-ši-*^{d}*AMAR.UD*
s. of *Da-bi-bi*; ^{h}*šatam Ēsagila*, Merod. II: Bl. St. V, 8. — KB III, pt. 1, p. 192.

La-ba-ʾ-u
^{h}*irrišu*, JADD 742, 15.

La-bi-ga-a-a, JADD 325, R. 14 (Ep. A).

La-bi-rum (abbrev.), K. 241, XI, 32, spec.

La-ab-sa-ri-e, JADD 359, R. 15 (B. C. 680).

La-da-gil-ilu "The god does not deal falsely" (? cf. Ψ 89, 34; abbrev.: *Da-gil-ilu* TNB)
mār Arbaʾili, IV R. 61, 71a. ^{h}*NI.SUR*, JADD 775, 4. [*La-*]*da-gil-ilu*, ^{h}*ašlaku* JADD 619, 6 (Ep. S).

La-di-ib
f. of *Ašur-rabi*, Capp. P, 23.

*La-du-qi-i, JADD 175, 3, slave sold (B. C. 676).

ʳLa-ḫa.... JADD 295, 1.

ʳLa-ḫal.... JADD 556, 5.

La-ḫi-e-ilu, JADB 14, 4.

La-ḫi-ra-a-a, JADD 447, R. 7 (B. C. 683).

La-ja-ʾ...., JADD 718, 5.

Laʾale, see *La-a-a-li-e*.

Lāʾiti-ilu (cf. *Nusku-la-it-ilāni* BE XV)
1. *La-a-a-te-AN*, ^{h}*bēl piḫāʾi* ^{āl}*A-me-di*, JADD 942, R. 7.
2. *Laʾ-i-ti-AN*, 83-1-18, 695, III, 13, spec.
3. *La-i-ti-AN*, JADD 572, R. 4.
4. *La-it-ti-AN*, *irrišu*, JADB 2, R. VII, 2.

Lá-ki-bi-im (identical with *Laqīpu*, q. v.)
s. of *Ir-tim*, Capp. T-D 239, 18.

La-ki-e (cf. OBa. *Laʾ-ki-tum*, Dilbat) "The weak one"
s. of *Ḫal-la-al-la*, HABL 520, 15.

ʳLál-a-al-tú(ʾ), 81-2-4, 255, VIII, 11, spec.

Lá-li-be-i (cf. *Na-ni-be-im*), Capp. Ch. 15, 4.

Lá-li-im (abbrev., cf. OBa. *La-*(*a-*)*lum*, *La-li-im* RPN, **A-ri-la-lum* BE XV Capp. S. 1, 21.

*La-al-ki-din-nu
HABL 478, R. 3, soldier of Ummanaldašu.

*Lalla (cf. Λαλλα, Λαλαις of Asia Minor), king of Melitene, B. C. 837; ^{āl}*Melida-a-a*, KB I, pp. 142, 170.
1. *La-al-la*, Shalm. III: Ob. 109.
2. *La-li*, Shalm. III: Mon. II, 83.

La-mas-si-^{d}Papsukkal, renders ^{d}*KAN.UL-*^{d}*KAL*. *RA*, V R 44, 23 d.

ʳLa-a-maš-ši
JADD 72, R. 5, slave pledged, B. C. 677.

La-a-maš-ši-bēl "My protecting deity is a lord" JADD 149, 3 (B. C. 684).

*La-me-in-tu,tu (Eg., cf. STEINDORFF, BA I, p. 353, RANKE, Material, p. 30), *šar* ^{āl}*Ḫi-mu-ni*, Abp. A, III R 17, I 109; Ann. V R 1, I 107.

La-ni-iḫ-ma-a
JADD 365, R. 4 (B. C. 702).

La-an-si-i (= *La-an-še-e*)
K. 7556. 13 161.

La-an-še-e (cf. *La-an-si-i*; *Minu-la-an-ši*) HABL 848, 2. 849, 2. 850, 2. 851, 2. KK. 5450b. 5559. 9187. 13 169.
f. of [*Mardu*]*k-ibni*, K. 8683.

*Laṭ̣uru
mār Tu-bu-si, of ^{māt}*Nirdun*
1. *La-aṭ̣-ṭu-ru*, Anp.: Ann. II, 13 (var.).
2. *La-aṭ̣-ṭu-ri*, Anp.: Ann. II, 13, 98, 102 (IR 20. 22).
3. *Laṭ̣-ṭu-ri*, Anp.: Ann. II, 98 (var.), 102 (var.), III, 110 (I R 22. 26); Kurkh Mon., R. 15, 20 (III R 6).

Laqīpu (cf. BE IX, X. TNB); see also *Lá-ki-bi-im*
1. *La-qi-pu* JADD 160, R. 3 (Ep. G). 163, R. 10 (Ep. O). Epon. B. C. 760, Canon A, IV 9; [*šá*] ^{āl}*Kāl-zi*, Canon E + 81-2-4, 187, R. 16. ^{h}*mutir pāti* JADD 857, II 45. ^{h}*zammaru*(ʾ) JADD 847, R. 2. ^{h}*irrišu*, JADD 742, R. 27.
2. *La-qi-pi*, JADD 11, 3 (B. C. 676). 650, R. 6.
3. *La-ki-pu*, JADD 425, R. 22. 743, R. 6. ^{h}*ir-*

rišu, JADD 742, R. 27. *ḫša šēpā*, JADD 604, R. *r.*

s. of *Aḫēšu*, JADD 880 I 12.

La-qi-si

ḫrakbu TAG.GA (*māḫiṣu ša narkabti?*), JADD 435, L. E. *r.*

Larak-zēr-ibni "The (god of the) city of Larak has created seed"

La-rak-KUL-KAK, mār Atrattaš, Nku.: London, 102, I 12. — KB IV, p. 82.

La-ri-i(*?*), Mzš.: VS I 35, 40. — KB IV, p. 96.

ᶠLa-ri-in-du (NBa.; cf. *lurindu* "grape") 83-1-18, 1846, R. IV, 8, spec.

La-ṭa-dar-ilu "Don't be angry, o god!" (or abbrev.*?*) K. 241, XII 18 (spec.)

ᶠLa-te-ʾ...., JADD 215, 5 (B. C. 682).

Lā-tēgi(*-ana*)**-Ištar** "Don't sin against Ishtar!"

1. *La-te-gi-a-na-XV*, JADD 105, R. *r.*
2. *La-te-gi-TIŠ-XV*, JADD 111, *5*.
3. *La-te-ga-TIŠ-ᵈXV, ḫšalšu ḫinni, ᵃⁱAššu-raḫa*, JADD 50, *6*.
4. *La-te-gi-XV*, JADD 63, R. *10* (Ep. V).

Lā-tubāš-ana-ili, see *Lā-tubāšanni-ilu*.

La-tu-ba-ša-an-ni-Adad[1] "Put me not to shame, o Adad!" JADD 260, R. 11.

Lā-tubāšanni-ilu "Put me not to shame, o god!"

1. *La-tu-ba-ša-a-ni-AN*, JADD 135, 2 (B. C. 685). 243, R. *17* (B. C. 688).
2. *La-tú-ba-ša-ni-AN*, JADD 90, 2, slave pledged (B. C. 734). 852, II 16. *ḫišparu ša bīt ḫsukkalli* (B. C. 734), JADD 415, R. *10*.
3. *La-tú-UR-ana*(*l*)*-AN*, JADD 100, R. *1* (B. C. 687).
4. *La-tú-UR-ni-AN*, JADD 74, R. *6* (B. C. 680).
5. *La-UR-a-ni-AN*, JADD 134, 3 (B. C. 686).
6. *La-UR-ni-AN*, JADD 162, R. *1* (B. C. 693). *ḫA.BA*, JADD 120, R. *1* (B. C. 693).
7. *NU-UR-an-ni-AN*, K. 241, X 37 (spec.).

La-tu-ba-ša-a-ni-Ištar (*ᵈXV*) "Put me not to shame, o Ishtar!" JADD 243, R. *16* (B. C. 688).

La-tú-gi-ᵈNa-na-a

JADD 173, 2 (Ep. G.).

La-zi-ti-ją́

HABL 454, 10.

Libluṭ "May he live!" (abbrev.; for NBa. texts, see TNB)

1. *Lib-luṭ*, JADD 519, 3. K. 241, X 17 (spec.).
2. *Lib-lu-ṭu*, ZA II, p. 173, l. 1.

Lib-na-a, K. 882.

Liburna, see *Lubarna*.

Li-bur-za-nin-É-kur "May the restorer of Ekur be strong"

ḫšaqū, Meliš.: Lo. 101, II *6* (KB IV p. 58). Merod. I: Susa 16, III *17*.

Li-dan-bēl-mātāti (*KUR.KUR*) "Child of the lord of the lands"

V R 44, 25 = **Ú-lam-bur-ḫa-a-aš*.

Li-dan-ᵈEn-lil "Child of Enlil"

V R 44, 33 = **Ú-lam-ḫar-be*.

Li-dan-Marduk[1] "Child of Marduk"

V R 44, 21 = *Sim-bar-ši-pak*.

Li-id-bu-bu-li-pu-šu = *KA.KA-li-pu-šu* K 241, XII, 10 K 241, XII, 12 (spec.).

***Li-e-ḫa**, TA 162, 70.

Lik-ki-me-e or *Tašqi-mē*(*?*), cf. the next name), JADD 97, R. *6*.

ᶠLi-ki-im-ma-a-a, Sarg. St. IV, 12. — KB IV, p. 162.

Li-li-i(*?*) (cf. OBa. *Li-il-lu*(*m*) Dilbat, *Li-lum* BA VI, 3, p. 80, 𒀀𒈾 "stultus"), HABL 630, 3.

Li-lu-si-im, Capp. G, 9, 8.

Lim-ra-aṣ-líb-bi-ili "May the heart of the god have compassion"(*?*)

K. 241, XII, 16, spec.

Limur-Ištar, see *Emur-Ištar*.

Limur-Marduk, see *Emur-Marduk*.

Limutti-aku see *Šimutti-ādur*.

Li-nu-ú...., JADD 429, 13.

Lip-di-ri-ilu

s. of *ᵈKUD-dan-nu*, HABL 964, 14.

Lip-ḫur-ilu, var. to *Nap-ḫar-ilu* q.v. *ḫša-kīn mātKir-ru-ri*, Epon. B. C. 729, JADD 195, R. 3.

Lip-ḫu-ru

JADD 606, R. *5*.

Lipit-Ištar (*ᵈLi-bi-it*-BL 8862) "Work of Ishtar"

King of Isin, IR 5, no. XVIII, 1 = CT XXI 18, 19, 1. — KB III, pt. 1, p. 86,b; SAK, p. 204.

Li-pu-ú-gu

f. of *Tašpuru*, JADD 469, 19.

Li-pu(*qit*)**-su**

JADD 163, R. *5* (Ep. O).

Li-pu-šu (abbrev., cf. *Lidḫubu-li-pu-šu*)
JADD 741, 16. 899, II 11. K. 241, XII 14 (spec.).

Li-qi-pu (= *Laqṭpu*)
JADD 175, R. 12 (B. C. 676). 498, R. 4. 633, R. 3. ^{ḫ}*ràb kiṣir* (*ša šēpē*), JADD 235, R. 11. 308, R. 8. 309, R. 2. 318, R. 7.

*__Li(?)-šar__, TA 42, 23.

Li-šur-ṣa-la-Ašur [2]
Tigl. I: Hunt. III, 14 (AKA I, p. 135. III R 4, 14: -*ḪA.LA*-).

Li-$^{'}$-ti-ru-u (hypocor. cf.? OBa. *Li-te-rum, Anum-li-te-ir* Dilbat) JADD 436, 10.

Liṭ(?)-tu-ru
JADD 324, L. E. 3 (B. C. 692).

Lū-aḫūa (abbrev., cf. *Mannu-lū-aḫūa*)
Lu-ú-ŠEŠ-ú-a, ^{ḫāl}*Bit-ḫa-a-sa-a-a*, (81-2-4, 59) HABL 1093, 6.

*__Lu-a-am-ba-du-ra__
^{ḫ}*rabu* of Ariwana, in Abina, Boghazköi, OLZ XIII (1910), col. 292.

Lū-balaṭ "May he live!" (cf. *Bēl-lū-balaṭ*, *^{f}Lū-balṭat*)
1. *Lu-u-ba-laṭ*, JADD 73, R. 6 = 74, R. 6 (B. C. 680).
2. *Lu-u-bal-aṭ*, JADD 269, 1, 5, 7 (B. C. 681)
3. *Lu-u-TI.LA*, JADD 623, 8, 10, R. 3, R. E. 3.
4. *Lu-TI*, ^{ḫ}*šanū*, JADD 426, 7, R. 5.
5. *Lu-TI.LA*, ^{ḫ}*su-sa-nu ú-ri-e*, JADD 852, III 1.

^{f}Lu-bal-ṭa-at "May she live!"
JADD 471, 11, slave sold.

*__Lubarna__
^{māt}*Pa-ti-na-a-a*
1. *Li-bur-na*, Anp.: Ann. III 134 (I R 26); Li. V 5; 90868, R. 12 (AKA I p. 185).
2. *Lu-bar-na*, Anp.: Ann. III 71, 72, 78, 81 (I R 25); Alt. 29, 30, 37.
3. *Lu-bar-ni*, *bēlšunu*, Shalm. III: Ob. 148 (B. C. 832). — KB I, p. 146.

Lu-ba-aš-a-na-ili
JADD 425, 14, R. 17.

Lu-ub-bu-mu
JADD 912, 8, slave.

*__^{f}Lu-da-ki-e__ (= Λαοδίκη), wi. of *Sūnāku* II, ZA VII, p. 331.

Lu-dá-ri (abbrev., cf. *Lu-dar-be-li* BE XIV, *Šarru-lū-dāri*, etc.)
JADD 1077, I 22, time of Sargon II.

Lu-di-mu/me, see *Lū-šulmu*.

Lu-du-ú (cf. *Lu-tu-ú*)
HABL 128, 9. 1008, 7.

Lu-ḫa-$^{'}$-il (cf. *Ḫa-il-ilu*)
HABL 527, 1.

Lu-úḫ-ra-ḫi(?)-êl(*GAL*)**-šú**, Capp. Ch. 2, 11, cf. SCHEIL, ibid., p. 96.

Lu-ki-ma-ma (cf. *Kī-ma-ma*)
JADD 440, 1 (B. C. 692). Servant of ^{ḫ}*ràb SE.GAR*, JADD 464, R. 5.

Lūlabbir-šarrussu (*Lu-lab-bir-MAN-us-su*) "May his royalty grow old!"
s. of *Marduk-šar-uṣur*, JADD 414, 1, R. 14.

*__Lūli__ (Ph. < אלולי, Ἐλουλαιος Jos. Ant. IX 14, 2
1. *Lu-li-i, šar* ^{āl}*Ṣi-du-un-ni*, Senn.: Const. 13 (I R 43); King II 59; Kui. I 18 (III R 12); Tay. II 35 (I R 38). — KB II pp. 90, 118.
2. *Lu-ul-li-i, mār la-ma-ma-ni*, upstart, Tigl. IV: II R 67, 65.

*__Lu-na-a-Na-aš-ḫu__
s. of *Ka-an-ka-nu*, in ^{āl}*Ianata'*, JADB 1, II 20.

^{r}Lu-un-ti
HABL 840, R. 3.

*__Lu-pa-ak-ku__ (Hit.(?)), TA 170, 15.

*__Lūqu__ (cf. Ar. docket לקח?, STEVENSON, Contracts, no. 7; cf. TA 108, 17. 109, 40).
1. *Lu-u-qu*, JADD 4, 2 (B. C. 644). 678, 3.
2. *Lu-qu*, JADD 267, R. 12. 311, R. E. 3. 348 4. 438, R. 3. 899, II 7, in ^{āl}*Nunibar*. 929, 14. ^{ḫ}*ràb kiṣir ša* ^{mār}*šarri* (B. C. 659), JADD 233, 7, R. 2.

Lu-su-mu
amēl urqi (B. C. 660), JADD 444, 12.

Lūṣi-ana-nūr-Marduk "May it (= the child) come forth into the light, Marduk!" (*UD. DU-a-na-LAḪ-^{d}AMAR.UD*), Melis.: Lo., 101, II 7 (KB IV p. 58).

Lūṣi(*UD.DA*)**-ilu**...., Lo. 103, I 26.

Lū-šakin
1. *Lu-ša-kin*, JADD 80, 4, probably father of *Sūsu*. 190, 3, slave sold (B. C. 668). 335, L. E. 1 (B. C. 687). 1102, 8.
s. of *Mannu-kī-Ašur*, VS I, 95, 1, 7, 14 (Ep. A).
2. *Lu-ša-kin*
s. of *Ad-ši-e-ku*, JADD 331, 1, 9 (B. C. 671).

Lū-šulmu (cf. *Mannu-lū-šulmu*)
1. *Lu-DI-mu, ša* ^{al}*Ṣu-pi-te*, JADD 877, 6.
2. *Lu-DI-me*, JADD 77, R. 3. 290, 9. 386, 5.

Lu-te-[e] (cf. *Lu-tu-ú*)
JADD 339, 5. ^{h}*ḫa-za-nu*, JADD 169, 1.

Lu-TI, see *Lū-balaṭ.*

***Lu-ti-ip-ri** (Khald.)
f. of *Sarduri*, LEHMANN-HAUPT, Materialien, no. 45—47.

***Lu-tu-ú** (cf. *Lu-du-ú*), HABL 645, 8.

***Mag-du(gub)-bi**
^{mât}*Ma-da-ḫi-ir-a-a*, B. C. 830, Shalm. III: Ob. 163. — KB I, p. 146.

Maḫ-di-e (cf. ʔBi. מַעֲדַי)
HABL 987, 2. Epon. B. C. 725, of Nineveh, III R 1, IV, 44.

^{d}Ma-ḫir-aḫ-iddin(*PAP-ÁŠ*) "Makhir has given a brother", 83-1-18, 695, XII, 19, spec.

Ma-ḫir-iq-bi "Makhir has announced"
JADD 374, R. 13. 624, R. 7 (B. C. 687).

***^{r}Maḫ**(ʔ)**-la-ra** JADD 294, 2 (B. C. 700).

***Maḫ-si-ja-a-u** (He., cf. Bi. מַחְסֵיָה, מחסיה APO)
JADD 30, R 3 (B. C. 687).

Ma-ḫu-ur-ì-lí (cf. Bi. מְחִיר)
limu, Capp. E, 2, 7.

Ma-ḫu-si
Capp. T-D, 240, 25.

***Mâja** (Eg., or Hit.)
1. *Ma-a-ja*, TA 62, 26. 292, 33. ^{h}*rābiṣu ša šarri*, TA 337, 25, 29.
2. *Ma-ja,* ^{h}*rābiṣ šarri*, TA 216, 13. 217, 16. 22. 218, 14. 300, 26. 328, 14.

***Ma-ja**(**wa**)**-ar-za-na** (possibly Iran., cf. MEYER, KZ 42, p. 18)
amēl ^{al}*Ḫa-zi*^{ki}, TA 185, 3.

Ma-(ak-)ka-a (NBa.)
83-1-18, 1866, R. III, 13f, spec.

Ma(*Kur*)**-ku-a**
s. of *Idin-Ištar*, Capp. Ch., 19, 9.

^{r}.... ma-la-ki, 81-2-4, 255, VIII 15, spec.

Mal-ga-ʔ..., JADD 165, 2 (Ep. Q).

***Ma-li-e-za-zi** (cf. *Meli-zaza*)
JADD 493, 11.

***Ma-lik-tú** (cf. Na. מלכת, JOHNS, ADD, III p. 453)
^{h}*tamkaru* (B. C. 659), JADD 233, R. 14.

Mal-ku-u-tu
JADD 265, R. 10.

***Ma-ʾ-ma-a-a**
HABL 749, R. 8, 10.

***Ma-ma-ni-iš**
^{mât}*Lu-uk-sa-a-a*, Shams. V: Ann. III, 54 (I R 30).

***Ma-me-i** (cf. Μάμα, Μαμᾶς, Μάμμης etc. of Asia Minor)
^{h}*rab kiṣir* (B. C. 679), JADD 150, R. 5 (cf. III, p. 241). 602, R. 7.

***Mamit(i)aršu** (Med.)
1. *Ma-mi-ti-ar-šu, ḫazānu ša* ^{h}*Ma-da-a-a*, Sm. 2005, 2, 4.
2. *Ma-mit-ar-šu*, Sm. 2005, 7; KGAS no. 2.

***Manaḫbi(r)ja** (Eg. Mn-ḫpr-Re, RANKE, Material, p. 12)
1. *Ma-na-aḫ-bi-ja, šar* ^{mât}*Muṣri*, Thutmosis III, TA 51, 4; cf. KNUDTZON, EA, p. 41f., WEBER, p. 1125f.
2. *Ma-na-aḫ-bi-ir-ja*, TA 59, 8.

Ma(ʔ)**-na-id**(ʔ)**-i-šá,** Capp. Ch. 2, 13.

***Ma-na-ni** (abbrev., cf. *Našuḫ-ma-na-ni*, Ar. מנני, מנן)
JADD 209, R. 11.

***Ma-na-pa-Tešup** (Hit.), MDOG 35, p. 19.

***Manē** (Eg.)
mār šipri of Amenophis III:
1. *Ma-ni-e*, TA 19, 17, 21. 20, 14 etc. 21, 24. 26, 15. 27, 7, 27. 28, 17. 29, 70, 151, 167.
2. *Ma-ni-e-na-an*, TA Mit. II, 13; IV, 35.
3. *Ma-ni-en-na-a-an*, ibid. II, 7; IV, 52.
4. *Ma-ni-e-ta*, ibid. I, 61; II, 19.
5. *Ma-ni-en-na-ma-*(*a-*)*an*, ibid. II, 67, 96, 105, 117, 121; IV, 54, 57.
6. *Ma-ni-en*, ibid. I, 67, 79; IV, 55.
7. *Ma-ni-eš*, ibid. II, 16, 112; IV, 20, 21.
8. *Ma-ni-e-el-la-a-an*, ibid. IV, 26.
9. *Ma-ni-e-ra-áš-ši*(*ì*), ibid. II, 128.
10. *Ma-ni-eš-šá-a-an*, ibid. IV, 27.

***Ma-an-ja**
TA 162, 72.

***Ma-ni-ja-e**
šar ^{al}*Uk-ki* (^{mât}*Da-a-a-e*), Senn.: King, IV, 39, 52; Kui. I, 42, 45 (III R 12); Tay. IV, 2, 12.

Ma-ni-ni(ʔ) (cf. OBa. *Ma-ni-nu-um* Dilbat), JADD 929, 2.

Ma-an-ki-i (abbrev.)
ʰnappaḫ siparri (B. C. 712), JADD 5, R. 5 (III R 47, no. 10).

Man-ki-aḫē(*PAP*ᵗ*l*) "Who is like the brothers" (cf. *Mannu-ka(ki-aḫē)*, JADD 1070, 3.

Man-ki-i-Ašur[2] "Who is like Ashur?" (cf. *Mannu-ki(ma)-Ašur*), JADD 1041, R. 12.

Man-ki-Ḫarrān(*ᵃⁱˡKÁS*) "Who is like Harran?" (cf. *Mannu-ki-Ḫarrān*), JADD 854, R. 10.

Man-ki-si-' "Who is like Si'?"
JADD 6, VII, 4, of *ᵃⁱˡŠe Adad-bi'di*.

Man-ki-(i-)šarri "Who is like the king?" (cf. *Mannu-ki-šarri*), JADD 1041, R. 10. *ʰrab MU.GI*, B. C. 661, JADD 999, III, 6.

Man-na-i-pi-te
ʰšalšu mār šarri, HABL 140, 12.

Man-ni-i (hypocor., cf. OBa. *Ma-an-ni-ja* RPN) JADD 425, 16. PSBA XXX (1908), p. 111, 7; 112, 12 (B. C. 681).

Mannu-Adad, abbrev. from *Mannu-ki-Adad*, q. v.

Man-nu-aḫē (abbrev., cf. *Man(nu)-ki-aḫē*)
ʰša ḫu-ṭa-ri (B. C. 672), JADD 178, R. 6.

Man-nu-a-ki-aḫē "Who is like the brothers?" (cf. *Man-ki-aḫē*), JADD 772, 6 = 861.

Man-nu-a-ki-Arbail(*IV-AN*) "Who is like Arbela?" (cf. *Mannu-ki-(ma)-Arbail*)
JADD 113, R. 3 (B. C. 680).

Man-nu-a-ki-Aššur(*ŠÀ.URU*) "Who is like (the god of the city of) Ashur?" (cf. *Mannu-ki-Aššur*)
Sm. 1546.

Man-nu-a-ki-Ašur[2] "Who is like Ashur?" (cf. *Man(nu)-ki(ma)-Ašur*)
bēl piḫāti šá ᵃⁱˡSu-sa-nu, JADD 904, I, 4.

Man-nu-a-ki-ili-a-a "Who is like my god" (or *ᵈA-a*?)
ʰmutir pati, JADD 168, R. 5.

Man-nu-Arbaḫa(*IV-ḫa*) "Who is like (the god of) Arbakha?"
ʰA.BA šá ᵃⁱˡArbaḫa, JADD 468, R. 11 (B. C. 698)

Man-nu-daⁿ-an-ana-ili
Epon., B. C. 866, III R 1, I, 44.

Ma-an-nu-da-an-nu
*šar Ma-gan*ᵏⁱ, contemp. with Narâm-Sin, Chron. K[1], R. 4.

Man-nu-di-iq-bēl-a-lak(?)
ᵈšaqū, JADD 641, 3 (Ep. C).

Man-nu-gi-ir-Adad[1] "Who is adversary of Adad?", BE XVII, pt. 1.

[S]Man-nu-ja-di-' (WSem.)
s. of *Ḫa.....*, *ʰrē'ā*, JADB 2, III, 15.

Man-nu-ja-a-ri (cf. *Ja-ri-i*)
f. of *Ṣal-la-a*, JADD 880, I, 15.

Man-nu-ki-bi (cf. *Man-nu-i-qa-bu* BE X)
JADD 11, R. 2 (B. C. 676). K.241, X 26 (spec.)

Man-nu-i-ri...., K. 7492.

Man-nu-išassi(*KA.DA*) "Who cries?"
ʰšalšu ša mār šarri, JADD 425, R. 15.

Man-nu-ka-abi "Who is like the father?" (cf. *Mannu-ki-abi*) VS I 90, 23.

Man-nu-ka-aḫē "Who is like the brothers?"
ʰḫazānu ša ᵃⁱˡTu-ur-sa-na, B. C. 682, JADD 363, R. 9.

Man-nu-ka-šarri "Who is like the king?" (cf. *Man-ki-šarri*)
f. of *E-ri-su*, JADB 5, II 10.

Man-nu-ki-i...., JADD 18, 2. 332, R. 6 (B. C. 670). 378, 11. 527, R. 3. 660, 11. 799, 3. 814, 7. 841, 2. 845, 6.

Mannu-ki-abi "Who is like the father?" (cf. *Mannu-ka-abi*)

1. *Man-nu-ki-i-AD*, JADD 714, 3.
ʰ.....JADD 502, R. 2 (B. C. 676). *ʰḫa-za-nu*, JADD 425, R. 20. *šaknu*, of Maganuba (time of Adadnirari IV), JADD 809, 21, 33.
2. *Man-nu-ki-AD*, *ʰrab ki-ṣir*, JADD 414, R. 28. 1041, 3. *ʰra-ka-su šá ʰrab šaqî*, B. C. 676, JADD 330, R. 15.

Mannu-kī-Adad "Who is like Adad?" (cf. *Mannu-Adad, Mannu-kīma-Adad-rabû*)

1. *Man-nu-ki-ᵈIM*, HABL 304, 1. 902, 2. 904, 2. 905, 2. JADD 71, 5. 173, 3 (Ep. G.) 210, R. 15, of *ᵃⁱˡḪi-ra-na* (Ep. W). 438, 1. K. 7360. Epon. B. C. 773, III R 1, III 41. Epon. B. C. 683, of *ᵃⁱˡṢu-pi-te*, Canon C, IV, 14; III R 1, V, 41; JADD 51, R. 2. 122, R. 2. 123, R. 1. 273, R. E. 1.
2. *Man-nu-ki-i-ᵈU*, Epon. B. C. 683, JADD 1098, III, 9.
3. *Man-nu-ki-i-ᵈU*, JADD 66, R. 9 (B. C. 693).
4. *Man-nu-ki-ᵈU*, *ʰātû*, JADD 618, R. 10 (Ep. T).

5. *Man-nu-ki-U*, HABL 903, 2. JADD 741, 16. 852, II 4. K. 1071. Epon. B. C. 683, of ^{āl}*Šu-pi-te*, III R 1, V 41: JADD 47, R. 4. 155, R. 3. 447, R. 15, *ša* ^{āl}*Šu-pi-te*, 23th year of Sennacherib. 697, R. E. 1.
6. *Man-nu-*^{d}*U* (abbrev.), Epon. B. C. 683, JADD 703, R. 4.

Mannu-kī-aḫē "Who is like the brothers?" (cf. *Mannu-ka(kma-aḫē, Man-kt-aḫē*)
1. *Man-nu-ki-i-PAP*^{ki}, JADD 251, 2, slave sold. 502, R. 1 (B. C. 676).
2. *Man-nu-ki-PAP*^{ki}, Abp.: B VI 71 (III R 33). JADD 64, R. 10 (B. C. 672). 277, R. 4 (B. C. 681). 324, 8, in Nineveh (B. C. 692). 328, 1. 8 (B. C. 698). [333, R. 2] (B. C. 648?). 425, 3. 586, R. 5 (B. C. 661). 852, II 13. 899, III 19, in ^{āl}*Ták-ku*. K. 241, X 4 (spec.). ^{h}*ša-kīn ḫal-zu Šimir*, as Epon. H, JADD 50, R. 10. ^{h}*šaknu(nu)*, JADD 857, II 35. ^{h}*ra-ka-su*, B. C. 676, JADD 330, R. 10.

Mannu-kī-aḫi "Who is like the brother?" (cf. *Mannu-kīma-aḫi*)
1. *Man-nu-ki-i-PAP*, JADD 291, R. 8. ^{h}*šanā Ninua*, B. C. 665 (?), JADD 35, 1.
2. *Man-nu-ki-PAP*, K. 3790, 1, 5 (B. C. 680). 4306. — KB IV p. 122.

^{f}Man-nu-ki-^{d}Al-la-a "Who is like Alla?" Wife of ^{h}*rab šaqē* B. C. 669, JADD 310, 7, R. 1.

Mannu-kī-Arbail "Who is like Arbela?" (cf. *Mannu-aki(kma-Arbail*, Ar. docket מנני־ארבל, STEVENSON, Contracts, no. 16.
1. *Man-nu-ki-i-*^{āl}*IV. AN*, JADD 8, 3 (B. C. 673). ^{h}*rab ki-ṣir* (B. C. 680), JADD 360, 7, 18.
2. *Man-nu-ki-i-IV. AN*, JADD 38, 5 (Ep. D). 39, 4 (Ep. D). 359, 9 (B. C. 680). 477, R. 7.
3. *Man-nu-ki-i-IV. AN*^{ki}, JADD 17, R. 3 (B. C. 687). ^{h}*rakbu* JADD 425, 1 (prob. B. C. 664).
4. *Man-nu-ki-*^{āl}*IV. AN*, HABL 936, 2. JADD [43, 4] (B. C. 687). 208, 1, 4, 7, 12, b. of *Bilikūtu* (B. C. 668). 330, 8 (B. C. 676). 406, R. 7. ^{h}*pur-kūl*, HABL 531, R. 13. ^{h}*rakbu*, (B. C. 663?), JADD 470, 8.
   s. of *Aḫi-ia-u*, slave sold, B. C. 700, JADD 176, 4.
5. *Man-nu-ki-IV. AN*, JADD 40, 3 (B. C. 676). 100, 2 (B. C. 687). 167, 4 (B. C. 675). 364, 8 (B. C. 679). 493, R. 3. 590, R. 8. 602, 1. 624, 1 (B. C. 687). 7334. ^{h}*mār šipri* (B. C. 679). JADD 83, R. 7. 84, R. 3. ^{h}*rakbu ša šēpā* (Ep. B), JADD 207, R. 18. ^{h}*ša pāni*, B. C. 667, JADD 204, R. 1.

Mannu-kī-Aššūr "Who is like the city of Ashur?"
1. *Man-nu-ki-*^{māt}*ÁŠ-šur*, HABL 638, 12. JADD 102, 3, R. 2 (Ep. I). Epon. B. C. 794, III R 1, III 23; JADD 1077, VIII 10.
2. *Ma-nu-ki-i-ÁŠ-šur*, *ša* ^{āl}*Gu-za-na*, Epon. B. C. 794, 81-2-4, 187, 18.
3. *Man-nu-ki-i-*^{āl}*ŠÀ.URU*, JADD 268, R. 6.
4. *Man-nu-ki-*^{āl}*ŠÀ.URU*, HABL [211, 1].
5. *Man-nu-ki-ŠÀ.URU*, HABL 845, 2. JADD 385, R. 16. ^{h}*A.BA*, B. C. 670, JADD 625, R. 12.
6. *Man-nu-ki-ŠÀ.UR*, JADD 103, R. E. 3 (B. C. 669).

Mannu-kī-Ašur "Who is like Ashur?" (cf. *Mannukīma-Ašur*, *Man-kt-Ašur*)
1. *Man-nu-ki-i-ÁŠ-šur*, JADD 436, 10. ^{h}*mukīl apāte ša mār šarri*, B. C. 660, JADD 444, R. 15. 445, R. 9. ^{h}*mutīr pūti*, HABL 306, 2.
2. *Man-nu-ki-ÁŠ-šur*, JADD 7, R. 1 (B. C. 648?). 42, 4 (B. C. 670). 275, R. 12. ^{h}.... JADD 202, R. 4 (B. C. 670). ^{h}*abarakku*, JADD 1040, 3. ^{h}*mukīl apāti* (*ša mār sarri*), JADD 418, R. 17. 857, R. 38. 860, I 26. ^{h}*mutīr pūti*, HABL 306, 12. JADD 840, II 9. 865, 1. *ša šēpā*, B. C. 664(?), JADD 4, R. 1.
   f. of *Lu-ša-kin*, VS I 95, 2.

Mannu-ki-Ašur-li' "Who is like Ashur wise?" (or: "mighty")
1. *Man-nu-ki-i-ÁŠ-šur-ZU*, Sch. IV 12 (B. C. 661). Epon B. C. 709, of Tile, JADD 234, R. 14. 351, R. 5(?). III R 1, V 15 (var.). SAV 5071 (12th year of Sargon).
2. *Man-nu-ki-ÁŠ-šur-ZU*, Epon. B. C. 709, of Tile, Canon A, V, 15; B, VI, 2; III R 1, V 15. K. 5280. III R 2, no. 9, 11 (13th year of Sargon); ^{h}*šakin* ^{āl}*Til-e*, JADD 1141, 58 (12th year of Sargon; cf. OLZ VI, 193 ff).
3. *Man-nu-ki-*^{d}*HI-ZU*, Epon. B. C. 709, Canon D, IV, 10.
4. *Man-nu-ki-*^{d}*ÁŠ-[šur-li']* Epon. B. C. 709, K. 2688 (13th year of Sargon).

Mannu-kī-Bābili "Who is like (the god of) Babylon?"
Man-nu-ki-KA.DINGIR-RA^{ki}
s. of *Nabû-šallim*, Abp. K. 4515.

Mannu-ki-Ḫarrān "Who is like (the god of) Harran?"
1. *Man-nu-ki-i-*^{ā}*KAS*, ^{ḫ}*rakbu*, JADD 420, R. 4 (B. C. 670).
2. *Man-nu-ki-*^{ā}*KAS*, JADD 190, R. 5 (B.C.668). 433, R. 12. ^{ḫ}*rakbu*, JADD 185, R. 9 (B. C. 666). 421, R. 11 (B. C. 670). 470, R. 23 (B. C. 663?).
3. *Man-nu-ki-KAS*, [^{ḫ}*rakbu*], JADD 193, R. 4 (Ep. Y).

Man-nu-ki-ja-li'(*DA*) "Who is like Ya(?) mighty?" (cf. sub *Mannu-aki-ili-a-a*) ^{ḫ}*irrišu*, in ^{ā}*I-si-ḫi*, JADD 742, 32.

Man-nu-ki-id...., JADD 912, R. 1.

Mannu-kī-ili "Who is like the god?" (cf. OBa. *Ma-an-nu-um-ki-ma-i-li-ia* RPN)
1. *Man-nu-ki-i-AN*, JADD 85, 1.
2. *Man-nu-ki-AN*, JADD 44, R.E. 1 (B.C.670?). 166, R. E. 1 (Ep. S). 325, R. 17 (Ep. A). ^{ḫ}*rē*'*ū*, JADD 4, IV 10.
f. of *Ma-ti*-'*ilu*, VS I 87, 6.

Mannu-kī-ili-rabû (or *Mannu-kī-*^{d}*GAL*)
Man-nu-ki-AN-GAL, K. 241, XII 3 (spec.). *šanā ša sukkallē*, B. C. 683, JADD 47, 4.

Mannu-kī-Ištar "Who is like Ishtar?" (cf. *Mannu-kima-Ištar*, and the next name)
Man-nu-ki(-i)-XV, JADD 120, B. E. 1 (B.C. 693). ^{ḫ}*irrišu*, in ^{ā}*Še Ilu-ṣa-li-e*, JADD 742, 25.

Mannu-kī-Ištar-li' "Who is like Ishtar mighty?"
1. *Man-nu-ki-*^{d}*XV-ZU*, JADD 87, R. 3 (Ep. W). 594, R. 9. 782, 12 (B. C. 661). ^{ḫ}*šalšu ḫinni*, B. C. 684, JADD 230, R. 3.
2. *Man-nu-ki-XV-ZU*, 82-5-22, 122. JADD 88, R. 6 (Ep. W). ^{ḫ}*rab ki-ṣir* of Queen, B. C. 686, JADD 612, R. 3. ^{ḫ}*ša šēpā*, JADD 857, III 33.

Man-nu-kima...., JADD 532, 3.

Mannu-kima-Adad-rabû "Who is like Adad great?" (cf. *Mannu-kī-Adad*, OBa. *Ma-an-nu-um-ki-ma-*^{d}*IM*, T-D LC)
Man-nu-KIM-U-GAL, JADD 218, R. 1 (B. C. 687).

Mannu-kima-aḫē "Who is like the brothers?" (cf. *Man(nu)-kī-aḫē*)
Man-nu-KIM-PAP^{pl}, JADD 475, 4, (B. C. 688?).

Mannu-kima-aḫi "Who is like the brother?" (cf. *Mannu-kī-aḫi*)
Man-nu-KIM-PAP, K. 4306 = HABL 1012, R. 9.

Mannu-kima-Arbail "Who is like Arbela?" (cf. *Mannu-ki-Arbail*)
Man-nu-KIM-^{ā}*IV.AN*, JADD 150, 2 (B. C. 679). 491, R. 8 (B. C. 693).

Mannu-kima-Ašur "Who is like Ashur?" (cf. *Man(nu)-kī-Ašur*)
Man-nu-KIM-AŠ-šur, JADD 388, R. 3.

Mannu-kima-Enlil-ḫātin "Who is like Enlil protecting?"
Man-nu-ki-ma-^{d}*En-lil-ḫa-tin*, VR 44, 42d, renders *A.BA-L-DA.RI*, cf. *A.BA-L-DA.RA* K. 2757, 15 (KING, Magic. no. 35); cf. *A.BA-*^{d}*L-DA.RI* BE X, 71, 14.

Mannu-kima-Ištar "Who is like Ishtar?" (cf. *Mannu-kī-Ištar*)
Man-nu-KIM-XV, JADD 603, R. 5.

Mannu-kima-ṣābē "Who is like the warriors?" (cf. *Mannu-kī-ṣābi*)
Man-nu-KIM-ZAB^{pl}, JADD 212, R. 14 (B.C. 687).

Mannu-kī-Nabû "Who is like Nabu?" (cf. OBa. *Ma-an-nu-ki-ma-Nabium*, RPN)
1. *Man-nu-ki-*^{d}*AK*, JADD 742, 10. ^{ḫ}*rab ki-ṣir*, JADD 361, R. 14 (Ep. F).
2. *Man-nu-ki-*^{d}*PA*, JADD 31, R. 3 (B. C. 695). ^{ḫ}*rab ki-ṣir mār šarri*, JADD 312, R. 8. ^{ḫ}*ša šēpā*, B. C. 688, JADD 400, R. 15.

Mannu-kī-Ninib "Who is like Ninib?"
Man-nu-ki-i-^{d}*MAŠ*, JADD 85, 4.

Mannu-kī-Ninua "Who is like Nineveh?"
1. *Man-nu-ki-i-*^{ā}*Ni-nu-a*, HABL 128, 1.
2. *Man-nu-ki-i-*^{ā}*NINÂ*, HABL 126, 2. JADD 471, 18.
3. *Man-nu-ki-*^{ā}*Ni-nu-a*, HABL 129, 1. JADD 310, R. 16 (B. C. 669).
4. *Man-nu-ki-*^{ā}*NINÂ*, HABL 127, 2. JADD 67, R. 8 (B. C. 748). 125, R. 5 (B. C. 687). 209, R. 12. 471, B. E. 1.
5. *Man-nu-ki-*^{ā}*NINÂ*^{ki}, K. 7534.

6. *Man-nu-ki-NIN.A*, JADD 12, R. E. 1 (B. C. 660). 292, 1, slave sold, B. C. 707.
7. *Man-nu-ki-NIN.Â*^{kt}, JADD 122, 2 = 123, 3 (B. C. 682). 246, 6; 292, 1, slave sold, B. C. 707.
s. of *Emur-Ištar*, of ^{ál}*Bīt-Ḫu-ra-bi-i*, JADD 160, B. E. 3 (Ep. G).
8. *Man-nu-ki-Ni-nu-a*, JADD 590, R. 7. 844, 2.

Mannu-ki-nišē "Who is like the people?" *Man-nu-ki-UN*^{kt}, JADD 675, R. 15.

Mannu-kī-Nusku "Who is like Nusku?" *Man-nu-ki-i-*^{d}*PA.KU*,^{k} *A.BA*, JADD 500, R. 2.

Ma-nu-ki-ra...., HABL 925, 11.

Mannu-kī-ṣābē "Who is like the warriors?" (cf. *Mannu-ktma-ṣābê*)
1. *Man-nu-ki-i-ZAB*^{kt}, JADD 99, R. 2 (B. C. 670).
2. *Man-nu-ki-ZAB*^{kt}, JADD 377, R. 8 (B. C. 664). K. 241, XII 6 (spec.). Prince in ^{ál}*Ab-da-da-ni*, Tigl. IV: Ann. 54.

Mannu-kī-ṣābi "Who is like the warrior?"
1. *Man-nu-ki-i-ZAB*, JADD 391, R. 21 (B. C. 717), KB IV p. 108: *Mannu-kt-i-lim*.
2. *Man-nu-ki-ZAB*, JADD 63, 1, 4, B. E. 2 (Ep. V). 923, 1.

Mannu-kī-šarri "Who is like the king?" (cf. *Man-kt-šarri*)
1. *Man-nu-ki-i-LUGAL*, JADD [911, 11]. Epon. B. C. 665 (?), JADD 237, R. E. 1.
2. *Man-nu-ki-LUGAL*, ^{k}*mukīl apāti*, JADD 857, IV 1.
3. *Man-nu-ki-MAN*, JADD 202, R. 5 (B. C. 670). 899, II, 9. Epon. B. C. 665 (?), JADD 35, R. 4. 128, R. 5, *šaq šarri*. ^{k}...., JADD 860, III 2. ^{k}*ša*...., JADD 860, III 8.

^{f}Mannu-ki-ummi "Who is like the mother?" ^{f}*Man-nu-ki-DAMAL*, JADD 619, 12, devised (Ep. S). VS I 92, 5.

Mannu-Līmu (prop. abbrev.) "Who is like Limu?"
1. *Man-nu-li-im-me*, JADD 257, R. 15 (B. C. 670). [374, 1] (B. C. 686—5).
2. *Man-nu-li-e-me*, ^{k}*ma-ṣar*, JADB 20, I 6.

Mannu-lū-aḫūa (cf. *Man-nu-lu-ḫa-a* BE X) *Man-nu-lu-u-PAP-u-a*, JADD 476, R. 6. 742, R. 16. Cf. OLZ VI, col. 194.

Mannu-lū-napišti *Man-nu-lu-ZI*, ^{k}*irrišu*, JADD 811, 8.

No. 1.

Mannu-lū-šulmu (cf. NBa. *Man-nu-lú-šú-lum* BE IX)
1. *Man-nu-lu-ú-DI-mu*, JADD 259, R. 3.
2. *Man-nu-lu-DI-mu*, JADD 166, R. 7 (Ep. S).

Ma-an-nu-um-šā-ni-in-ša
f. of *Ḫa-pu-pu* DEP VI, p. 52.

***Ma-an-sa-ku**
šar Ma-ga-la-ni, Esarh. B IV 20 (III R 15, KB II p. 146); 80-7-19, 15, 20.

***Ma-an-ti-me-an-ḫi-e** (Eg., see STEINDORFF, BA I p. 354 f., RANKE, Material, p. 30)
šar ^{ál}*Ni-*$^{?}$, king of Thebes, Abp.: A, III R 17, I 111; Ann. V R 1, I 109. — KB II, p. 162.

Ma-nu-ki-a-šur "Who is like Ashur?" Capp. R 2, R. 2, 5.

Ma-nu-um-ba-lim-a-šir, "Who (can exist) without Ashir?" Capp. G 16, 4.

Ma-num-ki-A-šur "Who is like Ashur?" Capp. G 23, 9 (?).

Ma-num-ki-i-e-ni-a "Who is like my lord?" s. of *I-šar-ḫa-ri-im*, Capp. Ch. 1, 8.

Manzarne
Epon. B. C. 684, governor of Kullania:
1. *Man-nu-zi-ir-ni-e*, III R 1, V 40.
2. *Man-za-ar-ni-e*, JADD 230, R. 17.
3. *Man-za-ár-ni-e*, JADD 19, 11, [20, R. 2].
4. *Ma-an-za*(-sic)*-ni-e*, JADD 149, R. 2.
5. *Man-zir-ni-ni*(!), Canon C, IV, 13.
6. *Man-zir-ni-e*, JADD 1098, III, 8.
7. *Ma-za-ar-ni-e*, JADD 142, R. 2. III R 2, 50, ^{k}*ša-kīn* ^{ál}*Kul-la-ni-a* (12th year of Sennacherib).

Manzazāia (?*GIŠGAL-a-a*), VS I 99, 9.

Manzaz-Aššur-ṣabat (JOHNS, ADD III, p. 128 *Qātā-Aššur-aṣbat*)
GIŠGAL-AŠ-šur-LU, s. of *Ištar-dūri*, JADD 80, 3.

Man(?)-zu-si-i
s. of *Zīb-di-i*, B. C. 682, JADD 215, R. 9.

^{r}Ma-qar(*?gár*)**-tu** (cf. ^{m}*Ma-qar-tum* TNB p. 98)
si. of *Zērūtu*, JADD 891, 17.

***Mar-bi-**$^{?}$**-di**(Ar.), JADD 720, 4.

Mar-da....
f. of *Aššur-nā'id*, JADD 191, 1.

Mār-bīti-aḫē-iddina
^{k}*TUR-Ê-ŠEŠ*^{kt}*-SE-na*, *mār šarri*, Nku.: Lo. 102 (90835), IV 44. — KB IV p. 90. KING, BBS, pl. LXXV, p. 68.

^{d}Mār-bīti-ša-li-ti
s. of *Meli-Ḫala*, Nku.: Lo. 102 (90835), IV 45. — KB IV p. 90. KING, BBS, pl. LXXV, p. 68.

^{d}Mār-bīti-šum-ibni(*-MU-KAK*)
s. of *Ardi-Sibitti*, gs. of *Abi-rat-taš*, Nku.: Lo. 102 (90835) I 19, 25, [35]; III 18; IV 15, 18, 19, 28, 32.

Mardi (= *Mardû*)
1. *Mar-di-i*, HABL 916, 1. JADD 383, R. 8 (B. C. 674.) 507, 4. K. 241, XI 18 (spec.). *ardu ša ^{h}bēl piḫāti* of Barḫalṣu, B. C. 683, JADD 447, 2. *amēl urqi*, JADD 235, 3. ^{h}*rab ki-ṣir*, JADD 857, IV 13. ^{h}*šangu šá ^{d}KUR.KUR.ḪA*, JADD 255, R. 9. ^{h}*šaqû*, HABL 841, 7. Cf. *Bīt-^{m}Mar-du-u*, *mārē Mar-du-u*, HABL 179, 4, 10.
2. *Mar-di-'*, JADD 447, 10, var. to (1).

Mar-di-ja
HABL 1109, R. 7, 12.

Mar-du-u (= *Mardī*; cf. Pa. מרדי, μαρδου), HABL 179, 1. JADD [80, R. 4]. ^{h}*rab ki-ṣir ša šēpā*, JADD 235, R. 10.

Mar-du-u-a (hypocor.), JADD 256, R. 9 (B. C. 676).

Marduk(u) (abbrev., cf. מרדך = *Marduk-rimanni* CIS I 68, *Marduka*, and *Mar-tu-ku/ki* BE XIV, XV)
1. *Mar-duk*, HABL 345, 1. 804, 2. 805, 1. 806, 1. 807, 2. 809, 2. JADD 11, R. 1 (B. C. 676). 119, 4 (B. C. 680). 340, 12 (Ep. Z.) 775, 6. K. 241, X 18 (spec.). ^{h}*bēl narkabti*, JADD 857, III 43. ^{h}*kalû*, JADD 851, III 6.
s. of *Bau-ēreš*, f. of ^{d}*Ḫarrān-šadû*, JADD 889, 13 = HABL 877.
s. of *Ka-nik-bābi*, Merod. II, Bl. st. IV 26, 41. — KB III, pt. 1, p. 190.
s. of *Sin-tabni*, Sarg. St. II, 12 (KB IV, p. 160).
2. *Mar-du-ku*, s. of *Nūr-Papsukkal*, Nši.: VS I, 36, III, 10.

Mardukā (hypocor., cf. *Marduku*; *Mar-duk-a* = מרדכא BE X, 121)
1. ^{d}*AMAR.UD-a*, JADD 888, 3.
2. *Mar-duk-a*, HABL 286, 4. K. 5380.

Marduk-ab-šallim "O Marduk, keep the father safe!" (*^{d}ŠU-AD-DI*)
f. of *Nabû-lî'*, Nši.: VS I, 36, V, 4.

Marduk^{1}-ab-uṣur "O Marduk, protect the father!"
JADD 104, 4 (B. C. 669).

Marduk-aḫ-eriba
1. ^{d}*AMAR.UD-ŠEŠ^{ḪI}-SU*, king of Babylonia (dyn. D), about B. C. 1064–1063; *šarru*, OBI 149, I, 14, cf. no. 2.
2. ^{d}*ŠU-PAP-SU*, JADD 277, 1 (B. C. 681). King of Babylonia (cf. no. 1), King-list A, III, 2, but see SCHNABEL, MVG XIII, p. 59.

Marduk^{2}-aḫ-ibni "Marduk has created a brother"
rab kiṣir, JADD 344, R. 5.

Marduk-apal-iddin "Marduk has given a son" (in OT מְרֹדַךְ בַּלְאֲדָן and בְּרֹאדַךְ בַּלְאֲדָן, LXX Μαρωδακ Βαλαδαν, Canon of Ptolemy Μαρδοκεντάδου, etc.)
1. ^{d}*AMAR.UD-A-MU*, HABL 348, 2.
2. ^{d}*AMAR.UD-A-SE-na*, K. 8379, writer to king.
3. ^{d}*AMAR.UD-TUR.UŠ-SE-na*, K. 8379.
Kings of Babylonia:
I. Merodach-baladan I (dyn. C), about B. C. 1189—1177, s. of Meli-Shipak, descend. of Kurigalzu:
1. ^{d}*AMAR.UD-A-SE-na, šar Bābili*, I R 5, no. XVII, 4.
2. ^{d}*AMAR.UD-TUR.UŠ-SE-na*; "*ardu*" of Meli-Shipak, Mel. Susa 3, I, 39; II, 4. *šarru*, Merod. I: Susa 14, I, 14. 16, II, 14, 29, 34. *šar kiššati*, Merod. I: DEP VI, p. 42, 23.
s. of *Meli-Šipak, šar kiššati*, Nazim.: Susa 2, Med. 2, I, 2; descend. of Kurigalzu, Merod. I: VS. I, 34, 10. *šar kiššati šar Šumeri u Akkadi*, Merod. I: IV R 38, I, 20; II, 18 (KB IV, p. 60—62).
3. ^{d}*ŠU-A-MU*, King-list A, II, 13.
II. Merodach-baladan II, king of the Sealand, king of Babylonia, B. C. 721—710 and 703—702, Merodach-baladan of OT:
1. ^{d}*AMAR.UD-A-ÁŠ*, HABL 158, 22. 222, L. E. 1, R. 18 (V R 53, 37, 41a). 503, R. 21. 1024, 1. Sarg. Ann. 228 (40, 11).
f. of *Nabû-sa-lim*, gf. of *Aplaja*, Abp.: B, VI, 58 (III R 33).
2. ^{d}*AMAR.UD-A-MU*, Chron. B, I, 32, 33. II, 1, 2, 3, 4, 20. CT XIV, 50, 75. HABL 527, 16.

KK. 1159. 5434a. Rm. 2, 495. *šar Bābili*, Merod. II: Bl. st. IV, 49; V, 17, 53. *šar Bābili rubū muntalku šar Šumeri u Akkadi*, Merod. II: Bl. st. I, 43, *ilitti Ertba-Marduk*, II, 43.

3. ^{d}*AMAR.UD-A-SE-na*, Abp.: Ann. VII, 17: gf. of *Nabū-bēl-šumāte*; B, VII, 66 (III R 34), C, VII, 88. 79-7-8, 312. Sm. 740. *mār J̌akini šar Tāmtim*, Tigl. IV: B, 26 (II R 67. KB II, p. 14). Sarg. Ann. 228, 271, 315, *mār J̌akini šar* ^{mât}*Kaldi*. Senn.: III R 4, 44: *šar* ^{mât}*Karduniaš*.

s. of [*Nabū-zēr-kitti-lišir*], K. 2671, 7 (ZA II, p. 299, pl. I).

f. of *Nabū-šum-iškun*, Senn: Baw. 37 (III R 14).

4. ^{d}*AMAR.UD-TUR.UŠ-MU*, Chron. B, I, 36. HABL 30, R. 5. 521, 11. 942, 13. 1095, R. 4. K. 4670, 8, 12 (WSml. I, p. 57). 81-2-4, 76. *šarru*, Merod. II: Bl. st. III, 30.

f. of *Nabū-ú-šal-lim*, HABL 1114, 10.

5. ^{d}*AMAR.UD-TUR.UŠ-SE-na*, HABL 542, 10, R. 5. 1029, 13. 1030, 5. 1095, 8. KK. 5550, 13. 5594, 5. 6109. 8403. 13080. 79-7-8, 257. Sarg. Ann. 245. Senn. Co. 27 (I R 43); King III, 94; Kui. I, 35 (III R 12); Tay. III, 51. V, 34 (I R 37. 41). *mār J̌akini šar* ^{mât}*Kaldi*, Sarg.: Khors. 121 (KB II, p. 68). *šarru*, HABL 1005, 4. *šar Bābili*, Merod. II: Bl. st. I, 25 (KB III, pt. 1, p. 184). K. 3787. *šar Bābili šakkanak* ^{mât}*Šu-meri u Akkadi*, Merod. II: Bl. st. I, 55. *šar* ^{mât}*Kaldi*, Sarg.: Bull 30. Senn. 81-7-27, 3. *šar* ^{mât}*Karduniaš*, Sarg.: Ann. 289. Senn.: Bell. 6; Co. 6; King. I, 23; Kui. I, 4; Tay. I, 19 (KB II, p. 39).

f. of *Nabū-šum-iškun*, Chron. K^{3}, R. 3(?). VS I, 77, R. 16. Senn.: Co. 50 (I R 43); Tay. VI, 7 (I R 42).

f. of *Nabū-ú-šal-lim*, HABL 1131, 5.

6. ^{d}*RID-A-ÁŠ*, Sarg.: Ann. 271 (Abel 20, 8).

7. ^{d}*RID-A-SE-na*, Sarg.: Khors. 125 (KB II, p. 68).

8. ^{d}*ŠU-A-ÁŠ*, JADD 910, R. 13, in *Dūr-Iakin*. Abp.: A, III R 23, VII, 51; III R 36, V, 30, gf. of *Nabū-bēl-šumāti*.

f. of *Nabū-zēr-kitti-lišir* and *Na'id-Marduk*, Esarh.: A, II, 32 (I R 45).

9. ^{d}*ŠU-A-MU*, King-list A, IV, 10, 14.

10. ^{d}*ŠU-A-SE-na*, gf. of *Nabū-bēl-šumāti*, Abp.: A, III R 23, VII, 42.

Marduk^{1}-apal-uṣur "O Marduk, protect the son!"

^{mât}*Su-ḫa-a-a*, Shalm. III: Ob. Epigr. IV. — KB I, p. 150.

Mardukāte (hypocor.)

Mar-duk-a-te, AO 2221, R. 9 (OLZ VI, col. 199 f.; B. C. 656?). ^{h}*A.BA*, JADD 259, R. *8*.

Marduk-balāṭsu-iqbi "Marduk has announced his life" (for NBa. texts, see TNB)

1. ^{d}*AMAR-UD-ba-laṭ-su-iq-bi*, V R 44, 8 d, renders ^{d}*LIB.ZU-AB-TI.LA-NE-EN-KA*.

2. ^{d}*AMAR.UD-TI-su-iq-bi*, Shams. V: Ann. IV, 37 (I R 31. KB I, p. 186), king of Babylonia, cf. no. 3.

3. ^{d}*AMAR.UD-TIN-su-iq-bi*, HABL 571, R. 13. King of Babylonia (dyn. H: 7), contemp. with Shamsi-Adad V of Assyria; *šar* ^{mât}*Karduniaš*, Synchron. Sm. 2106, R. [6, 8]. Chron. K^{3}, R. [6].

s. of *Adad-ēṭir*, B. M. 90834, 4. — King, BBS, pl. XCII. KB IV p. 98.

s. of *Arad-Ea*, ^{h}*bēl piḫāti*, B. C. 852, Nai.: V R 61, VI, 25 (KB III, pt. 1, p. 180).

Marduk^{1}-bal-liṭ "O Marduk, keep alive!"

f. of *Nanā-ālik-pāni*, JADD 387, 2.

Marduk^{1}-bān-ahē(*KAK-PAP^{hi}*)"Marduk is creator of brothers" K. 241, V, 24, spec.

Marduk^{2}-bān-aḫi(*KAK-PAP*), JADD 388, R. *4*.

Marduk^{1}-ba-ni "Marduk is creator" 81-2-4, 408.

Marduk(^{d}*ASAR.MUL.ḪI*)**-ba-an-a-a**

f. of *Mu-še-zib* ..., K. 9288.

Marduk^{1}-bān-zēr(*KAK-KUL*) "Marduk is creator of seed" (for NBa. texts, see TNB) JADD 892, R. 2.

Marduk^{1}-bēl-da-a-ni "Marduk is the lord of judgment" K. 3747(?).

Marduk-bēl-usāte "Marduk is a helper" (cf. *Marduk-bēl-usātim*, TNB)

Competing king of Babylonia, B. C. 852—851, b. of *Marduk-zākir-šum*

1. ^{d}*AMAR.UD-EN-ú-sa-a-te*, *aḫu dupussū*, Shalm. III: Ob. 74, 83. — KB I, p. 134. *šarru IM.GI*, Synchr. III 28, 33 (II R 65, 51, 68).

2. *dAMAR.UD-EN-ú-sa-te*, Shalm. III: Bal. IV 1; V 1, 3; Co. 78, 80, 81; Lay. 76, 16.' Ob. 78. — KB I, p. 138. *šarru ḫa-ma-'-u*, Shalm.: Bal. IV 4.

Marduk-bēl-uṣur "O Marduk, protect the lord!" (for NBa. texts, see TNB)

1. *dAMAR.UD-EN-PAP, hšalšu ḫinni*, JADD 71, 3.
2. *dRID-EN-PAP*, of Amid, Epon. B. C. 726, III R 1, IV 43.
3. *dŠU-EN-PAP*, JADD 348, 2, [5]. 382, 10 (B. C. 716).

Marduk-bēl-ú-še(?)...., Chron. K³, R. 5, cf. *Marduk-bēl-usāte*.

Marduk-daian "Marduk is a judge" (for OBa. texts, see RPN)

dRID-DI.KUD, HABL 1171, 2.

Marduk-dān "Marduk judges"

dŠU-dan-an, JADD 73, 6 (B. C. 680).

Marduk-dānanni "Marduk is our judger"(?)

dRID-dan-an-ni, JADD 120, 5 (B. C. 693).

Marduk-dūr (abbrev.)

dASAR.MUL.ḪI-BAD, hirrišu, JADD 742. R. 27.

Marduk-ēa (hypocor.)

dAMAR.UD-e-a, f. of *Sa-mi-du*, Mna.: III R 43, II 22. — KB IV p. 70.

Marduk-eriba (for NBa. texts, see TNB)

1. *dAMAR.UD-SU*, 81-2-4, 313. HABL 154, 4, 6, 11, 18. 220, R. 2, 6. 580, R. 2. JADD 419, 7, R. 4. *hrab kiṣir rab šaqē*, JADD 857, IV 11. 860, III 3.
2. *dRID-SU, šaknu ša haklē*, JADD 814. 10.
3. *dŠU-SU*, JADD 15, 4 (B. C. 672). 285, R. 6 (B. C. 686). 330, R. 13 (B. C. 676). 855, R. 4. *bēl-piḫāti aiBu-mu*, JADD 853, 8. *hA.BA ēkalli*, JADD 832, 14.

s. of *Ur-di*, JADD 311, R. E. 4 (Ep. S).

Marduk-ēreš "Marduk has planted" (for NBa. texts, see TNB)

1. *dAMAR.UD-PIN-eš*, JADD 431, 1, f. of seller. *hmu-šar-kis*, JADD 261, R. 3.
2. *ASARU.MUL.ḪI-KAM-eš, hA.BA*, HABL 415, 3.
3. *dŠU-KAM-eš*, K 241, V 25 (spec.).
4. *dŠU-PIN-eš*, JADD 127, R. 3 (B. C. 681). 878, 1. *hmutir pūti*, JADD 165, R. 4 (Ep. Q).

Marduk-ētir "Marduk spared" (for NBa. texts, see TNB)

dŠU-KAR-ir, JADD 675, 10. 844, 1. *hrab kiṣir*, JADD 325, R. E. 2 (Ep. A).

Marduk-gāmil "Marduk spares" (cf. OBa. *dAMAR.UD-ga-mil*, BE VI, pt. 1)

dAMAR.UD-ŠÚ, of Erech, HABL 815, 3.

Marduk-ḫutnu "Marduk is protection"

dASARU.MUL.ḪI-ḫu-ut-nu, JADD 249, 1, slave sold, b. of *A-di-i*.

Marduk-ibni "Marduk has created" (for NBa. texts, see TNB)

1. *dAMAR.UD-KAK*, JADD 45, R. 5 (Ep. 7). *hBI.LUL*, JADD 48, R. 7 (B. C. 656) (var. of 2). *hḫa-ṣa-an Btt Pir'-dAmurru*, Merod. I: Susa 14, 9.
2. *dŠU-KAK*, JADD 49, R. 6 (B. C. 656). 374, R. 10; 624, R. 6 (B. C. 686).

Marduk-iddin "Marduk has given" (for NBa. texts, see TNB)

1. *dAMAR.UD-ÁŠ, hA.BA*, JADD 382, R. 4 (B. C. 716).
2. *dAMAR.UD-SE-na*, HABL [709, R. 16].
3. *dŠU-ÁŠ, hmār šipri*, JADD 447, R. 10 (B. C. 683).

Marduk-il-napḫari "Marduk is god of the totality"

dAMAR.UD-AN-DUL, s. of *Ina-Esaggil-zēr, hsukkallu, bēl bīti ša Btt-mA-da*, Mna.: III R 43, I, 8. IV E., 3, 4. — KB IV, pp. 68, 74.

Marduk-iqbi "Marduk has announced"

1. *dAMAR.UD-iq-bi, hšaknu*, JADD 771, 4.
2. *dRID-iq-bi*, JADD 37, 7 (B. C. 676).

Marduk-išmeani "Marduk has heard me"

1. *dAMAR.UD-ḪAL.LA-an-ni*, K. 241, V 28, spec.
2. *dAMAR.UD-ḪAL-ni*, HABL 633, 28 (WSml. II p. 45).
3. *dRID-ḪAL-a-ni*, Epon. B. C. 800. *ša aiA-me-di*, 81-2-4, 187, 12. cf. II R 52, 18d, III R 1, 17.
4. *dŠU-ḪAL-a-ni*, JADD 520, R. s. 946, II 7.
5. *Marduk-ḪAL-ni*, governor of Nairi, MDOG 43, p. 36.

Marduk-kabti-aḫ[ēšu] "Marduk is the most mighty of his brothers"

dAMAR.UD-DUGUD-ŠEŠ....., f. of *Iti-*

Marduk-balāṭu; *šakkanak Bābili*, VS I 112, 4 (WUAG p. 139).

Marduk-kudurri-uṣur "O Marduk, protect my boundary!"

1. ^{d}*AMAR.UD-ku-dur-ri-ŠEŠ*, ^{ḫ}*sukkal* ^{d}*Bēl*, Neb. I: V R 56, 11. ^{ḫ}*šaqū*, Merod. I: DEP VI, p. 43, 12; Susa 16, III 19.
2. ^{d}*AMAR.UD-ŠA.DU-ŠEŠ*,
   s. of *Ur-Bēlit-muballiṭat-mātati*, Meliš.: Lo. 103, IV 15; V 9, 18, 24 (KB III 1, p. 158ff.).

Marduk(^{d}*KU*)**-la-šam-ma** JADD 690, 2.

Marduk-lī' "Marduk is mighty"
^{d}*AMAR.UD-ZU*, JADD 883, 4.

Marduk-māt-uṣur "O Marduk, protect the country!"
^{d}*ŠU-KUR-PAP*, JADD 96, R. 4 (B. C. 651?). ^{ḫ}*bārû*, JADD 851, II 4.

Marduk-muballiṭ "Marduk quickens"

1. ^{d}*AMAR.UD-mu-ba-li-it*, in OBa. texts, see RPN.
2. ^{d}*AMAR.UD-mu-bal-liṭ*, Agk. V R 33, VI 40. — KB III, pt. 1, p. 148. In later Bab. texts, see TNB.

Marduk-mudammiq (^{d}*AMAR.UD-mu-ŠIG-iq*, commonly read *Marduk-šum-udammiq*) *šar* ^{māt}*Namri* (B. C. 844), Shalm. III: Ob. 94. — KB I, p. 140.

Marduk-mukin-aplu "Marduk establishes a son"
^{d}*AMAR.UD-GI.NA-TUR.UŠ*, s. of *Ṭāb-mi-li-e*, *šatam bīt mākī*, Neb. I: V R 56, 20. — KB III 1, p. 168.

Marduk-mutaqqin(*mu-LAL*?)
f. of *Ašur-bal-liṭ*, OLZ VI (1903), col. 199, 8.

Marduk-nādin-aḫē "Marduk gives brothers"

1. ^{d}*AMAR.UD-na-din-ŠEŠ*^{pl}
   s. of *Marduk-uballiṭ*, gs. of *Uššur-ana-Marduk*, *dupšar šarri*, scribe of Ašuruballiṭ, the king, c. B. C. 1400, BM 96947, 1 (AKA I, p. 388; cf. MVAG VIII, p. 108f.).
2. ^{d}*AMAR.UD-SE-PAP*^{pl}, 82-5-22, 118, writer to king. King of Babylonia (Dynasty D), about B. C. 1140—1086, *šar* ^{māt}*Karduniaš*, Synchr. II 14 (II R 65, no. 1, II 14).
3. ^{d}*AMAR.UD-SE-ŠEŠ*^{pl}, *šar Bābili*, king of Babylon, IR 66, 3a, 18b. III R 43, I 4, 28, IV E. 4 (KB IV p. 66—68). PSBA XIX (1897), p. 71, ll. 1, 4, 19: 13th year. *šar* ^{māt}*Akkadī*: Senn. Bav. 49 (III R 14; KB II p. 118), *ana tarṣi Tukulti-apil-Ešarra*, 418 years before the capture of Babylon in 689 B. C.
4. *Marduk-nādin-a-ḫi*, the Bab. king(?), on tablet from Asshur, MDOG 40 p. 22.

Marduk-nadin-aḫi(^{d}*AMAR.UD-SE-ŠEŠ*), owner of tablet, CT XVII, 50, 28.

Marduk-nādin-šum, see *Marduk-šum-iddin*.

Marduk-napšāti .... (probably abbrev., cf. NBa. *Marduk-bēl-napšati* TNB)
^{d}*AMAR.UD-ZI*^{pl} ..., JADD 574, 1.

Marduk-nāṣir "Marduk is protector"

1. ^{d}*AMAR.UD-na-ṣir*|*ṣi-ir*, in OBa. and NBa. texts.
2. ^{d}*AMAR.UD-PAP*, JADD 475, R. 2, f. of wit.
3. ^{d}*AMAR.UD-PAP-ir*, 81-2-4, 70. HABL 782, 2.
4. ^{d}*AMAR.UD-ŠEŠ*, JADD 190, 2(?). ^{ḫ}*šaq šarri*, Mna.: III R 41, I 11, 29. — KB IV, p. 74.
   s. of *Ga-mi-il-*[*ilu*], Mna.: III R 43, II 29 (KB IV p. 70). Cf. Aai.: BM. 103215, R. 8 (KING, BBS, pl. 17, p. 100).
5. ^{d}*AMAR.UD-ŠEŠ-ir*, HABL 781, 1. VS V, 2, 17 (B. C. 675. KB IV, p. 166).
6. ^{d}*ŠU-PAP-ir*, JADD 373, L. E. 2 (B. C. 648?).

Marduk-pirḫi-ukīn "Marduk has established my sprout"
^{d}*AMAR.UD-pir-ḫi-DU*, JADD 892, 4.

Marduk-rīmanni "O Marduk, be merciful to me!" (for NBa. texts, see TNB)

1. ^{d}*AMAR.UD-ri-man-ni*, Rm. II 427 (MVAG III 240ff.), time of Shamsi-Adad V and Mardukzakirshum.
2. ^{d}*AMAR.UD-rīm-a-ni*, K. 10911. Rm. 71. Epon. B. C. 779, 81-2-4, 178, 35.
3. ^{d}*AMAR.UD-rīma*(*LID*)*-ni*, K. 1897.
4. *ASARU.MUL.ḪI-rīm-a-ni*, JADD 400, 1 (B. C. 688).
5. ^{d}*KU-rīm-an-ni*, ^{ḫ}*šakin*^{āt}*Kak-zi*, poss. Epon. α, JADD 22, B. E. 3; cf. BEZOLD, PSBA XI 1889, pl. I, n. 2.
6. ^{d}*RID-rīm-a-ni*, ^{ḫ}*rab BI.LUL*, Epon. B. C. 779, III R 1, III 38 (var.).
7. ^{d}*ŠU-ri-man-ni*, JADD 316, 5, [7].
8. ^{d}*ŠU-rīm-a-ni*, JADD 331, R. 5 (B. C. 670).

ʰrab BI.LUL, Epon. B. C. 779, Canon B IV, 10; C, I, 32. III R 1, III 38.

9. *ᵈŠU-rtma-ni*, *A.BA māti*, JADD 993, R. III, 13.

Marduk-ṣulūlu "Marduk is protection"

ᵈAMAR.UD-ṣu-lu-lu, V R 44, 7d, renders *ᵈLIB.ZU-ᵈZALAM.MU*, probably ancient Bab. author, see JENSEN, ZA XI p. 190.

Marduk-šadūa, see *Marduk-šadūni*.

Marduk-šadūni "Marduk is our mountain" Epon. B. C. 796:

1. *ᵈAMAR.UD-KUR-u-ni*, *ša*[al] *Šal-lat*, 81-2-4, 187, 16.
2. *ᵈKU-KUR-u-a*, Rm. 580, see BEZOLD, PSBA XI (1889), pl. 1.
3. *RID-KUR-u*…., III R 1, III, 21.
4. *ᵈŠU-KUR-u-a*, KK. 4388. 4389.

Marduk-šākin-šum "Marduk provides posterity" (for NBa. texts, see TNB)

1. *ᵈAMAR.UD-GAR-MU*, astrologer, medicine-man and priest, see BEHRENS, Briefe, p. 89 f., (*mašmašu*,) HABL 6, R. 11. 11, 3. 14, 3. 17, 2. 18, 2. 19, 2. 20, 2. 21, 2. 22, 2. 23, 2. 24, 2. 25, 2. 26, 2. 32, 2. 362, 2. 364, 3. 378, 2. 379, 2. 655, 2. 661, 2. 662, 2. 663, 2. 664, 2. 665, 2. 666, 2. 674, 4. JADD 445, R, 7 (B. C. 660). K. 1038.
2. *ᵈŠU-GAR-MU*, *ʰrab mašmašē*, HABL 21, 2. JADD 444, R. 11 (B. C. 660). [448, R. 11]; cf. no. 1.

f. of *Erba-ᵈMarduk*[2], king of Babylonia (Dyn. H), Chron. K[3], R. 8.

Marduk-šallim "O Marduk, keep safe!"

1. *ᵈAMAR.UD-šal-lim*, K. 7325. *ʰmutir puti*, JADD 840, II 6.
2. *ᵈŠU-šal-lim*, JADD 579, R. 5.

Marduk-šallim-aḫē "O Marduk, keep the brothers safe!"

1. *ᵈAMAR.UD-šal-lim-PAᵖˡ*, HABL 840, 4. 979, 2.

s. of *Nabû-mušēṣi*, K. 6478.

2. *ᵈRID-DI-PAᵖˡ*, HABL 1092, 2.
3. *ᵈRID-šal-lim-ŠEŠᵖˡ*, f. of *Aššur-zāqip* K. 10209.

Marduk-šallimanni "O Marduk, keep me safe!"

1. *ᵈRID-DI-an-ni*, Epon. B. C. 751, Canon A, IV 18; *ʰnāgir ēkalli*, Canon E+81-2-4, 187, R. 27.
2. [*ᵈŠ*]*U-DI-an-ni*, Epon. B. C. 751, Canon D, III 3.
3. *ᵈŠU-šal-lim-a-ni*, Epon. B. C. 751, Canon C, II 23.

Marduk-šapik-zēr "Marduk pours out seed"

1. *ᵈAMAR.UD-DÚB-KUL*, K. 7655, writer of astrological report.

s. of *Tam-ma-šad-dar*; *ʰša-ku māti*, Nai.: CT X, 3, 28. V R 61, VI, 23. — KB III, pt. 1, p. 180; IV, p. 94. KING, BBS, pl. CIII, p. 105.

2. *ᵈAMAR.UD-šá-bi-ik-KUL*, *šar kiššati*, Mshz.: BM. 104404, II, 4 KING, BBS, pl. 11, p. 81 = no. 3.
3. *ᵈAMAR.UD-šá-bi-ik-zi-ri-im* (abbrev. from *Marduk-šāpik-zēr-māti*, q. v., see ROST, MVAG II, p. 130, n. 1), BM 26295, 10 (King, Letters I, pl. 133). OB I 148, I, 1: *šar Bābili šarru dannu šar kiššate šar kibrat arbaim*. — KB III, pt. 1, p. 162.

Marduk-šāpik-zēr-māti "Marduk pours out the seed of the country"

King of Babylonia (Dynasty D: 7), contemp. with Ašurbelkala, the king of Assyria:

1. *ᵈAMAR.UD-DÚB-KUL-KU*[*R*], Chron. K[3] 4, contemp. of *Ašur-bēl-kala*.
2. *ᵈAMAR.UD-ša-pi-ik-KUL-KUR šarᵐᵃᵗ Kar-duniaš*, Synchron. II 26, 30 (II R 65).

Marduk-šar.....

f. of *Šuma*, Shmk.: CT X, pl. 6, 25.

Marduk-šarrani "Marduk is our king" (cf. TNB)

1. *ᵈAMAR.UD-LUGAL-a-ni*, HABL 447, R. 1 (a *mašmašu*). K. 13045.
2. *ᵈAMAR.UD-MAN-a-ni*, HABL 1024, 1 (WSml. II p. 53). *ʰrab bānē*, B. C. 670, JADD 625, R. 13.
3. *ᵈRID-MAN-ni*, HABL 1084, 2.

Marduk-šar-uṣur "O Marduk, protect the king" (for NBa. texts, see TNB)

1. *ᵈAMAR.UD-LUGAL-PAP*, HABL [162, 9]. 174, 12. 960, 5. 1007, R. 13, 16. K. 1172. 5399. 7417.
2. *ᵈAMAR.UD-LUGAL-ŠEŠ*, HABL 961, 8,

R. 2. 963, 9. 1030, 8 (WSml. II, p. 75). 1059, 9. K. 1095. 83-1-18, 275.

s. of *Ga-bi-e*, HABL 1106, 12.

3. ^{d}*AMAR.UD-MAN-PAP*, 83-1-18, 476. HABL 174, 2. 222, 10. 347, 2. 580, R. 1. 715, 2. 956, R. 12. 1148, R. 4. JADD 445, R. 8(?). 884, 7(?). K. 5264. Rm. II. 205 (CT XXVIII, 20), owner of tablet. ^{h}*e-muqu* HABL 478, 2. ^{h}*mukīl apāti ša zinnīšit ēkalli*, B. C. 660(?), JADD 444, R. 13. ^{h}*šū-ud-šaq* of Ashurbanipal, III R 37, 75.

f. of *Lulabbir-šarrussu*, JADD 414, 2.

4. ^{d}*AMAR.UD-MAN-ŠEŠ*, K. 7409.

5. ^{d}*KU-LUGAL-PAP*, Epon. B. C. 785, Rm. 580, see BEZOLD, PSBA XI, 1889, pl. I, n. 8.

6. ^{d}*RID-MAN-PAP*, ^{h}*mutīr pūti mār šarri*, JADD 857, II 16. ^{h}*šangū ša* ^{d}*Nabû*, JADD 640, R. 3 (Ep. O). *ša* ....., Epon. B. C. 785, 81-2-4, 187, 30; cf. II R 52, 33cd.

s. of *Ga-bi-e*, JADD 433, R. 4.

7. ^{d}*ŠU-LUGAL-PAP*, s. of *Ga-bi-a*, JADD 429, R. 27.

8. ^{d}*ŠU-MAN-PAP*, HABL 714, 2. JADD 110, R.E. 2. 174, 1, 5. 483, R. 1. 1047, 8. Epon. B C. 785; Canon C, I, 26; III R 1, III 32; as Ep. S, *šakin māt*^{Que}, JADD 166, L. E. 2(?), 311, L. E. 3. 352, L. E. 2(?), 619, R. 7. ^{h}*šaqū mār šarri*, JADD 854, 18, R. 8. ^{h}*A.BA*, B. C. 693, JADD 29, R. 3.

s. of *Gabbī*, JADD 115, L. E. 2 (B. C. 664). 116, R. E. 1. 418, R. 15. 611, R. 4.

s. of *Ia-zi-ni*, ^{h}*šalšu*, JADD 325, R. 12 (Ep. A).

Marduk^{2}-ši-lim-aḫē, ^{h}*A.BA bīt ili*, JADD 805, 7.

Marduk-šimanni, see *Marduk-išmeani*.

Marduk-šum-ibni "Marduk has created posterity" (for NBa. texts, see TNB)

1. ^{d}*AMAR.UD-MU-ib-ni*, s. of *Ninib-aḳ-iddin*, ^{h}.....(?), K. 4191, colophon (CT XVIII 38).

2. ^{d}*AMAR.UD-MU-KAK*, JADD 892, 2. K. 11437, L. E. 1 (KGAS 108). ^{h}*šū-ud-šaq* of Urtaqu, Abp.: B, IV, 65 (III R 31. KB II, p. 246).

f. of *Bēl-upaḫḫir*, HABL 792, 5.

3. ^{d}*ŠU-MU-KAK*, s. of *Tab-ni-e-a*, gs. of *Nabū-ēṭir*, of *Bīṭ-Gaḫal*, ^{h}*mašmašu*, a slave of *Nabū-bēlšunu*, vowed to Bel, JADD 889 (ZA I p. 422 f.) = HABL 877, 1.

No. 1.

Marduk-šum-iddin "Marduk has given posterity" (for NBa. texts, see TNB)

1. ^{d}*AMAR.UD-MU-ÁŠ*, HABL 181, 2. 722, 2. JADD 892, R. 3. ^{h}. ....., B. C. 698, JADD 473, R. 13. 474, R. 13.

2. ^{d}*AMAR.UD-MU-MU*, ^{h}*bēl* [*piḫati*], HABL 803, 1. 81-7-27, 201, husband of *Bīṣā*, B. C. 565. Cf. *Marduk-zākir-šum*.

3. ^{d}*AMAR.UD-MU-SE-na*, HABL 721, 1.

4. ^{d}*RID-MU-ÁŠ*, ^{h}*rakbu šēpā*, JADD 236, R. (Ep. Y).

5. ^{d}*RID-MU-MU*, see *Marduk-zākir-šum*.

6. ^{d}*RID-MU-SE-na*, HABL 396, R. 5.

Marduk-šum-iqīša "Marduk has presented posterity"

s. of *Gabbu-ilāni-ēreš*, f. of *Nabū-zuqup-kīna*, (gf. of *Ištar-šum-ēreš*), ^{h}*dupšarru*, 8th century; cf. BA I p. 216.

1. ^{d}*AMAR.UD-MU-BA-ša*, 81-2-4, 327. K. 2670. 2679, 9. 2680. 2688. 3064. 3066. 3068. 3074. 3129. 4024. 9487. Rm. 222 (III R 2 no. I, III, VII, XII, XIII, XIV, XVII, XIX, XXII. III R 64, R. 35).

2. ^{d}*Ma-ru-duk-MU-BA-ša*, K. 2678. 2683 (III R 2 no. V, VI).

Marduk-šum-līšir "Marduk, may the son succeed!" (for NBa. texts, see TNB)

^{d}*ŠU-MU-GIŠ*, K. 241, V 26 (spec.).

Marduk-šum-ukīn "Marduk has established posterity"

1. ^{d}*AMAR.UD-MU-DU*, s. of *Ilāta-ibni*, ^{h}*TU bīt* ^{d}*Nabû*, Nshi.: VS I, 36, III 1.

2. ^{d}*AMAR.UD-MU-GI.NA*, *mār Ḫab-ban*, ^{h}*ka-lu*, Nai.: V R 61, VI 18 (c. B. C. 852). — KB III, pt. 1, p. 180.

3. ^{d}*ŠU-MU-ú-kīn*, K. 241, V 27 (spec.).

4. *Marduk-šum-ukīn*(? *mu-LAL*?), f. of *Aššur-bal-liṭ*, OLZ VI (1903), col. 199.

Marduk-šum-uṣur "O Marduk, protect the posterity" (for NBa. texts, see TNB)

1. ^{d}*AMAR.UD-MU-PAP*, HABL 421, 2. 773, 2. JADD 712, L. E. 2. KK. 1436 + 1523, 23. 3742 (B. C. 648). 8680. KGAS 35, E. 2. 48, E. 1. 91, B. E. 98, L. E. 108, E. 1. 119, L. E. 124, L. E. 3. 145, E. 2. TRep. 252, F, E. 1.

2. *dAMAR.UD-MU-ŠEŠ*, KGAS 88, 98. HABL 815, 11.
3. *dAMAR.UD-MU-ú-ṣur*, KGAS 6, R. 9. 51, L. E. 1.
4. *dKU-MU-PAP*, KGAS, 89, E. 2.
5. *dRID-MU-PAP*, JADD 113, 4 (B. C. 680).
6. *dŠU-MU-PAP*, HABL 772, 2. KK. 102, R. 2 (B. C. 649?). 1436, 27. KGAS [36, R. 5]. 44, R. 7. *hA.BA*, B. C. 675, JADD 186, 10.
7. *dŠU-MU-ŠEŠ*, K. 2701 a, 4 (WSml. II p. 9) = HABL 923.

Marduk[1]**-tap-pi-e-e-di-šub-ši**, V R 44, 21 d, renders *dTU.TU-PAL-AN-TA-GÁL*, probably an ancient Bab. author, see JENSEN, ZA XI, p. 90.

Marduk-uballiṭ "Marduk has called into life"

1. *dAMAR.UD-TI.LA*, s. of *Uššur-ana-Marduk*, f. of *Marduk-nādin-aḫē*, BM 96947, 1 (Annals of Kings p. 388).
2. *dŠU-TI.LA*, JADD 340, 3, 12 (Ep. Z).

Marduk-zākir-šum "Marduk is proclaimer of posterity"

1. *dAMAR.UD-MU-MU*, IV R 38, III 21, var. = (2) s. of *Nabû nādin-aḫē*. King of Babylonia (Dynasty H), contemp. with Shalmaneser III, s. of *Nabû-apal-iddin*, b. of *Marduk-bel-usāte*: Synchron. III 31. *šarru*, Rm. II, 427, 10 (MVG III p. 240). *šar Bābili* (11th year), VS I, 35, 53, KB IV p. 96. *šar mātKardu-niaš*, b. of *Marduk-bēl-usāte*, Shalm. III: Bal. IV 1; V 3; Co. 78; Lay. 76, 14; Ob. 73, 75. — KB I, p. 134. *šar kiššati*, WE. Misc. pl. 6, no. 2, 4. Cf. *Marduk-šum-iddin*.
2. *dAMAR.UD-za-kir-MU, bēl piḫāti*, Merod. I: IV R 41, I, 27 (KING, BBS, pl. XXXIII, p. 26).
   s. of . . . ., king of Babylonia, see (1), Chron. K[3], R. 4, 6.
   s. of *Arad-dBE*, *hbēl piḫati*, Merod. II: Bl. st. V 2. — KB III, pt. 1, p. 190.
   s. of *Nabû-nadin-aḫē, ša abi abīšu Rimēni-Marduk, li-pu ri-bu-ú ša Uballiṭsu-Marduk*, descend. of *Arad-Ea*, *hbēl piḫati*, Merod. I: IV R 38, I 27. — KB IV, p. 60.
3. *dRID-MU-MU, šar mātKarduniaš*, b. of *Marduk-bēl-usāte*, Synchron. III 27.
4. *dŠU-za-kir-MU*, s. of *Arad* . . . ., king of Babylonia, B. C. 702, King-list A, IV 13.

Marduk-zēr-ibni "Marduk has created seed"

1. *dAMAR.UD-KUL-ib-ni*, Abp.: HABL 454, R. 6. 498, R. 7, 12. K. 4796.
   s. of *Sin-šadûnu*, *hērib biti*, Shmk.: CT X, 7, 46.
2. *dAMAR.UD-KUL-KAK*, K. 5138. *hA.BA*, B. C. 660(?), JADD 362, R. 6.
3. *dŠU-KUL-KAK*, JADD 27, R. E. 1 (B. C. 667). *hA.BA*, B. C. 660(?), JADD 250, R. 4. 444, R. 10. 445, R. 14.

***Mar-du**[-ni-ja] (Pe. Μαρδόνιος)
f. of Gobryas, Dar. Beh. 111.

Mār-Ea-šar-māti "The son of Ea is king of the country"
TUR-dE.A-LUGAL-ma-a-ti, V R 44, 16 b, renders *A-A-UN(KALAM)-MA*, prob. an ancient Babylonian monarch; cf. King-list A I 20, B 8.

Mār-Enlil-samsum-šamē "The son of Ellil is the sun of the heaven"
TUR-dEN.LIL-sam-su-um-AN-e, V R 44, 17 b, renders *A-KUR-UL-AN.NA*, prob. an ancient Babylonian monarch; cf. King-list A I 21, B 9.

***Ma-ri-'** (Aram. מרא) "Lord"
šarru ša mātImērišu, king of Damascus, about B. C. 804—774, according to WINCKLER, KA[3] p. 134, identical with Benhadad (III); Adnir. IV: III R 35, no. 1, 15 (KB I p. 190).

Mar-ia-kin (cf. *mar mI-kin*, K. 4294), K. 13105, with *Adānu*.

***Ma-ri-id-di** "My lord is Iddi" (Adad) (Ar., cf. מראהד) *hirrišu*, in *alBasrē*, JADD 742, R. 35.

Mār-alIš-nu-nak "Inhabitant of the city of Ishnunak"
I R 66, II, 3 (KB IV, p. 66), time of Marduk-nadin-akhe.

Mār-Ištar "Son of Ishtar" (for OBa. texts, see RPN)

1. *TUR-dXV*, JADD 525, R. 8. 619, R. 16. (Ep. S). Astrologer, HABL 257, 1. 337, 1. 338, 2. 339, 2. 340, 1. [437, 1]. 744, 2 (III R 51, no. 9). 745, 2. 746, 1. *hḫa-za-nu šá alKal-ḫi*, JADD

1141, 41 (B. C. 709). *ʰmutir pāti*, HABL 206, 7. *ʰrâb ki-ṣir*, JADD 1040, 6. *ʰdup-šarru* (*A.BA*), JADD 769, R. 4.
2. *TUR-XV*, JADD 988, 8. *ʰrak-su* JADD 526, R. 3 (Ep. U).

***Mar-larim** (cf. *Abi-larim*, *Aḫi-larim*; JOHNS, ADD III, p. 100)
1. *Mar-la-rim*, Epon. B. C. 668, *turtān* of Kumuḫ, JADD 184, R. 4. 190, R. 10. 204, R. 6. 208, R. E. 2 (III R 2, 60, no. XXIV): *ʰturtan Ku-[nu-ḫi]*. 284, R. 12. III R 1, VI 13 (var.). *ʰrabū* of *mātBar-ḫal-ṣa*, HABL 767, 2.
2. *Mar-la-rim-me*, Epon. B. C. 668, *ʰtur-tan ᵃˡKu-mu-ḫi*, JADD 472, R. 21.
3. *Mar-la-ar-me*, Epon. B. C. 668, JADD 65, R. E. 1. III R 1, VI 13.
4. *Ma-ri-la-rim*, Epon. B. C. 668, K. 11478 (KGAS 149, R. 15).
5. *TUR(?)-la-rim*, JADD 43, R. 4 (B. C. 687?).

***ʳMar-qi-ḫi-ta** "Perfumer" (?Ar. docket מרקחתא STEVENSON, Contracts, no. 5, p. 36, 118) JADD 257, 2 (B. C. 670).

Mar-ri..., JADD 807, R. 17.

Mar-sam-si (cf. OBa *Mār-ʰUD*, RPN) JADD 285, 3 (cf. III § 749) (B. C. 686).

***Mar-se-te-'** JADD 278, 2, slave sold (B. C. 683?).

***Mār-sūri** (Ar.) "The lord is my wall" *TUR-su-ri*, JADD 479, 5.

Mār-šarri-bēl-aḫē "The royal prince is lord of the brothers" *A.MAN-BE[EN-PAP]ᴴ*, JADD 96, R. 3 (B. C. 651?). 628, 10 (Ep. P).

Mār-šarri-iliia "The royal prince is my god" (cf. NBa. *Mār-šarri-ilūa* TNB)
1. *A-MAN-AN-a-a*, *ʰrêʾū*, JADB 13, II, 3. *ʰrab kiṣir ša šēpa*, JADD 235, R. 13.
2. *TUR-MAN-AN-a-a*, JADD 313, 3.

Mār-šēlibi "Fox-cub" in *ālu ša TUR-ᵐŠe-li-bi* of Bit-Tunamissaḫ, Meliš.: Susa 3, I 41.

***ʳMar-ti-i** ("My daughter", or probably Ar. = "My lady", cf. מרתי, מרתא Μάρθα) JADD 310, 4, slave sold (B. C. 667).

***Martiia** (OPe. *Martiya*), the Susian pretender, B. C. 522
No. 1.
1. *Mar-ti-ʾa*, Dar. Beh. III R 39, 41, [92].
2. *Mar-ti-ʾá*, Dar. Beh. III R 39, 42.

***ʳMārti**(*TUR.ŠAL*)**-ra-pi-e** (Ar.) "My lady is a healer" JADD 894, 4.

***Mar-tú-'** (Iran., cf. *Mardi*) *ʰrab maḫazāni šá sinništi*, JADD 447, 1, 10 (B. C. 683).

Masḫāte-ilu
1. *Mas-ḫa-te-AN*, JADD 422, 1, 9, R. 3.
2. *Mas-ḫa-ta...*, JADD 423, 1, B. E. 2.

Mas-si..., or *Bar-si...*, perhaps part of Elam. name, Abp.: III R 32, VI 21.

Ma-ṣi-be (cf. *Ma-ṣi-Bēlit* BE XV), K. 241, VIII, 42, spec.

Maš..., Epon. III R 1, I, 10.

***Mašdaku** (Iran., *Mazdaka*)
1. *Ma-aš-da-ku*, *šá ᵃˡA-ma-ak-ki*, Sarg: A, II, 17 (K. 1668b).
2. *Ma-aš-dák-ku*, *šá ᵐᵃᵗA-me-is-ta*, Sarg.: A, II, 28.

Maš-maš-a-ni "Our charmer" *ʰmutir pāti*, JADD 675, R. 14.

Maš-qa/ka-ru (cf. ?*Ma-at-ki-rí*), *ʰšalšu*, JADD 115, 6. 116, 3, 13 (B. C. 664).

***Ma-tal-li** (cf. *Mutallu*) JADD 296, 3, slave sold.

***Matan-Baʾal** (Ph. מתנבעל) Kings of Arvad, in 9th, 8th and 7th cent.
1. *Ma-ti-nu-Ba-ʾ-li*, *ᵃˡAr-ma-da-a-a*, Shalm. III: Mon. II 93 (III R 8).
2. [*Ma*]*-ta-an-Bi-ʾ-il*, *ᵃˡAr-ma-da-a-a*, Tigl. IV: B, 60 (II R 67; KB II p. 20).
3. *Ma-ta-an-Ba-ʾ-al*, *šar ᵃˡA-ru-a-di*, Esarh.: B, V, 17 (III R 16 = I R 48, no. 1, 6; KB II p. 148).

***Ma-ti-ʾ-il(u)** (Ar.) "When, O god!" (cf. OBa. *Ma-ti-ilu* RPN; according to BOISSIER, Babyloniaca, IV, p. 221, possibly Hit.; or is the name to be compared with SArb. מתתעא?) *mār A-gu-us-si*, of Bit-Agussi, contemp. of Ašur-nirari (II) and Tiglath-pileser IV, Rm. 120 + 274, see PEISER, MVAG III p. 228. Tigl. IV: Ann. 60; Pl. I 20, II 30, *mār ᵐA-gu-us-si* (KB II p. 6).
s. of *Mannu-ki-ili*, VS I 87, 5 (Ep. *Nabu-tappūt-illak*).

***Mati-ilāa** (Ar.) "When, O god!" (see also *Mat-tal-la-a-a*)
1. *KUR(Mat)-AN-a-a*, JADD 151, R. 9 (Ep. Y). [270, 2.] 574, R. 5. 622, R. 6 (Ep. D). *ʰtam-karu*, B. C. 644(?), JADD 4, R. 3.
2. *KUR(Mati)-la-a-a*, JADD 271, 10, R. 2.
3. *Mat-il-la-a-a*, K. 241, IX, 24, spec.

Matinu-Ba'li, see *Matan-Ba'al.*

***Mati'u**
1. *Ma-ti-'u*, JADD 672, 3.
2. *Ma'-'-e-i*, *ʰšalšu ḫinni*, JADD 494, 9.
3. *Ma-ti-'-i*, *ʰrēd gammalē*, JADD 741, 22.

***Ma-at-ki-ri** (cf. *?Maš-qa/ka-ru*), JADD 425, 18 (B. C. 664?).

***Matra** (Pe.) K. 8133 (HÜSING, KZ 36, p. 566).

Mat-tal-la-a-a (probably = *Mati-ilāa*, q. v.)
JADD [296, R. 1]. *ʰšalšu*, B. C. 712, JADD 5, R. 2 (III R 47, no. 10).

***Mat-ti-i** (Hit.?), of Atun, B. C. 716, Sarg. Ann. 45: *mātA-tu-un-a-a*; Khors. 29: *mātTu-un-na-a-a*; Sm. 2022, 4 b (W Sarg. II pl. 45 b): *mātA-tu-na-a-a*. — KB II p. 56.

***Mat-ti-u-a-za** (Hit., cf. *Teu-watti*)
s. of *Tušratta*, MDOG 35, p. 36, OLZ XIII (1910), col. 295.

Mazarnē, see *Manzarnē.*

***Ma-zi-pa-a-at-li** (Mit.), uncle of Gilia, messenger of Tushratta, TA 29, 156, 162.

***Ma-zu-gu**, JADD 447, R. 12 (B. C. 683).

***Ma-zu-ra-nu/ni**
s. of *Zabdi*, *ālKau-nu-'-a-a*, VS I 92, 1, 9.

***Me-iḫ-sa-a**
amēl qātā ša karāni, JADD 126, 7 (B.C.674).

***Mé-la-a-gu-ra(-a)** (cf. Μελέαγρος)
King of Chytros, *šar mātKitrusi*, Esarh.: B, V, 29 (III R 16, no. 1 = I R 48, no. 1). Abp.: Rm. 3, II, 43. — KB II, pp. 148, 240.

***Me-lam-(ma-)kur-kur-ra** (Sum.)
King-list A, I, 12; B, 22, the 10th king of the 2d Bab. dynasty.

Me-la-ar..., HABL 646, R. 7, 9.

***Me-li-ḫa-la/li** (Cass. = *Amēl-Gula* V R 44, I, 34)
s. of *Zu-me-e*, servant of Meli-Šipak, DEP II, 112, 8; VI, p. 44, 2.
f. of *Mār-bīti-ša-li-ti*, Nku.: Lo. 102 (90835), IV, 45. — KB IV, p. 90.

Me-li-ki-ili(?), JADD 877, 11.

***Me-li-saḫ** (Cass.) = *Amēl-Šamaš*, V R 44, I, 37.

***Me-li-dŠi-bar-ra** (Cass.) = *Amēl-dŠi-i-ma-li-e*, V R 44, I, 36.

***Meli-Šipak** (Cass. = *Amēl-Marduk*, V R 44, I, 27)
King of Babylonia (Dynasty C: 33), about B. C. 1204—1190, s. of Adad-šum-uṣur (Lo. 103, IV, 31), f. of Merodach-baladan I.
1. *Me-li-ši-pa-[ak]*, BE XV, 190, VI, 15.
2. *Me-li-ši-pak*, *šarru*, DEP II, p. 112, 7; Lo. 103, V, 20, 21 (KB III, pt. 1, p. 160). Susa 3, I, 27; 16, I, 5; II, 4, 12. *šar kiššati*, Meliš.: Lo. 101, I, 13 (KB IV, p. 58). *šar kiššat ma-al-ki*, Meliš.: DEP X, pl. 11, I, 7; descend of *Kurigalzu*, WE. Misc. pl. 1, no. 2. Merod. I: IV R 38, I, 23.
f. of *Marduk-apal-iddin*; *šar Bābili*, King-list A, II, 12. Merod. I: IV R 38, I, 23 (KB IV, p. 60). Nazim.: Susa 2, Med. 2, I, 3. *šar Bābili šar mātŠumeri u Akkadi šar kibrāt arba'im*, Merod. I: VS I, 34, 15.
3. *Me-li-dŠi-pak*, *šarru*, Meliš.: Lo. 103 (90827), IV, 17, 36; V, 11; VI, 31. — KB III, pt. 1, pp. 160, 162.

***Me-li-šú-mu** (Cass. = *Amēl-dŠú-qa-mu-na*), V R 44, I, 35.

***Me-li-dŠu-qa-mu-na** (Cass.)
f. of *Nusku-aḫ-iddin*, BE XVII, pt. 1.

***Me-li-za-za/zu**, *Mé-la-dZa-zu* (Cass., see also *Mali-e-za-za*)
JADD 8, 9 (B. C. 673). *ʰ.... ni*, JADD 857, I, 13.

***Me-me-ib-ri**, Capp. G, 10, 14.

***Me-na-ḫi-me**, see *Minaḫimu.*

***Menanu**, see *Umman-menanu.*

***Menasē** (He. מְנַשֶּׁה)
šar ālmātJa-ú-di, Manasseh, king of Judah.
1. *Me-na-si-e*, Esarh.: B, V, 13. — KB II, p. 148.
2. *Mi-in-si-e*, Abp.: Rm. 3, II, 31. — KB II, p. 238.

***Me-ni-ḫi-im-me**, see *Minaḫimu.*

***Me-nu-a**
s. of *Išpuini*, (gs. of *Šardur*,) f. of *Inušpua*, SBak. 1899, p. 118, ZA VII, p. 259. *Me-i-nu-ú-a-še*, HAV, p. 260 f.

***rMe-'-sa-a** (cf. Bi. n. p. m. מִישָׁא, Pa. n. pr. f. מישא) JADD 229, 4: wi. of *Ūsi'*, sold, B. C. 680. — KB IV, p. 124.

***Mēsu** (cf. OBa. *Me-i-su-um* RPN)
1. *Me-i-su,* ^{h}*bēl piḫāti* ^{āl}*Arbail,* JADD 854, 11. ^{h}*A.BA,* B. C. 684—679, JADD 19, 7. 20, 5. 161, R. 2.
s. of *Ḫalmusu,* JADB 2, II, 8.
2. *Me'-su,* JADD 989, 9.
3. *Mi-i-su,* JADB 7, I, 2. JADD 11, R. 3 (B.C.676). 288, R. 11. *bēl piḫāti* ^{āl}*Arbail,* JADD 853, 7.

***Metā,** see *Mita.*

***Metenna,** see *Mitenna.*

***Metinti,** see *Mitinti.*

Metunu (abbrev., cf. *A-a-me-tu-nu*)
1. *Me-tu-nu,* Epon. B. C. 700, Canon B, VI, 12. III R 1, V, 21.
2. *Me-tú-nu,* K. 1266. Epon. B. C. 700, JADD [112, L. E. 1].
3. *Mi-tu-nu,* K. 10017. Rm. 65. Epon. B. C. 700, JADD [144, R]. 1. Senn. 80-7-19, 1: ^{h}*šakin* ^{āl}*I-sa-na.*
4. *Mi-tú-nu,* Epon. B. C. 700, JADD 176, R. 8: ^{h}*šakin* ^{āl}*I-sa-na.* [294, R. 11].

***Migdiara**
Me-ig-di(ti)-a-ra, f. of *Ḫir-ṣi-na,* Shams. V: II, 21, 38 (IR 30. KB I, p. 178).

***Mi-ḫu-ni,** *targumānu* of Amenophis IV, TA 11, 16.

***Mi-ḫà,** *amēl* ^{āl}*A-ra-áš-ni,* TA 75, 30.

***Mi-ḫa-ri-e** (Eg.)
f. of *Ḫa-ḫà,* TA 289, 31.

***Mi-ki-i,** *ša* ^{āl}*Ḫalpi,* a Median chief, Tigl. IV: Ann. 55.

Mil(lš?)-id-ḫi-šu, Capp. Clerq (CHANTRE, Cappadoce, p. 95).

***Mi-li-ḫar-be** (Cass.)
f. of *Anu-bēl-aḫēšu,* Mna.: III R 43, II, 18. — KB IV, p. 70.
f. of *Šuqamuna-aḫ-iddina,* Mna.: III R 43, II 11 (KB IV, p. 70).

Milkaḫa (hypocor. cf. *Milkiḫa,* Bi. מַלְכִּיָה
1. *Mil-ka-a-a,* B. C. 684, JADD 19, 8. 20, 6.
2. *Mil-ka-ḫa,* B. C. 680, JADD 113, R. 2.

Mil-ki...., HABL 571, 9, ^{h}*rab ka-ṣir.* JADD 853, R. 8. 860, II, 31.

Mil-ki-i (hypocor.)
JADD 245, R. 9. 300, R. 9.

Milkiḫa (hypocor., cf. *Milki*)
1. *Mil-ki-a-a,* B. C. 675, JADD 167, R. 2.
No. 1.
2. *Mil-ki-ḫa,* ^{h}*bēl piḫati ša* ^{āl}*Ri-mu-si,* B. C. 681, JADD 59, 1.
3. *Mil-ki-ḫá,* JADD 59, 14 var. to (2).

Mil-ki-Adad[2] "My counsel is Adad" JADD 1047, 4.

***Mil-ki-a-ša-pa** (Ph. *מלכישפ), king of Byblos, *šar* ^{āl}/^{māt}*Gu-ub-li,* Esarh.: B V 17 (III R 16 = I R 48, no. 1, 5. KB II p. 148); Abp.: Rm. 3, II 37 (KB II p. 240).

Mil-ki-Aṣur[2] "My counsel is Ashur" JADD 7, R. 2 (B. C. 648?).

Mil-ki-ba(?)...., JADD 453, 5, sold, B. C. 686.

Mil(lš?)-ki-eriba(*SU*)
K. 241, X, 35, spec.

***Mil-ki-id-ri** (WSem.), ^{h}....., JADD 507, R. 3. ^{h}*rab ki-ṣir,* B. C. 663, JADD 470, 7; cf. HABL 571, 9: *Mil-ki*....

Mil-ki-ilu "My counsel is the god" K. 241, VIII 11 (spec.).

***Milk(i)-ilu** (Ph., cf. Bi. מִלְכִּי־אֵל), South-Palest. chief, son-in-law of Tâgi; see also *Ili-milki*
1. *Mi-il*(*AN*)*-ki-li,* TA 249, 5, 6.
2. *Mil-ki-AN,* TA 287, 29.
3. *Mil-ki-li,* TA 267, 4. 268, 2. 269, 4. 270, 4. 271, 4. 273, 24. 290, 26.
4. *Mil-ki-lim,* TA 250, 22, 54, 56. 254, 27. 289, 5, 11, 25.
5. *Mil-ki-lu,* TA 249, 16. 290, 6.
6. *Mil-ki-lum,* TA 250, 30.

Milki-Ištar "My counsel is Ishtar" *Mil-ki-XV,* JADD 218, R. 3 (B. C. 687).

***Mil-ki-la-rim,** Sm. 55, XI 12 (spec.).

Milki-nūri
1. *Mil-ki-LAḪ,* JADD 494, 2. 890, 8. 1104, R. 7. ^{h}*šaqū,* B. C. 668?6, JADD 287, 6. 316, 6. [452, 3.] 472, 1, 12. 627, 6.
2. *Mil-ki-nu-ri,* JADD [727, 5]. ^{h}*irrišu,* JADD 741, 36.

***Milki-rāmu** (WSem., cf. Bi. מִלְכִּירָם, Ph. מלכרם)
1. *Mil-ki-i-ram-mu,* Abp. HABL 1007, R. 18.
2. *Mil-ki-ra-me,* Abp.: 83-1-18, 476.
3. *Mil-ki-ra-mu,* JADD 56, 1, 3, B. E. 1 (B.C.663?). Epon. B. C. 654(?), Canon C, V, 11; III R 1, VI, 30.

Mil-ki-udammiq(*ŠIG*)
K. 241, X 36, spec.

***Mil-ki-ú-ri** (WSem. מלכיאור, Melchior; cf. *Mil(Iš')-ku/kur-ru* TA 83, 53. 84, 43. 85, 85)
JADD 234, 4, slave sold (B. C. 710).

Mil-ku-tim (cf. *Malkūtu*), Capp. Ch. 1, 2.

***Mimmuria,** see *Nibmuria.*

Mi-na-a (NBa., cf. *Mi-na-'*, *Me-na-'* TNB), BM. 38646, I, 9 (KING, BBS, p. 93).

***Minaḫimu** (WSem., Bi. מנחם, Ar. and Ph. מנחם LIDZ. p. 313, APO; *Mi-na-aḫ-ḫi-im(-mu)* BE IX, X)

1. *Me-na-ḫi-me*, JADD 98, 3, R. 4 (Ep. Z).
2. *Me-ni-ḫi-im-me*, ^{āt}*Sa-me-ri-na-a-a*, king of Samaria and North-Israel, Menahem of the Bible, Tigl. IV: Ann. 150 (III R 9, 50. KB II p. 30).
3. *Mi-na-ḫi-mi*, with Ar. docket מנחם, JADD 245, 1, 6.
4. *Mi-in-ḫi-im-mu*, ^{āt}*Sam-si-mu-ru-na-a-a*, Senn.: King II, 71; Tay. II, 47 (I R 38). — KB II, p. 90.
5. *Mi-ni-ḫi-im-mu*, 80-7-19, 2, var. to (4), KB II p. 91, n. 35.
6. *Mi-nu-ḫi-im-mu*, 79-7-8, 302; 81-2-4, 42, var. to. (4).
7. *Mi-nu-uḫ-im-mu*, 80-7-19, 1, var. to (4).
8. *Mi-nu-uḫ-mu*, 80-7-19, 3, var. to (4).

***Minasi,** see *Menast.*

***Minḫimmu,** see *Minaḫimu.*

Mi-ni...., K. 7303.

***Miniḫimmu,** see *Minaḫimu.*

***Mi-in-mu-a-ri-a** (Eg. Mn-m3'(.t)-R', RANKE, Material, p. 12)
f. of *Ri-a-ma-še-ša-ma-a-i-^{d}A-ma-na*, s. of *Mi-in-pa-ḫi-ri-ta-ri-a*, Boghazköi, OLZ IX (1906), col. 629f. = Seti I.

***Minsē,** see *Menast.*

***Mi-in-pa-ḫi-ri-ta-ri-a** (Eg.<Menpehtirê), Ramses I, king of Egypt, named as ancestor of Ramses II in his treaty with Ḫattušil, OLZ IX (1906), 630.

Mīnu-aḫṭi-ana-ili "How (what) have I sinned against the god?" (cf. *Mi-na-a-i-gu-a-na-ili*, *Mi-na-a-aḫ-ṭi-a-na-ili*, BE XV)

1. *Mi-i-nu-aḫ-ṭi-a-na-AN*, B.C. 670, JADD 99, 1, 4.
2. *Mi-nu-aḫ-ṭi-TIŠ-AN*, JADD 23, R. 4 (Ep. F).

Mi-i-nu-aḫ-ṭi-ili (abbrev.), K. 241, IX, 46, spec.

Mi-nu-ḫi....., *irrišu*, JADD 783, 6.

***Minuḫimmu,** see *Minaḫimu.*

***Minuḫmu,** see *Minaḫimu.*

Mi-i-nu-la-an-ši "How should I forget?" (cf. *La-an-si-i*, *La-an-še-e*; *Ilu-ul-am-ši* BE XIV)
K. 241, X, 41, spec.

Mi-nu-laq-bi "What shall I say?"
^{k}*zammaru*, JADD 760, 2.

***Mi-is-ki**(?) (cf. Mit. *Mis(?)-ki-ia*, *Mis(?)-ki-til-la*), Ta'annek 4, R. 2.

***Mis**(?)**-ki-ia** (Mit. hypocor.) VS I, 110, 21.

***Mis**(?)**-ki-til-la** (Mit.), VS I, 111, R. 12.

***Mi-is-pa-ru-'** (Pe. *Wâ[ya]sp[âra]*, El.: *Mišpar[ra]*, Dar. Beh. 110, f. of *Intaphernes.*

***Mi-is-tú**...., TA 45, 2.

Mīsu, see *Mēsu.*

Mi-ṣir-a-a
f. of *Nabû-balaṭsu-iqbi*, 82-5-22, 356; IV R, add. 9, I 15.

***Mitā** (Phryg., hypocor., Gr. Μίδας; WINCKLER, AF II, p. 136; HÜSING, OLZ V, col. 421 f.) *ša/šar ^{mât}Mu-us-ki/^{mât}Mu-us-ka-a-a*, king of Muski (Phrygia)

1. *Mi-ta-a*, Sarg.: Ann. 46, 94, 99, 173, 373, 379; XIV. 16, 41; Cyl. 24 (I R 36); Pp. IV 37; Khors. 31, 150, 152. — KB II pp. 42, 56, 74.
2. *Me-ta-a*, Sarg.: Bull 24; Pp. IV 37 (var.).

***Mi-ta-a-ki** (Iran.)
Tigl. IV: Ann. 39: a Median chief.

Mi-ta-t[i.....], Ta'annek 3, R. 2.

***Mi-ta-at-ti** (Iran.; cf. HÜSING, KZ 36, p. 566)
^{mât}*Zi-kir-ta-a-a*, a Sagartian chief, B. C. 716, Sarg.: Ann. 34, [53,] 104; XIV 48; Khors. 45, 48, 52 (KB II p. 58),

***Mitenna** (Ph., cf. מתן, Matten, Mytton)
Mi-e-te-en-na, ^{āl}*Ṣur-ra-a-a*, of Tyre, Tigl. IV: B, 66 (II R 67. KB II p. 22).

***Mitinti** (Ph., cf. מתנת, "present")

1. *Mi-ti-in-ti*, *šar ^{āl}As-du-di*, king of Ashdod, Senn.: King III 59; Tay. III 24 (I R 39. ^{āl}*As-du-da-a-a*, Senn.: King II 79; Tay. II 51 (I R 38). — KB II, pp. 90, 94. King of Ascalon, ^{āl}*As-qa-lu-na-a-a*, Tigl. IV: B, 61 (II R 67, R. 11; *šar ^{mât}Is-qa-lu-na*, Abp.: Rm. 3, II 25. — KB II, pp. 20, 240.
2. *Me-ti-in-ti*, *šar ^{āl}Is-qa-lu-na*, Esarh. B, V, 15 (III R 16 = I R 48, no. 1, 4. KB II p. 148).

Mi-it-ṭa-a (cf. *Miṭā*)
bēl [*ālik*], 83-1-18, 557, 2, 9, R. 4, 10 (KGAS no. 51).

Mitunu, see *Metunu*.

Mu...., Ta'annek 12, 4.

Mu-ab-bit-kiš-ša-ti "Destroyer of the hosts" render *GUL.KI.SAR*, ancient Babylonian ruler, V R 44, 15b.

fMuballiṭat-Serūa "Sherua quickens"
d. of *Aššur-uballiṭ šar mātAššur*, wi. of Burna-Buriyash
1. *fMu-bal-li-ṭa-at-dŠe-ru-ú-a*, m. of *Karaḫardaš*(?), Synchron. I 9 (II R 65, 1, I 9). — KB I, p. 194.
2. *fMu-bal-liṭ-at-dEDIN-u-a*, m. of *Karin*(?)*daš*, gm. of *Kadišman-ḫarbe*, Chron. P I 5.

Mu-ba-si-e, JADD 455, R. 3.

Mudabirāja (cf. *Mu-da-pi-ra-a-a*)
1. *Mu-da-bir*(*pir*)*-a-a*, JADD 6, 4. [267, R. 5].
2. *Mu-du-bi-ra-a-a*, B. C. 676, JADD 175, R. 9.

***Mu-da-da** (cf. OBa. *Mu-da-du-um*, RPN, Ar. מודד, Bi. מידד, Sam. מודד, LXX Μωδαδ)
mātLa-qa-a-ja, Tukulti-N.II, Ann. R. 3. *āSir-qa-a-ja*, ibid. R. 10.

Mudammiq-Adad "Adad makes favorable" (for NBa. texts, see TNB)
1. *Mu-ŠÍG-U*, of *ālḪa-a-ba*, JADD 899, III 15.
2. *ŠIG-iq-dIM*, in *ālu ša Mudammiq-Adad*, Meliš.: Susa 3, II 24.
f. of *Ardi-Nanā*, Neb. I: V R 56, II 13. Mna.: I R 66, II 13. Stone of Amrân, II 2. — KB III, pt. 1, p. 168; IV, p. 66.

Mudammiq-Aššur "Ashur makes favorable"
Mu-ŠÍG-ÁŠ-šur, JADD 267, R. 8.

Mudammiq-ilu...
1. *Mu-ŠIG-iq-AN*, K. 241, X, 14, spec.
2. *ŠIG-AN*..., K. 3992, with *Agūm* (WAF I p. 516).

Mudammiq(?)**-šarru**
Mu-ŠÍG-MAN, Epon. B. C. 814, of Kirruri, III R 1, III 8; or *Mu-šik-niš*(?), cf. KB I p. 206.

Mu-da-pi-r[**a**]**-a-a** (cf. Na. מרדפרא, *Mu-da*|*du-pir*|*bi-ra-a-a*)
f. of *Arad-ili*, OLZ VI 198, R. 6 (Ep. *Ša-Nabu-šu*).

Mudubirāja, see *Mudabirāja*.

***Mugallu** (cf. *Mu-ga-li* HAV, p. 92; *Mu-qa-li-i*)
1. *Mu-gal-li*, JADD 698, B. E. 1 (B. C. 649?) (KB IV p. 148). *šar mātTabala*, king of Tabal, Abp.: A, III R 18, II 107; Ann. II 72 (KB II p. 172); B, III R 30, II 66, 75, 111; K. 2675, R. 22 (KB II p. 170, n. 2).
2. *Mu-gal-lu*, *hMe-li-da-a-a*, K. 11476, 8, R. 1. 11479, 3, R. 6. 11486, 2, 6, 7, 10 (KGAS no. 54. 56. 57). *šar mātTabalu* Abp.: Ann. II, 68 (KB II p. 170).
3. *Mu-gal-lum*, HABL 629, R. 7.
4. *Mug-gal-lum*, of Melid, K. 11480, 2 (KGAS no. 55).

Mukīn-Aššur "Ashur establishes"
1. *Mu-GI.NA-ÁŠ-šur*, JADD 183, 2, 10. 187, 9.
2. *Mu-ki-nu-ÁŠ-šur*, JADD 23, R. 3 (Ep. F). 188, 1 (B. C. 669).

fMukīnat-Ištar "Ishtar establishes"
fMu-ki-na-at-dISITTU, JADD 320, 5, slave sold, B. C. 691.

Mukīn-šarrūte-ilu "Establisher of the kinghood is the god"
DU-MAN-te-AN, JADD 500, R. 4.

Mukīnu (*MU-GI.NA*)), see *Šum-ukīn*.

***Muk-kut-iš-saḫ**, in *Bit-mMuk-kut-iš-saḫ*, Nazim.: Susa 2, I 12, 18.
f. of *Sa*(*Za*)*-ap-ri*, Neb. I: V R 56, 16 (KB III, 1, p. 168).

Mu-ma-ḫu . . ., JADD 904, IV 7.

Mu-mar-ilu, JADD 320, 3, slave sold, B. C. 691.

Mu-nam-me (cf. OBa. *Mu-na-mu-um* RPN, *fMu-na-mi* BE XV, 200, I 29)
f. of *Nabu-kar-ṣil* III R 52, 63b.

Munēpuš-ilu, see *Munpiš-ilu*.

***fMu-ni-dan**, MDOG 35 p. 29.

Mu-ni-pi...., JADD 518, R. 4.

Munpiš-ilu (< *Munappiš*; cf. מנחם)
1. *Mu-ni-piš-AN*, *hḫazānu*, B. C. 717, JADD 391, R. 13. *Mu-ni-pi*[*-iš-ilu*], JADD 518, R. 4.
2. *Mu-ni-e-pu-uš-AN*, B. C. 663, JADD 153, R. 5. 154, 12.

Munnabitu "Fugitive" (cf. TNB, p. 112)
1. *Mu-na-bi-ti*, JADD 498, R. 3.
2. *Mun-na-bi-te*, TRep. 268, L. E. 1 = HABL 1006.
3. *Mun-na-bit-tum*, HABL 416, 6 = TRep. 267, A, 6.

4. *Mun-na-bi-tu*, HABL 928, 2. K. 812. TRep. 38, R. 1. 63, 4. 82, R. 10. 115, C, R. 4. 274, A, R. 3.
5. *Mu-un-na-bit-ta*
s. of *Ṭāb-melū*, Merod. I: Susa 16, I 5.
6. *Mu-un-na-bit-ti*, Merod. I: Susa 16, II 11, 32
s. of *Bēl-mušallim*, gs. of *Uk-ka-a*, JADD 812, L. E. 1.
7. *Mu-un-na-bit-tum*, Merod. I: Susa 16, II 19; III 9, 13.

***Mun-su-ar-ta** (Iran.)
mātA-ra-zi-aš-a-a, Shams. V: Ann. III, 38 (I R 30. KB I p. 182).

Mu-qa-li-i (cf. *Mugallu*)
JADD 374, 7, R. 16; 624, R. 10 (B. C. 686).

Muqalil-mītu "Comforting for the dead"
1. *Mu-qa-lil-BAD*, JADD 311, R. 17 (Ep. S). 743, 12. *kNI.GAB ša ēkalli*, JADD 255, R. 14. *kzammaru Aššurāia*, JADD 50, R. 3 (Ep. H).
2. *Mu-qa-lil-BAD-tú*, *kNI.GAB*, B. C. 687, JADD 218, R. 6.
3. *Mu-qal-lil-BAD*, JADD 618, 7 (Ep. T).

Mu-qu-ru (cf. Ar. מוקר), JADD 225, R. 9 (cf. III p. 443).

Mu-ra-a (cf. *Mu-ú-ru* TNB), JADD 278, 4, slave sold, B. C. 683(?).

fMu-ra-ba-ta-aš, JADD 619, 13, slave devised (Ep. S).

Mu-ra-nu/na "Young lion" (cf. *Mu-ra-nu-dGula* TNB)
s. of *Bēl-usāti*, b. of *Kabtiia* and *Mušallim*, Simb.: Lay. 53, 1, 4 (KING, BBS, pl. 20, p. 102)
s. of *Še-kib-si-bar* ...., VS I, 35, 42 (KB IV p. 96), time of Marduk-šum-iddin.

***Mur-ši-li-iš** (Hit. = Eg. M-r'-s'-r', cf. Μυρσίλος Herodotus I, 7, WINCKLER, AF II, p. 282, OLZ IX, col. 629), Hittite king, s. of *Šubbiluliuma*, contemp. with Seti I
f. of *Ḫattušil*, *Muttallu*, *Ḫalpaššubilis* and *Ilāni-ir-in-na*, MDOG 35 p. 19; b. of *Arandas*, ibid. p. 18.

***Mu-sa-la-mu** (WSem.), JADD [167, R. 3], B. C. 675.
f. of *Is-pu-ṭu*, JADD 182, 1.

***Mu-ṣa-ṣi-na**
of *Bunāsi*, Anp.: Ann. II 35 (I R 20. KB I p. 76).

Mu-ṣu-u, JADD 409, 3(?).

Mu-ṣur-a-a, *mār ēkalli*, HABL 512, 6.
f. of *Ḫu-da-a-a*, JADD 250, 1.

***Mu-ṣur-i** (cf. *Mu-uṣ-ri*[i] Tigl. IV, B, R. 11)
šar mātMa-'-ba, king of Moab, Esarh. B V, 14 (III R 16, no. 1. I R 48, no. 1). Abp.: Rm 3, II 33. — KB II, pp. 148. 238.

Mušabši-ilu, see *Irašši-ilu*.

Mu-šab-ši-Marduk[1] "Marduk brings into being"
s. of *Ta-me-ra-ni-ti*, *dup-šar-ru*, Imb.: BM. 91015, R. 21 (KING, BBS pl. CVI, p. 110).

Mu-šab-ši-ṣil-d...., Epon. temp. Shalmaneser, 48-11-4, 280.

Mu-šal-lim...., JADD 366, 5 (B. C. 669). 976, 10.

Mu-šal-li-mu (abbrev.; for NBa. texts, see TNB)
s. of *Bēl-usāti*, b. of *Kabtiia* & *Mūrānu*, Simb.: Lay. 53, 1, 9.
s. of *Sin-apal-iddin*, Mshi.: VS I, 35, 23 (KB IV p. 96).

Mušallim-Adad "Adad saves" (for NBa. texts, see TNB)
1. *Mu-DI-U*, JADD 195, 3 (B. C. 730). *kA.BA*, B. C. 644(?). JADD 4, R. 7 (KB IV, pp. 106, 148).
2. *Mu-šal-lim-dIM*, HABL 946, 2.

Mu-šal-lim-aplu (abbrev.)
f. of *Aḫ-iddina*, Merod. II: Bl. st. IV 13. — KB III, pt. 1, p. 190.

Mušallim-Aššur "Ashur preserves" (for NBa. texts, see TNB)
1. *Mu-DI-AŠ-šur*, JADD 806, R. 2.
s. of *mātI-tú-'-a-a*, B. C. 734. JADD 415, 2 (KB IV p. 104).
f. of *Apla-a-a*, JADD 363, R. 8.
2. *Mu-DI-dAŠ-šur*, Epon. G, JADD 160, B. E. 2 (III R 48, c).
3. *Mu-šal-lim-AŠ-šur*, Epon., Shalm. I: KAHI I, 13, R. E. Epon. G, *kša-kīn mātA-li-ḫi*, JADD 173, R. 11. 250, R. 3.

Mušallim-ilu "The god preserves"
1. *Mu-DI-AN*, *kirrišu*, JADD 742, R. 15.
2. *Mu-šal-lim-AN*, JADD 36, 2 (B. C. 685). 376, 9(?). *kšanū ša mār šarri*, JADD 694, 2.

Mušallim-Ištar "Ishtar preserves"
1. *Mu-DI-XV*, JADD 480, 7. 486, 5. *rab ālāni ša rab šaqi*, JADD 180, 4, 13.

2. *Mu-šal-lim-^{d}XV*, B. C. 714(?), JADD 248, 4.
3. *Mu-šal-lim-^{d}NINNI*, JADD [75, R. 7] (Ep. σ). 320, 6 (B. C. 691). ^{h}*rab ālāni*; JADD 492, 3, 11. 497, 3.

Mušallim-Marduk "Mardukpreserves" (for NBa. texts, see TNB)

1. *Mu-šal-lim-^{d}AMAR.UD*; *mār Ú-ka-ni*, Shalm. III: Bal. VI 8; Co. 84. ^{h}*šar-tin-nu*, Shalm. III: VS I 69, 12.
   s. of *Arad-Marduk, bēl piḫāti*, Nku.: Lo. 102, IV 7. — KB IV, p. 88.
2. *Mu-šal-lim-^{d}ŠU, ^{h}A.BA*, B. C. 683, JADD 89, R. E. 2.

Mušallim-Našḫu "Nashkhu preserves" *DI-na-aš-ḫu*, JADB 2, I 2.

Mu-šal-lim-Nergal "Nergal preserves" JADD 533, R. 2.

Mušallim-NIN.IB "Ninib preserves"

1. *DI-^{d}MAŠ, ^{h}bēl piḫāti*, JADD 426, B. E. 1.
2. *Mu-DI-^{d}MAŠ*, of Tille, Epon. B. C. 793, Canon A, III 25. Epon. B. C. 766, Canon A, IV 3; *šá ^{āl}Tile*, Canon E, R. 4; 81-2-4, 187, R. 11.
3. *Mu-šal-lim-^{d}MAŠ*, JADD 412, R. 14 (B. C. 748). Epon. B. C. 793, JADD 651, R. 11; *šá ^{āl}Til-li-e*, 81-2-4, 187, 19.

Mu-Šá-su-ú "Screamer" ^{h}*šalšu šá ^{māt}La-ḫi-ri*, B. C. 670, JADD 625, 4.

Mušētiq-aḫē(?) *LÚ-PAP^{ḫ}*, JADD 178, 3, slave sold.

Mu-še-zi-ib, see *Mušēzibu*.

Mu-še-zi-ib....

s. of *Marduk-ba-an-a-a*, owner of tablet, B. C. 595, K. 9288.

Mušēzib-Ašur "Ashur saves"

Mu-še-zib-AŠ-šur, ^{h}*mukīl apati*, JADD 857, I 9. ^{h}*mutir pūti*, JADD 860, II 18. ^{h}*rab ki-ṣir*, JADD 325, R. 20 (Ep. A). ^{h}*šaqū*, JADD 857, I 27. 860, II 22. ^{h}*še-lap-pa-a-a*, JADD 38, R. E. 1; 39, R. E. 1 (Ep. D).

Mušēzib-ilu "The god saves" (cf. Bi. משׁיזבאל) *Mu-še-zib-AN*, JADD 343, 7. 374, 9 (B. C 685). 383, R. 10 (B. C. 674). 427, R. 11 (B. C. 694). 504, 3. 857, II, 41. ^{h}*na-ki-su*, JADD 857, II 47. ^{h}*rakbu*, JADD 852, I 7. ^{h}*šanū rab kib-si*, JADD 857, III 29.

No. 1.

Mušēzib-Marduk "Marduk saves" (for NBa. texts, see TNB)

1. *Mu-še-zib-mar-duk*, ^{h}*šaknu ša sīsē ša Bīti ešši*, B. C. 670, JADD 172, 1, 11.
2. *Mu-še-zib-^{d}AMAR.UD*, VA 7, 2 (MVG XII p. 157 f.). *mār aḫattīšu ša Bēl-ibni*, nephew of Bel-ibni, 82-5-22, 129 (WSml. II p. 64). HABL 277, R. 3 (WSml. II p. 39). 280, R. 1. 399, 6. 412, 13. King of Babylon, B. C. 693—689, abbrev, *Šūzubu*, q. v., Chron. B III 12, 13, 19, 22, 24. — For NBa. texts, see BE X.
   s. of *Še'(?)-su(?)*, 94-6-11, 36, 13 (ZA IX p. 398), 7th year of Sin-šar-iškun.
   f. of *Adad-ibni*, Shmk.: CT X pl. IV 22; V 14; VI 31.
3. *KAR-^{d}AMAR.UD*, prob. Babyl. king or prince, Chron. A, V 9; *Eulmaš-šākin-šum*, the king, was buried in the palace of M.
4. *KAR-^{d}ŠU*, king of Babylon, B. C. 693—689, King-list A, IV 18.

Mu-še-zib-Nabû^{2} "Nabu saves" (for NBa. texts, see TNB)

JADD 351, 7 (Ep. Ψ). ^{h}*A.BA*, JADD 640, R. 4 (Ep. O).
   s. of *Nabu-šum-iškun, A.BA ša šarri Bābili*, JADD 869, IV 7.

Mu-še-zib-NIN.IB^{2} "Ninib saves"

LAYARD, Nineveh and Babylon p. 276, found at Arban.

Mu-še-zib-ra-man "Ramman saves" JADD 689, 1.

Mu-še-zib-Šamaš "Shamash saves" (for NBa. texts, see TNB)

K. 241, VII 18, spec. ^{h}*bēl piḫāti ^{āl}Diri*, Stele of Anaz, POGNON, Inscriptions, no. 59, 3.

Mušēzibu (hypocor.)

1. *Mu-še-zib*, JADD 74, 2, 4, B. E. 2, B. C. 680, dup. to (2).
2. *Mu-še-zi-bu*, JADD 73, 3, 5, dup. to (1). *nastku* of Yatburu, Sarg. Ann. 281.
3. *Mu-še-zi-ib*, HABL 685, R. 1, 8: *dūru ša M.*

Mu-šib-ša (cf. *Mu-šīb-ši]šu* TNB)

s. of ^{h}*ḫa-za-an-[na]*, Mshi.: VS I, 35, 41 (KB IV, p. 96).

Mu-šik-niš

Epon., B. C. 814, of Kirruri, III R 1, III, 2, see *Mudammiq-šarru*.

Muš-ki-nu(?), JADD 68, 3, B. C. 645(?).

Muš-ta-li (abbrev., cf. Oba. *Sin-muštal*; also in Cass. texts, see BE XVII, pt. 1)
f. of *Nāṣiru*, Melis. DEP X, pl. 12, VIII, 8.

Mu-ták-kil ...., JADD 532, R. 6. Cf. *Mutakkil-Marduk*.

Mu-ták-kil-Adad[1] "Adad strengthens" HABL 1101, 5.

Mutakkil-Ašur "Ashur strengthens"
1. *Mu-tak-kil-ÁŠ-šur*, JADD 659, 7.
2. *Mu-ták-kil-ÁŠ-šur*, HABL 213, 3. Epon. B. C. 706, ^{ḫ}*ša-kīn* ^{āl}*Gu-za-na*, Canon A, V, 18; B, VI, 5; III R 1, IV 18; 2, 33 (K. 3044), 4th year of Sargon as king of Babylon. JADD 484, R. 9. ^{ḫ}*rab ki-ṣir ummi šarri*, JADD 857, II 33. ^{ḫ}*riqqu*, JADD 48, R. E. 1; 49, L. E. 1 (B. C. 656?). [575, R. 12]. 805, 12. *šangū šanū*, HABL 419, 2.
3. *Mu-ták-kil-*^{d}*ÁŠ-šur*, Epon. B. C. 706, Canon D, IV, 13.

Mu-tak-ki-l[**i** ....], Simb.: Lay. 53 (KING, BBS, pl. 21, p. 103).

Mutakkil-Marduk "Marduk strengthens"
1. *Mu-tak-kil-*^{d}*ŠU*, JADD 101, R. 4. 711, 1 (Ep. E).
2. *Mu-ták-kil-*^{d}*RID*, Epon. B. C. 799, III R 1, III 18: *Mu-ták-kil*[*-Marduk*]; ^{ḫ}*rāb šaqi*, 81-2-4, 187, 13.

Mutakkil-Nusku "Nusku strengthens"
Mu-tak-kil-^{d}*PA.KU, šar* ^{māt}*Aššur*, s. of *Ašur-dān*, f. of *Ašur-rīš-iši*, gf. of Tiglat-Pileser I, c. B. C. 1160, Tigl. I, VII 45 (IR 15. KB I p. 40). III R 3, 19, 29 (KB I p. 12). III R 4, 57b. VA 5999, I, 8. *šar kiššati šar* [^{māt} ^{il}*A-šur*], f. of *Ašur-rēš-iši*, gf. of *Tukulti-apil-Ešarra*, Sm. 1874, 14 (AKA p. 111)
s. of *Ašur-dān*, f. of *Ašur-rīš-iši*, *šangū Aššur*, VA 12629 + 12804 (ANDRAE, Anu-Adad-Tempel p. 5, pl. XI).

***Mutallu** (by SAYCE, Records of the Past, new series, IV p. 59, n. 6, identified with the name of the Hittite king formerly read Mutnr (Mautenar), who is mentioned in the Egyptian copy of the treaty between Ramses II and the Hittites of Kadesh; SACHAU, ZA VII p. 99, Zur historischen Geographie von Nordsyrien, p. 8, compares the Cilician name Mo-[τ]άλης, see E. L. HICKS, Inscriptions from Western Cilicia, in Journal of Hellenic studies XII (1891) p. 247, no. 40)
1. *Mu-tal-li*, ^{āl}*Gūr-gu-ma-a-a*, prince of Gurgum, Shalm. III: Mon. I 40, 41 (III R 7. KB I p. 156)
2. *Mut-tal-lu*, JADD 237, R. 14 (B. C. 665). ^{māt}*Ku-muḫ-ḫi*[*ḫa-a-a*, ally of Argistis of Urarṭu, Sarg. Ann. 195, 388 (var.)
s. of *Tarḫularа*, prince of Gurgum, Sarg. Ann. 209, 211, 213; Khors. 86 (KB II p. 64).
3. *Mut-tal-lum*, ^{māt}*Ku-muḫ-ḫa-a-a*, Sarg. Ann. 388; Khors. 112 (KB II p. 66).
s. of *Tarḫularа*; Sarg. Khors. 84 (KB II p. 64).
4. *Muttalliš*, s. of *Muršiliš*, f. of *Urḫi-Tešup*, b. of *Ḫattušil*, *Ḫalpašulubiš* and *Ilāni-irinna*, MDOG 35 p. 19, seq.
5. *Mu-u-at-ta-al-li*, MDOG 35 p. 43.

Mutarriṣ-Ašur
Mu-LAL-ÁŠ-šur, JADD 87, 2; 88, 1 (Ep. W). 467, R. 2. ^{ḫ}*rab šaqi*, Shams. V: Ann. II, 17 (I R 30. KB I p. 178).

Mutarriṣ-ilu, or *Mutaqqin-ilu*
1. *Mu-LAL-AN*, 83-1-18, 695, III 17, spec.
2. *Mu-tar-ri-ṣu-AN*, 83-1-18, 695, III 18, spec., cf JADD III, p. XV.

***Mut-Ba'lu** (Can., cf. Bi. מִתְּבַעְלָא)
1. *Mu-ut-ba-aḫ-*[*lum*], TA 255, 3.
2. *Mu-ut-*^{d}*IM*, TA 256, 2, 5.

Muttallik(?*DU-ik*)**-ilāni**, JADD 500, R. 11.

***Mut**(?)**-zu-a-ta**, of ^{āl}*Ku-li-si*, Shalm. III: Bal. J.

Mu-za-am-me-ri-li-pu-šu, K. 241, XII 11, spec.

Mu-zu-ra-a-a, JADD 275, 3, sold.

Na-ba-di-e (PEISER, KB IV p. 52: *Na-ba-ḫi-e*)
f. of *Is*(?*Ir*)*-ru*(*šup*)*-pi*, Capp. G, 5, 11.

Na(?)**-bi-si-ik-ki**, JADD 388, R. 9.

Nabūa (hypocor. cf. *Nabnḫa*)
1. *Na-bu-u-a*, JADD 1067, 1. ^{ḫ}*multr pūti*, B. C. 685, JADD 232, R. 7. 291, R. 3. *ša* ^{āl}*Aššur*, astrologer, HABL 141, 2. 142, 2. 818, 2. 819, R. 1 (III R 51, no. 3). 820, R. 1 (III R 51, no. 4). 821, R. 4. 822, R. 1. 823, R. 1. 824, R. 1. 825, R. 1. 826, R. 1. 827, R. 2. 828, R. 1. ^{ḫ}*šangū*, JADD 255, R. 7.
2. *Na-bu-ú-a, ša* ^{āl}*Aššur*, astrologer, HABL 817, R. 1. 1137, 3.

3. ^{d}AK-u-a, JADD 77, 2. $^{h}irri\check{s}u$, of $^{\bar{a}l}Bit$-$ta\check{s}$-bi-ra, JADD 742, 5.
4. ^{d}PA-u-a, JADD 46, R. E. 1 (B. C. 676; III R 47, 16, b. KB IV p. 126). 80, R. E. 1. 153, R. E. 1 (B. C. 663?). 154, 15 (B. C. 663). 163, L. E. 1 (Ep. O). 204, 4 (B. C. 667). 253, R. 6. 257, 1, R. 1 (B. C. 670). 335, 8, B. C. 687 (III R 46, 70, d. KB IV p. 118). 406, R. 2. 418, B. E. 2. 447, 7, slave sold, B. C. 683 (KB IV p. 122). 500, R. 2. 551, 5. 630, 3, 17 (B. C. 678). 913, R. 2. K. 241, IV 3, spec. $\bar{a}s\bar{u}$, JADD 851, II 8. $nappal$ $hura\check{s}i$, JADD 440, R. 11 (B. C. 692). 626, R. 13. 806, R. 13. ^{h}rab $NI.GAB$, B. C. 686, JADD 453, R. 12. $^{h}\check{s}a$ $^{\bar{a}l}PAP$-$\dot{l}a$-$\acute{u}$-ar, B. C. 674, JADD 404, 1. $^{h}\check{s}an\bar{u}$ $\check{s}a$ $arki\check{s}u$, JADD 246, R. 8. $^{h}A.BA$, JADD 208, R. 16. (B. C. 668. KB IV p. 132). 273, R. 8. 315, R. 3 (B. C. 667). 391, R. 11 (B. C. 717. III R 48, 59, c. KB IV p. 108). 618, R. E. 3 (Ep. T). ^{h}za-rab-bi, JADD 626, R. 4 = 806, R. 4. See also $Nab\bar{u}$-$b\bar{e}lna$.
   f. of $Adad$-$takal$ and $\check{S}illi$-$I\check{s}tar$, VS I 88, 23.
   f. of Ia-sa-ma, VS I 84, 2.
5. ^{d}PA-$\acute{u}$-a, JADD 830, 2. ^{h}. . . . ., JADD 679, 8 (B. C. 682). $^{h}\check{s}\acute{a}$ bit ku-din, HABL 245, 16.
6. ^{d}PA-$\acute{u}$-u-a, JADD 133, 3 (B. C. 693). $^{h}A.BA$, JADD 297, R. 14; 614, R. 1 (Ep. I).
7. ^{d}PA-$\grave{u}$-u-a, Sm. 55, I 18, spec.

Nabū^{2}-abi-ja K. 241, IV 4, spec.

Nabū-abkal-ilāni "Nabu is the most informed of the gods"
^{d}PA-$NUN.ME$-AN^{ki}, K. 241, II 2, spec.

Nabū-aḫē . . . ., JADD 18, R. 4.

Nabū-aḫē-balliṭ "Nabu, keep the brothers alive!" (cf. NBa. $Nab\bar{u}$-$a\dot{h}\bar{e}$-$bulli\dot{t}$ TNB)
1. ^{d}PA-PAP^{ki}-bal-$li\dot{t}$, K. 241, III 14, spec. JADD 848, 5.
2. ^{d}PA-PAP^{ki}-TI, JADD 712, L. E. 3. K. 11521, E. 3 (KGAS 145). $\bar{a}su$, JADD 851, II 9.
3. ^{d}PA-$PAP.ME$-TIN, 83-1-18, 544, E. 2 (KGAS 119).

Nabū-aḫē-ēreš, see **Nabū-aḫēreš**

Nabū-aḫē-iddin "Nabu has given brothers" (for NBa. texts, see TNB)
1. ^{d}AK-$PAP.ME$-MU f. of $\check{S}il$-la-a, K. 433, 7 (KB IV p. 170) (20th year of Abp.).

No. 1.

2. ^{d}AK-$\check{S}E\check{S}^{ki}$-id-din, ^{h}ki-pi $\check{s}a$ $Esagila$, HABL 516, 20.
3. ^{d}AK-$\check{S}E\check{S}^{ki}$-MU, f. of $\check{S}um\bar{a}$, HABL 963, R. 4.
4. ^{d}AK-$\check{S}E\check{S}^{ki}$-SE-na, writer of astrol. report, TRep. 121. 143. 158, A. 163.
5. ^{d}PA-PAP^{ki}-$A\check{S}$, HABL 163, 5. JADD 119, R. 2 (B. C. 680). K. 241, II 15, spec. Epon. B. C. 675, JADD 95, R. 2. 124. R. E. 1. $^{h}abarakku$ $rab\bar{u}$, JADD 186, R. 12. $^{h}\dot{l}a$-za-nu, JADD 166, 1 (Ep. S). $^{h}mut\bar{\imath}r$ $p\bar{u}ti$, HABL 714, 5. $^{h}\check{s}aknu$, B. C. 676, JADD 175, R. 15.
6. ^{d}PA-PAP^{ki}-SE-na, Epon. B. C. 675, III R 1, VI 6.
7. ^{d}PA-$\check{S}E\check{S}^{ki}$-MU, K. 7335.

Nabū-aḫē-lūmur "Nabu, may I see brothers!"
^{d}PA-PAP^{ki}-lu-mur, K. 241, III 17, spec.

Nabū-aḫēreš "Nabu has planted a brother" (cf. TNB)
1. ^{d}AK-$\check{S}E\check{S}$-PIN-$e\check{s}$, HABL 1091, R. 10.
2. ^{d}PA-PAP-KAM-$e\check{s}$, Epon. B. C. 681, JADD 269, R. 8. 635, R. 1; $^{h}\check{s}a$-$k\bar{\imath}n$ $^{\bar{a}l}Samalli$, JADD 59, R. 5. 279, R. 9.
3. ^{d}PA-PAP-PIN-$e\check{s}$, HABL 212, 11. K. 241, II 31, spec. Epon. B. C. 681, III R 1, V 43; JADD 30, B. E. 1. 231, R. 14; PSBA XXX (1908), p. 111, 17; p. 112, 18.
4. ^{d}PA-$PAP.ME$-KAM, Sm. 1037 (B. C. 681).
5. ^{d}PA-PAP^{ki}-KAM-$e\check{s}$, Epon. B. C. 681, III R 1, V, 43, var.
6. ^{d}PA-PAP^{ki}-PIN-$e\check{s}$, $\check{s}akin$ $\check{s}\acute{a}$ $^{\bar{a}l}Samalla$, Epon. B. C. 681, Canon C, IV, 16. JADD 127, 7. [277, R. E. 2].

Nabū-aḫēriba (for NBa. texts, see TNB)
1. ^{d}AK-$\check{S}E\check{S}^{ki}$-ri-ba, 80-7-19, 197 = TRep. 81, D. HABL [844, 14].
2. ^{d}PA-PAP^{ki}-SU, JADD 43, R. E. 1 (B. C. 687). 382, 9, 11 (B. C. 716). 637, R. 4. K. 241, III 10, spec. $^{h}A.BA$ (B. C. 698), JADD 473, R. 23. $^{h}p\grave{\imath}r$-$\dot{l}i$-nu (Ep. R), JADD 642, R. E. 4 (III R 49, 38, b). ^{h}ki-e-pu $\check{s}a$ $^{\bar{a}l}Be$-ri, JADD 992, 5. Writer of astrological report: HABL 77, 1. 78, 4. 79, 3. 80, 2. 81, 2. 82, 2. 83, 2. 404, 2. 405, 2. 406, 2. 407, 2. 692, 2. 693, 3. 694, 2. 696, 2. 697, 2. 689, 3. 993, 8 (TRep. 55). TRep. 43 (III R 58, no. 3). 51. 54. 55, 8. 62. 70. 75

(III R 51, no. I). [81, G]. 84. 96. [98]. 106 (III R 59, no. 12). 113. 139 (III R 58, no. 7). 141. 179. 204. [209]. 212. 236, D. 236, H. 237. 238. 244, C. 246, G. 248 (III R 59, no. 8). 252, D. 258. 271, A. 274, G. 274, H.

s. of *A-u-lu-u-a-a*, ^{ni}*Kan-nu-'-a-a*, VS I 86, 1.

s. of *Aḫu-ḫa-ú-tu*, ^{ḫ}*ērib bīt* ^{d}*Nabû*, Nši.: VS I, 36, III 12.

3. ^{d}*PA-PAP-SU*, ^{ḫ}*barû*, JADD 513, 1.

Nabû-aḫē-šallim "Nabu, save the brothers!" (cf. *Nabû-aḫē-sullim*)

1. ^{d}*PA-PAP*^{hl}*-DÍ*, HABL 150, R. 10, 13. 695 2. JADD 46, R. E. 1. 416, R. E. 1 (B. C. 710; KB IV p. 112). 922, IV 4. 993, III 22, R. IV, 28.

2. ^{d}*PA-PAP*^{hl}*-šal-lim*, JADD 6, VIII 8. K. 241, III 18, spec. 5517.

Nabû-aḫē-šullim (Ba.) = *Nabû-aḫe-šallim*.

1. ^{d}*AK-ŠEŠ*^{hl}*-GI*, 82-5-22, 1769.

2. ^{d}*AK-ŠEŠ*^{hl}*-šul-lim*, KK. 7479. 13181.

Nabû-aḫ-iddin "Nabu has given a brother" (for NBa. texts, see TNB)

1. ^{d}*AK-PAP-ÁŠ*, JADD 993, R. III, 1. f. of *Ba-la-su*, HABL 873, R. 5.

2. ^{d}*AK-PAP-MU*, JADD 241, R. 5.

3. ^{d}*PA-PAP-ÁŠ*, HABL 884, 2. 1009, 18. JADD 32, R. 5 (B. C. 693 or 688). 63, R. E. 1 (Ep. V). 128, L. E. 1 (B. C. 665?). 251, 3, 10. 288, R. 7. 300, R. 8 (B. C. 684?). 335, L. E. 2 (III R 46, 86, d; B. C. 687) 388, R. 2. 536, R. 1. 845, R. 4, b. 912, 4, slave of *Zêrûti*. 1091, 3. K. 241, II 14, spec. 1585. 1591. 1875. VS I 84, 27 (Ep. E). 85, 27. 93, 29. [94, 31]. ^{ḫ}*A.BA*, B. C. 694, JADD 427, R. 15 (III R 48, 59 b. KB IV p. 114f.). *bêl qâtâti*, JADD 166, R. 2, 5 (Ep. S). ^{ḫ}*rab mati*, JADD 641, R. 14 (Ep. C). ^{ḫ}*šaššu mār šarri* JADD 857, I, 36. ^{ḫ}*šangu*, B. C. 680, JADD 360, R. 5.

4. ^{d}*PA-PAP-SE-na*, JADD 253, R. 4.

Nabû-aḫūni (? VS I, 35, 51), see *Nabû-nâṣir* (*ŠEŠ-ir*).

Nabû-aḫ-uṣur "Nabu, protect the brother!" (for NBa. texts, see TNB)

1. ^{d}*PA-PAP-PAP*, HABL 328, R. 21. JADD 31, R. 2 (Ep. 9). 51, R. 1 (B. C. 683). 120, 6 (B. C. 693). 162, B. E. 1 (III R 47, 60 a. KB IV, p. 116; B. C. 694). 163, R. 9 (Ep. O). 279, R. 7 (B. C. 681). [679, R. 3]. K. 241, I, 2, spec. 82-5-22, 128. ^{ḫ}*A.BA*, JADD 329, R. 12 (Ep. K). 598, R. 9. ^{ḫ}*irrišu*, JADD 429, 27. ^{ḫ}*mutir pûti*, B. C. 684, JADD 19, 6. 20, 5 (III R 47, 47 a. KB IV, p. 118). ^{ḫ}*rab ēkalli*, JADD [640, R. 5?]. ^{ḫ}*rab kal-li-e*, B. C. 698, JADD 328, R. 10 (III R 48, 63 a. KB IV, p. 114).

s. of *Nargî*, JADD 318, 1, B. E. 2 (III R 46, 1, 19 b; Ep. A).

2. ^{d}*PA-ŠEŠ-PAP*, HABL 328, R. 11.

Nabû-ālik-id-enši "Nabu goes by the side of the weak one"

^{d}*PA-DU-ID-SIG*, Sm. 55, I, 14, spec.

Nabû'-a-lik-idi-ia "Nabu goes by my side" K. 241, III, 43, spec.

Nabû-ālik-pâni "Nabu is a leader" (for NBa. texts, see TNB)

^{d}*PA-DU-ŠI*, Sm. 55, I, 3 spec.

Nabû-ālik-pâniia "Nabu is my leader"

1. ^{d}*PA-a-lik-pa-ni-ia*, Sm. 55, I, 12, spec.

2. ^{d}*PA-DU-ŠI-ia*, K. 241, III, 42; Sm. 55, I, 11, spec.

Nabû'-al-si-ka-ab-[lut] "Nabu, I cried to thee and remained alive" (cf. TNB) K. 241, III, 45, spec.

Nabû'-al-si-ka-ul-abâš(*NU-UR*) "Nabu, I cried to thee and was not ashamed" (cf. NBa. *Nabû-al-si-ka-ul-a-ba-aš* TNB) K. 241, III, 46, spec.

Nabû-amât-uṣur "Nabu, guard the word!" ^{d}*PA-KA-PAP*, K. 241, I, 4, spec.

Nabû-amât-pî-uṣur "Nabu, guard the word of the mouth!" ^{d}*PA-KA-KA-PAP*, K. 241, I, 5, spec.

Nabû-am-ku-ra-ul-ba K. 241, III, 41, spec.

Nabû'-ana-âli-šu (abbrev., cf. NBa. *Nabû-ana-âlia* TNB) K. 241, IV, 45, spec.

Nabû-apal-eriba ^{d}*PA-ÁŠ-SU*, K. 241, III, 6, spec.

Nabû-apal-iddin "Nabu has given a son" (for NBa. texts, see TNB)

1. ^{d}*AK-A-ÁŠ*, JADD 27, B. E. 3 (B. C. 667; III R 47, 55 b. KB IV, p. 134). 82-3-23,

32, scribe of tablet. *A.BA zinnišit ēkalli*, B. C. 666, JADD 185, B. E. 1.

2. ^{d}*AK-A-MU*, s. of *Šamaš-iddin*(?), VS I, 61, 2.

3. ^{d}*AK-A-SE-na*, ZA XI, p. 47, 3 (time of Saracos).

s. of *At-na-a-a*, descend. of *Aqar-Nabû*, Nai.: CT X, 3, 1, 10, 22.

4. ^{d}*PA-A-ÁŠ*, JADD 325, R. 15 (Ep. A). 574, R. 4 (B. C. 649?). K. 241, II, 16, spec. ^{h}. . . . ., JADD 568, R. 5. ^{h}*A.BA*, JADD 88, L. E. 5 (III R. 47, no. 2; Ep. W). 207, R. 6 (III R 46, 28 a. KB IV, p. 150; Ep. B). 277, R. 7 (B. C. 681).

f. of *Bāni-a-a*, ^{h}*A.BA*, JADD 161, R. 11.

5. ^{d}*PA-A-SE-na*, JADD 322, 8.

6. ^{d}*PA-ÁŠ-SE-na*, K. 241, II, 18, spec.

7. ^{d}*PA-TUR.UŠ-ÁŠ*, K. 241, II, 17, spec.

8. ^{d}*PA-TUR.UŠ-SE-na*, HABL 928, 8.
King of Babylonia (Dyn. H), probably son of Nabu-shum-ukin, contemp. with Ashur-nazirpal III and Shalmaneser III:

1. ^{d}*AK-A-SE*, *šar Bābili*, Nai.: V R 61, 28: 31 year. — KB III, pt. 1, p. 180.

2. ^{d}*AK-A-SE-na*, *šar Bābili*, Nai.: V R 60, II, 18. III, 15. IV, 3, 26. V, 3. VI, 9, 28, 36; CT X, 3, 9, 21, 31; VS I, 35, 30: 28th year. *šar* ^{mât}*Karduniaš*, Anp. III: Ann. III 19. — KB I, p. 98; III, pt. 1, pp. 176-18; IV pp. 94. 96.

3. [^{d}*AK-TUR.*]*UŠ-MU*, s. of *Nabû-šum*[*-ukin*], Chron. K^{3}, R. 3.

4. ^{d}*AK-TUR.UŠ-SE-na*, *šarru*, Nai.: V R 61, IV, 1. — KB III, pt. 1, p. 178.

5. ^{d}*PA-A-SE-na*, *šarru*, Nai.: CT X, 3, 2.

6. ^{d}*PA-TUR.UŠ-SE-na*, *šar* ^{mât}*Karduniaš*, contemp. with Shalm. III, Synchron. III, 23, 26.

Nabû-apal-lîšir "Nabu, may the son succeed!"
^{d}*PA-ÁŠ-GIŠ*, K. 241, II, 23, spec.

Nabû-apal-uṣur "Nabu, protect the son!" (Ba.)

1. ^{d}*PA-ÁŠ-PAP* (= *Nabû-edu-uṣur*?), K. 241, I, 18, spec.

2. ^{d}*PA-TUR-PAP*, K. 241, I, 8, spec.
King of Babylonia, B. C. 625—605, father of Nebuchadnezzar:

1. ^{d}*AK-A-ŠEŠ*, *šar Bābili*, Neb.: VS I, 48, 3.

2. ^{d}*AK-TUR.UŠ-ŠEŠ*, *šar Bābili*, Neb. I R 8, no. 4, 3; 52, no. 5, 6; no. 7, 3; VS I, 47, 4. Nabd . . . . II, 41 (I R 69). — KB II, , : , 84.

3. ^{d}*AK-TUR.U . . ur*, K. 9288. Neb.: O'Conor I 15; Senk. I 5 (I R 51). VS I, 46, 2. — KB III, pt. 2, p. 58.

4. ^{d}*AK-TUR.UŠ-ú-ṣu-ur*, *šar Bābili*, Neb.: EIH IV, 70. — KB III, pt. 2, p. 18.

5. ^{d}*AK-TUR.UŠ-ú-ṣu-úr*, Neb. Bab. I, 13 (I R 52, no. 3); EIH I, 21; Abel-Winckler, p. 33, I, 21; KB III, pt. 2, p. 70, 3 a; I R 52, no. 6, 2; V R 34, I 9; ZA II, p. 169, I, 13.

6. ^{d}*Na-bi-um-TUR-ú-ṣu-úr*, *šar Bābili*, Neb.: ZA I, p. 339, 4.

7. ^{d}*Na-bi-um-TUR.UŠ-ú-ṣur*, *šar Bābili*, Neb.: VS I, 43, I 3.

8. ^{d}*Na-bi-um-TUR.UŠ-ú-ṣu-úr*, *šakkanak Bābili šar Šumeram u Akkadim*, Nabop. 86-7-20, I 9 (ZA IV, p. 129. OBI 84. KB III, pt. 2, p. 2). *šarru mār lā mammanim*, We., Misc. pl. 8, 1. *šar Bābili*, Nabop. W, a (ZA II, p. 71. KB III, pt. 2, p. 6). Neb.: Ball II 7; EIH VII 47; Rich I 8 (I R 52, no. 4); PSBA XI, p. 124, I 15, p. 426, I 3; VS I 38, I 43. 40, I 1. 41, I 4; 50, 2; ZA II, p. 129, I 4. *šar Bābili šar Ma-da Šumerim u Akkadi*, Nabop. AH 82-7-14, I 1, II 16. *šarru dannu šar Bābili šar* ^{mât}*Šumerim u Akkadi*, Napop. W b, I 1.

9. ^{d}*PA-ap-lu-ú-ṣur*, f. of *Nabû-kudur-uṣur*, Nabd. 85-4-30, 2, I 41 (PSBA XI).

Nabû-ašarid "Nabu is the first one"

1. ^{d}*AK-MAŠ*, Epon. δ (B. C. 692?), JADD 242, R. 11.

2. ^{d}*AK-SAG.KAL*, K. 1268 = HABL 991, 2.

3. ^{d}*PA-MAŠ*, JADD 35, 2 (B. C. 665?). 173, R. 7 (Ep. G). Sm. 55, II 15, spec. ^{h}*A.BA*, B. C. 684, JADD 230, R. 14 (KB IV p. 120).

s. of ^{mât}*I-tú-'-a-a*, B. C. 734(?), JADD 415, 2 (KB IV p. 104).

s. of *Na'id-Ištar*, servant of king's son, JADD 446, R. 16 (Ep. Q).

4. ^{d}*PA-SAG.KAL*, Sm. 55, II 16, spec.

Nabû-ba . . ., JADD 291, R. 4.

Nabû-balāṭ . . ., JADD 236, R. 10, *A.BA*.

Nabû-balāṭ-ēreš "Nabu has planted life"
^{d}*PA-TI.LA-PIN-eš*, K. 241, II 32, spec.

Nabū-balāṭ-iqbi "Nabu has announced life" ^{d}*AK-TI-E*, JADD 351, L. E. 1 (Ep. Ψ).

Nabū-balāṭsu-iqbi "Nabu has announced his life" (for NBa texts, see TNB)

1. ^{d}*AK-TIN-su-iq-bi*, HABL 716, 2 (IV R 53, no. 2). 717, 2. 718, 2. KK. 10595, owner of tablet. 13061. ^{ḫ}*mutir pūtu ša eli ʾkar-ra-nu*, VS V, 2, 8 (B. C. 675. KB IV, p. 166).
   f. of *Nabū-naʾid*, the king, Nabd. Rm. A I 6 (V R 64. KB III 2 p. 96); Rm. B I 9 (V R 65); I R 68, no. 2. 3. 4 (KB III 2 p. 118f.). VSI, 53 I 6. 81-7-1, 9, I 13 (PSBAXI).
   s. of *Miširaʾa*, 82-5-22, 356, IV R add. p. 9, I 14.
2. ^{d}*AK-TI-su-iq-bi*, HABL 176, 3.
3. ^{d}*Na-bi-um-ba-laṭ-su-iq-bi*
   f. of *Nabū-naʾid*, the king, Nabd. 85-4-30, I 29 (*ru-ba-a-am e-im-ga*) (PSBA XI).
4. ^{d}*PA-TI.LA-su-iq-bi*, K. 241, III 15, spec.
5. ^{d}*PA-TIN-su-iq-bi*, Merod. II: Bl. st. V 4. — KB III, pt. 1, p. 192.
6. ^{d}*PA-TI-su-E*, JADB [5, II 2]. JADD 102, 5 (Ep. I). 623, 9 (III R 46, 54, b; Ep. A).
7. ^{d}*PA-TI-su-iq-bi*, JADD 879, 5. 892, 6. *rab ki-ṣir*, JADD 349, R. 9 (Ep. Q). ^{ḫ}*ša ḪU.SI-ni-šú*, JADD [537, R. 6].
8. [*Nabū*]-*TI-su-DUG.GA*, ^{ḫ}*ša ḪU.SI-ni-šu*, B. C. 668, JADD 284, R. 7.

Nabū-balāṭ-tabani
^{d}*PA-TI-ta-ba-ni*, K. 241, V 6, spec.

Nabū²-bal-liṭ "Nabu, keep alive!"
K. 241, III 16, spec.
   f. of *Simānāʾa*, cousin of *Ašur-naʾid*, HABL 577, 15.

Nabū-balliṭanni "Nabu, keep me alive!" (cf. NBa. *Nabū-bulliṭanni* TNB)

1. ^{d}*PA-bal-liṭ-an-ni*, K. 241, I 31, spec.
2. ^{d}*PA-TI.LA-an-ni*, K. 241, I 30, spec.

Nabū²-balliṭsu "Nabu, keep him alive!" (cf. NBa. *Nabū-bulliṭsu* TNB, ^{d}*AK-bu-ul-liṭ-su* 83-1-18, 1866, R. III, 10)
^{d}*PA-bal-liṭ-su*, JADD 851, II 10, an *āsū*. K. 241, III 2, spec.

Nabū-baltu-ilāni "Nabu is the most venerable of the gods" (for NBa. texts, see TNB)
^{d}*PA-bal-tu-AN^{pl}*, K. 241, I 49, spec. [1585].

Nabū-bān-aḫē "Nabu is creator of brothers"
^{d}*PA-KAK-PAP^{pl}*, HABL 531, 2. 534, 9. JADD 3, R. 2 (B.C. 680). 26, R. 2 (B.C. 680). Sm. 55, II 5, spec.

Nabū-bān-aḫēšu "Nabu is creator of his (the child's) brothers"
^{d}*PA-KAK-PAP^{pl}-šu*, K. 241, III 23, spec.

Nabū-bān-aplu "Nabu is creator of the son"

1. ^{d}*PA-ba-ni-A*, Sm. 55, II 6, spec.
2. ^{d}*PA-KAK-A*, K. 241, IV 49 (?). ^{ḫ}*A.BA*, B. C. 686, JADD 374, R. 17. 624, R. 14.
3. ^{d}*PA-KAK-TUR.UŠ*, K. 241, IV 10, Sm. 55, II 7, spec.

Nabū²-bāni "Nabu is creator" (for NBa. texts, see TNB), HABL 212, 9, JADD 601, R. 6. K. 241, II 47.

Nabū²-ba-nu-un-ni "Nabu is our creator"
^{ḫ}*A.BA*, 82-5-22, 508, R. 11 (Maqlū I, p. 58).

Nabū-barḫu-ilāni
^{d}*PA-bar-ḫu-AN^{pl}*, K. 241, II 8, spec.

Nabū-bēl . . .

1. ^{d}*AK-EN . . .*, K. 1612, poss. writer to king.
2. ^{d}*PA-EN . . .*, 79-7-8, 272, writer to king. JADD 638, R. 7.

Nabū-bēl-aḫē "Nabu is lord of the brothers"
^{d}*PA-EN-PAP^{pl}*, JADD 472, 9.

Nabū-bēl-aḫēšu "Nabu is lord of his brothers"
^{d}*PA-EN-PAP^{pl}-šu*, K. 241, III 21, spec.

Nabū-bēlani "Nabu is our lord"
^{d}*AK-EN-a-ni*, f. of *E-rī-ši*, K. 433, 8 (KB IV p. 170), time of Abp.

Nabū-bēl-iddin "Nabu has given a lord"
^{d}*PA-EN-ÁŠ*, JADD 178, R. 10, as Epon. H^{1}, prob. error for *Nabū-bēl-uṣur*; cf. KB IV p. 130, JADD III p. 406.

Nabū-bēl-ilāni "Nabu is lord of the gods" (for NBa. texts, see TNB)

1. ^{d}*PA-EN-AN^{pl}*, JADD 125, R. 6 (B. C. 687). K. 241, I 45, Sm. 55, II 4, spec.
2. ^{d}*PA-BE-AN^{pl}*, see *Nabū-kabti-ilāni*.

Nabū-bēl-šīmāti, var. of *Nabū-bēl-šumāte*, q. v. ^{d}*PA-EN-NAM^{pl}*, ^{māt}*tam-tim-a-a*, K. 159, 21 (B. C. 649?).

Nabū-bēl-šumāte, var. *Nabū-bēl-šṭmāte*, "Nabu is lord of the names" (cf. TNB)

1. ^{d}*AK-EN-MU.ME*, HABL 792, 16. 1135, R. 6.
2. ^{d}*AK-EN-MU^{pl}*, *binbinu|mār Marduk-apal-*

iddin, Abp.: Ann.VII 16, 25 (KB II p. 210f.). B, VII, 77. C, VII, 88. III R 36, V 30. HABL 281, 27, 33, 39, 46, 52 (IV R 45, no. 2). 460, 13, R. 5. 462, R. 6. 582, R. 2. 736, 7. 791, 1. 792, 13. 795, 10. 832, 1. 833, 1. 834, 2. 835, 1. 836, 1. 837, 1. 838, 1. 963, 7, 11, R. 5, 8. 964, R. 6, 13, 16. 998, R. 4, 8 (WSml. II, p. 23) 1000, 11 (WSml. II, p. 30). 1129, 8, R. 2, 13. KK. 1174, 8 (WSml. II, p. 35). 4275. 4505 (OLZ I, 70). 4673. 5062. 5437. A. 5456. B. 5473, R. 5 (WSml. II p. 65). 5567. 5639. 7459. 12826. Sm. 2085. 81-2-4, 394. 82-5-22, 126; 165. 83-1-18, 110; 123; 135; 824. Bu. 89-4-26, 156. *ʰqīpi* ^{āl}*Ḫararāte*, Senn.: Bell. 18.

s. of *Ili-iā*, *ʰša-ku Barsip*, Shmk.: CT X pl. 7, 47.

3. ^{d}*AK-*^{d}*EN-MU*^{bl}, 82-5-22, 167, in letter, with *Sîn-šar-uṣur*. Gs. of *Marduk-apal-iddin*, Abp. A, III R 23, VII 43, 49, 51, 60.

4. ^{d}*PA-EN-MU*^{bl}, K. 241, V 4, spec. *ʰkalû*, JADD 851, III 5. *ʰqēpu*, JADD 9, R. 4 (B. C. 686). *ʰqi-e-pu šá* ^{āl}*Bi-rat*, HABL 88, 6. *ʰqipu* ^{al}*Ḫa-ra-ra-ti*, Senn.Ki. I 65; Tay. 52 (IR 37. KB II p. 84). Grandson (*binbin*) of Merodach-baladan Abp.: Ann. VII 28, 39 (V R 7. KB II p. 212). III R 34, VII 68. HABL 289, 7: *ḫarimtu šá Menanu*. 621, R. 6. 879, 4, 7, 8, 9 (III R 37, 42, b, etc.). 972, 10. 1022, 15. KK. 3652. 7506. 13737.

5. ^{d}*PA-EN-MU*^{bl}*-ìe*, HABL 839, 2. JADD 326, R. 17 (Ep. 1).

Nabû-bēlšunu "Nabu is their lord" (for NBa. texts, see TNB)

1. ^{d}*AK-EN-šu-nu*, HABL 185, 1.

s. of *Arkât-ilī-damqā*, Kandal.: VS V, 5, 31. — KB IV, p. 174.

s. of *Bēl-ēṭir*, Kandal.: VS V, 5, 8. — KB IV, p. 172.

s. of *ʰNappaḫu*, Kandal.: VS V, 5, 11. — KB IV, p. 172.

2. ^{d}*PA-EN-šu-nu*, HABL 877, R. 12 = JADD 889. JADD 872, R. 2, *A.BA māti*.

Nabû-bēlūa "Nabu is my lord"

^{d}*PA-EN-u-a*, JADD 366, R. 5 (B. C. 669).

Nabû-bēl-ukīn "Nabu has established the lord"

1. ^{d}*AK-EN-DU*, HABL 168, 2. 170, 2. 712, 2. 810, 2.

2. ^{d}*AK-EN-DU-in*, HABL 169, 2. K. 1961, 2.

3. ^{d}*PA-EN-DU*, HABL 129, R. 4. 172, 2. JADB 4, VIII 1. JADD 493, 13. K. 241, III 38, spec. *ʰrab bīti ša bīt šanî*, B.C. 679(?), JADD 534, R. 2.

4. ^{h}*PA-EN-DU-in*, HABL 171, 2. 713, 2. K. 4688.

Nabû-bēl-ukīn-līšir "Nabu has established the lord, may he succeed"

^{d}*PA-EN-DU-GIŠ*, HABL 129, 1.

Nabû-bēl-uṣur "Nabu, protect the lord!" (for NBa. texts, see TNB)

1. ^{d}*PA-EN-PAP*, JADD 183, 1, slave sold. 257, 1, 3. 311, 3, 5, 14 (Ep. 5). 816, I 4. KK. 241, I 1, spec. 4461. Epon. B. C. 745, of Arabḫa, Canon A, IV, 24; B, V, 4; C, II, 29; D, III, 9; III R 1, IV 24. Epon. B. C. 732, of Si'mē, Canon A, IV, 37; B, V, 17; III R 1, IV 37. Epon. B. C. 672, of Dūr-Šarrukīn III R 1, VI 9. 80-7-19, 76. 83-1-18, 526, R. 8 (KGAS 99). JADD 15, R. E. 2. 14, B. E. 1. *ʰša-kīn* ^{āl}*Dūr-Šarrukīn*. 829, R. 4. *ʰabarakku šanû*, JADD 675, 11. *ʰḫa-za-nu*, JADD 263, R. 7. [322, R. 6]. *ʰḫa-za-nu šá* ^{āl}*Ni-nu-a*, JADD 261, R. 5.

2. ^{d}*PA-EN-ú-ṣur*, *ʰšakin* . . . ., [*Babili*(?), cf. Johns, PSBA XXIV (1903), p. 86f.]. Shmk.: CT X, pl. 7, 42.

3. ^{d}*PA-U-PAP*, HABL 860, 2. Epon. B. C. 672, JADD 64, R. 14.

Nabû-bēl-zēri "Nabu is lord of the seed" (cf. OBa. ^{d}*AK*[*Nabium-be-el-KUL* Dilbat)

^{d}*PA-EN-KUL*, K. 241, II 48, spec.

Nabû-bīna-ukīn "Nabu has established a son"

^{d}*PA-bi-na-DU*, K. 241, III 41, spec.

Nabû-dābib-nīr "Nabu, destroy the slanderer!" (cf. *Nabû-nīr-dābibi*)

^{d}*PA-KA.KA-ni-ir*, K. 241, IV 42, spec.

Nabû-daiānu "Nabu is judge" (for NBa. texts, see BE IX, X, TNB)

1. ^{d}*PA-da-a* [*a-nî*], *šar* ^{mât}*Aššur*, Assyrian king, contemp. with *Ašur-nārara* and *Adad-šum-uṣur*(?), HABL 924, 1, 5 (III R 4, no. 5).

2. ^{d}*PA-DI.KUD*, *ʰrab ki-ṣir*, JADD 857, IV 4.

Nabû-dāmiq "Nabu is friendly", or *Nabû-udammiq*

1. ^{d}*AK-ŠIG-iq*, HABL 469, 6. 815, 1. Abp. B: WSml. III, p. 45, VI 29: Elamite envoy. s. of *Ú-ziḫ-Štpak*, ^{ḫ}*šaq-šup-pár*, Simb: Lay. 53, 29.
2. ^{d}*PA-ŠIG*, Abp.: III R 37, 7, a, Elamite envoy. JADD 430, 6, slave sold (B.C. 685).
3. ^{d}*PA-ŠIG-iq*, Abp.: B IV 99 (III R 31. KB II p. 248), VI 41, 51 (III R 33. KB II p. 256). HABL 331, 2. 813, 2. 814, 2. K. 241, IV 26.

Nabû-dān "Nabu is judge"

1. ^{d}*AK-ḏan*, K. 862, writer to *Nabû-šum-iškun*.
2. ^{d}*PA-ḏa^{n}-an*, as Epon. L, JADD 61, L. E. 2.
3. ^{d}*AK-ḏa-a-ni*, HABL 22, 5.

Nabû-dā(n)inanni "Nabu is our judge"

1. ^{d}*PA-ḏan-in-an-ni*, HABL 927, 2. K. 241, I 37. Epon. B. C. 742, III R 1, IV 27. JADD 1098, I, 3. JADD 75, R. 19, ^{ḫ}*tur-ta-nu ina tarṣi Tukulti-apil-Ešarra*.
2. ^{d}*PA-ḏan-in-a-ni*, Epon. B. C. 742, ^{ḫ}*turtānu*, Canon B, V 7. Epon. K, *ša* ^{āl}*Que*, JADD [274, R. 4]. 593, L. E. 3.
3. ^{d}*PA-ḏan-ni-an-ni*, Epon. K, ^{ḫ}*šakin* ^{āl}*Qu-'*, JADD 329, R. 14.

Nabû-di-ni . . . ., K. 241, IV 48, spec.

Nabû-dīni-amur "Nabu, regard my lawsuit!"

1. ^{d}*AK-di-i-ni-a-mur*, HABL 430, 3.
2. ^{d}*AK-di-ni-a-mur*, HABL 336, R. 10.
3. ^{d}*PA-di-ni-a-mur*, JADD 49, R. 7 (B.C. 656?).

Nabû-dīni-dīni "Nabu, judge my cause!"

^{d}*PA-di-ni-di-ni*, K. 241, IV 2, spec.

Nabû-dīni-ēpuš "Nabu has maintained my right" (for NBa. texts, see TNB)

1. ^{d}*PA-di-e-nu-KAK-uš*, Epon. B. C. 704, JADD 141, R. 2.
2. ^{d}*PA-di-ni-e-pu-uš*, ^{ḫ}*rab rê'ē*, JADD 1104, R. 3.
3. ^{d}*PA-di-ni-KAK-uš*, HABL 934, 2. Epon. B. C. 704, Canon A, V, 20; B, VI, 8; D, IV, 16; III R 1, V 20; ^{ḫ}*šakin Ninua*, Canon F, 12; III R 2, 40; K. 3068 (CT 30, 25, R. 4), 1st year of Sennacherib.

Nabû-dugul (abbrev., cf. *Nabû-kin-dugul*)

^{d}*AK-du-gúl*, Sm. 55, I 1, spec.

Nabû-dumuq-ilāni "Nabu is the most friendly of the gods"

1. ^{d}*AK-ŠIG-AN^{ki}*, K. 5400. Sarg. Ann. 368, Khors. 139 (KB II p. 72). .
   f. of *Kudur*, HABL 627, 5.
2. ^{d}*PA-ŠIG-AN^{ki}*, JADD 73, R. 2 (B. C. 680). 209, R 9.
3. ^{d}*PA-SÍG-AN^{ki}*, JADD 74, R. 2, var. to (2).

Nabû-dūr-ālišu "Nabu is the stronghold of his settlement"

^{d}*PA-BÁD-URU-šu*, K. 241, II 39, spec.

Nabû-dūr-bēli "Nabu is the stronghold of the lord"

^{d}*PA-BÁD-EN*, JADD 12, R. E. 2 (B. C. 660?). 153, R. 6 (B. C. 663?). 154, 14 (B. C. 663?). 292, R. 6 (B. C. 707).

Nabû-dūr-bēlija (cf. *Nabû-dūr-bēli*)

^{d}*PA-BÁD-EN-ia*, JADD 825, 5. K. 241, II 41, spec.

Nabû-dūr-enši "Nabu is a stronghold for the weak"

^{d}*PA-BÁD-SIG*, JADD 12, R. E. 2 (B. C. 660). 292, R. 6 (B. C. 707). K. 241, II 36, spec.

Nabû-dūri "Nabu is my stronghold" (cf. Ar. docket נבודרר, STEVENSON, Contracts, no. 6)

^{d}*PA-BÁD*, JADD 128, 3 (B. C. 665?). K. 241, II 35, III 52, spec.

Nabû-dūr-kuṣur "Nabu preserve the wall!"

^{d}*PA-BÁD-ku-ṣur*, ^{ḫ}*šaqû*, JADD 227, 1, 4, 5, 11.

Nabû-dūr-makī "Nabu is a stronghold for the frail"

^{d}*PA-BÁD-ma-ki-i*, HABL [935, 3]. K. 241, II 37, spec.

Nabû-dūr-pāniia "Nabu is a stronghold before me"

^{d}*PA-BÁD-ŠI-ia*, K. 241, II 40, spec.

Nabû-dūr-qāli "Nabu is a stronghold (refuge) for lamenting"

1. ^{d}*AK-BÁD-qa-a-lu*, BE VIII, pt. 1, 140, 3.
2. ^{d}*PA-BÁD-qa-la*, K. 241, II 38, spec.
3. ^{d}*PA-BÁD-qa-li*, JADD 208, R. 13 (B. C. 668).

Nabû-dūr-ukīn

^{d}*PA-BÁD-DU-in*, K. 241, II 42, spec.

Nabû-dūr-uṣur "Nabu, protect the wall!"

1. ^{d}*AK-BÁD-PAP*, Epon. B. C. 697, ^{ḫ}*šakin* ^{āl}*Parnunna*, Senn. Bu. 89-4-26, 177.
2. ^{d}*PA-BÁD-PAP*, HABL 306, 1. 910, 1. 933, 1. 1093, 2. JADD 222, R. 4 (B. C. 682). 328, 4 (III R 48, no. 2. KB IV p. 114; B. C. 698).

436, 9. KK. 241, I 9, spec. 7373. 79-7-8, 261. 81-2-4, 51; 83-1-18, 812. Epon. B. C. 697, III R 1, V 27; Canon B, VI, 15: *ÁŠ-šur-BÁD-PAP*; JADD 179, R. 6. *ʰmu-ri-ba-nu*, B. C. 692, JADD 324, R. 15 (III R 48, 30, b). *ʰrab BI.LUL ᵃⁱMaš-ka-la-a-a*, JADD 693, R. 8. *ʰšaqū*, B. C. 687, JADD 218, R. 7. 857, I, 35. *ʰšaqū* of *ʰMU ša ēkalli*, B. C. 709, JADD 1141, 36. *ʰšalšu ḫinni*(?) *ᵃⁱMa-ga-nu-ba*, JADD 422, R. 12.

f. of *Du-i*, JADD 446, 8 (Ep. Q).

Nabū-edu-uṣur(?) *ᵈPA-ÁŠ-PAP*, or *Nabū-nādin-aḫi*, q. v.

K. 241, I 18, spec.

Nabū²-e-mu-ki-e "Nabu is my power", K. 241, III 53, spec.

Nabū-ēnāja "Nabu is my eye" (perhaps abbrev, cf. NBa *Nabū-dur-ini-(ja)* TNB) *ᵈPA-ŠI*(?)*-na-a-a*, K. 241, IV 27.

Nabū-enša-ēreš

ᵈPA-SIG-PIN-eš, K. 241, II 34, spec.

Nabū-enša-eriba

ᵈPA-SIG-SU, K. 241, III 7, spec.

Nabū-ēpuš "Nabu has made" (cf. NBa. *Nabū-ɪpuš* TNB)

1. *ᵈPA-KAK*, K. 241, II 43, spec.; or: *Nabū-ibni*.
2. *ᵈPA-KAK-uš*, *ʰšaqū*, HABL 638, 4.

Nabū-ēreš "Nabu has planted" (for NBa. texts, see BE X, TNB)

1. *ᵈAK-PIN-eš*, HABL 898, R. 8. K. 12984. Sm. 549.
   f. of *Kṭ-zēr*, 81-2-4, 313.
2. *ᵈAK-*[*PIN*]*-iš*, s. of *Arad-Ēa*, *A.BA*, Mae.: OBI 149, I 15.
3. *ᵈPA-KAM-eš*, *ʰKal-da-a-a*, HABL 411, 4.
4. *ᵈPA-PIN-eš*, *mār Barsip*, K. 12971.

Nabū-eriba (cf. OBa. *Nabium-e-ri-ba* Dilbat, NBa. *Nabū-i-ri-ba*, TNB p. 132)

1. *ᵈAK-SU*, JADD 230, 1. 741, 13. *ʰšaqū*, HABL 539, R. 13. 1129, 13(?).
2. *ᵈPA-eri-ba*, K. 241, III 5, spec.
3. *ᵈPA-SU*, HABL 443, 3(?). JADD 9, R. 3 (B. C. 686). 230, 6, 12 (KB IV p. 120; B. C. 684). 342, R. 7. 633, R. 1. 883, 3. 912, 1. MVG VIII (1903), p. 111, 19 (Ep. P). K. 241, III 4, spec. Sm. 55, II 12, spec. 1665. VS I 96, 3. *ʰA.BA*, JADD 453, R. 11 (B. C. 686). *ʰasū*, HABL 157, 3. *ʰKal-ḫa-a-a*, HABL 529, R. 12. *ʰkalū*, HABL 493, R. 10. *ʰmutīr pāti*, JADD 446, R. E. 3 (Ep. Q). *ʰšanū* (*ša ʰrab ur-ā'e*), B. C. 671—660, JADD 60, R. 3. 172, R. 10. 174, R. 12. 185, R. 8. 200, R. 10. 247, R. 14. 377, R. 3. 408, R. 10. 420, R. 3. 421, R. 10. 433, R. 9. 439, R. 6. 444, R. 19. 445, R. 13. 448, R. 17. 470, R. 18. 529, R. 8. 801, R. 12. (B. C. 666?). *ʰšaqū*, JADD 843, 6.

s. of *Ištar-šum-iddin*, *ʰgallabu*, JADD 160, R. 9 (Ep. G).

Nabū-erībšunu

ᵈPA-SU-šu-nu, K. 241, II 56, spec.

Nabū-eši-baliṭ (abbrev. from *Nabū-ina-eši-baliṭ*[ᵉ]) *ᵈPA-GUGU-bal-liṭ*, JADD 825, R. 1.

Nabū-eši-ēṭir (abbrev. from *Nabū-ina-ešī-ēṭir*, cf. TNB)

ᵈPA-GUGU-KAR-ir, KK. 241, III 35, spec. [7374], in letter. *ʰDUGUD.LAL.TUR*, K. 2712+K. 4056, R. 27 (CT 31, 20), owner of tablet.

Nabū-etil-ilāni "Nabu is lord of the gods" (for NBa. texts, see TNB)

1. *ᵈPA-e-til-AN*[*ᵉ*], Sm. 55, II 8, spec.
2. *ᵈPA-NIR.GÁL-AN*[*ᵉ*], Sm. 55, II 9, spec.

Nabū-ēṭir "Nabu spared" (for NBa. texts, see BE IX, X, TNB)

1. *ᵈAK-KAR-ir*, HABL 1119, R. 6. KK. 1156. 3899, owner of tablet. 79-7-8, 153.
   f. of *Kalbi*, 82-5-22, 105.
2. *ᵈAK-SUR*, K. 7541. *ʰšakin ᵐᵃᵗ Tāmtim*, HABL 540, R. 6.
   f. of *Ina-ešī-ēṭir*, B. C. 648(?), K. 433, 9 (KB IV p. 170).
3. *ᵈPA-KAR*, JADD 246, 7, slave sold.
4. *ᵈPA-KAR-ir*, JADD 266, R. 1 (III R 49, 47, a. KB IV p. 130; B. C. 670). 375, R. 6. K. 241, III 32, spec. 80-7-19, 43. *ʰA.BA* B. C. 692, JADD 33, R. E. 1. *ʰA.BA ša sukkalli*, B. C. 679, JADD 161, 13. *maš-mašu*, JADD [851, I 7]. *ʰtur-tan*, JADD 764, 2.
   f. of *Adad-ra-pa*[*ᵉ*], JADD 325, R. E. 3.
   f. of *Tabnēa*, gf. of *Marduk-šum-ibni*, HABL 877, 3 = JADD 889, 3.
5. *ᵈPA-SUR*, K. 241, III 33, spec.

Nabū-ēṭiranni "Nabu spared me" (or "spare me!")
1. ^{d}*PA-KAR-an-ni*, JADD 61, R. 7 (Ep. L). Epon. B. C. 740, JADD 1098, I, 5.
2. ^{d}*PA-KAR-ir-a-ni*, JADD 167, B. E. *1* (B. C. 676). 255, R. 2. Epon. B. C. 740, Canon B, V, 9 (3).
3. ^{d}*PA-KAR-ir-an-ni*, JADD 8, B.E. *1* (B.C. 673). 359, R. *12* (B. C. 680). Epon. B. C. 740, ^{h}*rāb BI.LUL*, III R 1, IV, 29.

Nabū-ēṭir-aplē "Nabu spares the sons"
^{d}*AK-SUR-TUR^{hl}*, 81-2-4, 313.

Nabū-ēṭir-napšāti "Nabu spares the living beings" (for NBa. texts, see TNB)
1. ^{d}*AK-KAR-ir-ZI^{hl}*, V R 44, 62, d. HABL 730, R. 2.
2. ^{d}*AK-KAR-ZI^{hl}*, HABL 498, 20.
3. ^{d}*PA-KAR-ir-ZI^{hl}*, K. 241, III 34, spec. ^{h}*A.BA*, JADD 617, R. *5*.
s. of *Ibnta*, ^{h}*A.BA*, B. C. 685, JADD 430, 1, R. 6.
4. ^{d}*PA-KAR-ZI^{hl}*, K. 974. TRep. 124, R. 10. ^{h}*A.BA*, JADD 18, R. 5. ^{h}*A.BA ša ^{h}rab-šaq*, B. C. 709, JADD 1141, *17*.

Nabū-gabbu-ile'i "Nabu is almighty" (cf. NBa. *Nabū-gab-bi-i-li-e* TNB)
^{d}*PA-gab-bu-ZU*, K. 241, II 54, spec.

Nabū-gāmil "Nabu spares" (for OBa. and NBa. texts, see Dilbat and TNB)
1. ^{d}*AK-ga-mil*, HABL 873, 11. K. 909. *mār ^{h}naggari*, VS I, 35, 9 (KB IV, p. 94).
2. ^{d}*PA-ga-mil*, HABL 24, 17. 932, 1. K. 241, V 9; Sm. 55, I 7, spec. ^{h}*ša bīt ki...*, JADD 805. *9*.
s. of *Ka-ri-e-a*, Merod. II: Bl. st. IV 7.

Nabū²-gi-mil-an-ni "O Nabu, spare me!" K. 241, I 43, spec.

Nabū²-gi-mil-li (abbrev.) K. 241, V 10, spec.

Nabū-gimil-tirra "Nabu, recompense!"
1. ^{d}*PA-gi-mil-tir-ra*, Sm. 55, I 9, spec.
2. ^{d}*PA-ŠÚ-GUR*, K. 241, V 11; Sm. 55, I 8, spec. Cf. ^{d}*PA-ŠÚ* . . ., JADD 853, R. 10.
3. ^{d}*PA-ŠÚ-GUR-ra*, K. 241, III 1, spec.

Nabū²-ḫab(?)**-tú** (?) . . ., HABL 875, R. 1.

Nabū-ḫamatūa "Nabu is my refuge"(?)
1. ^{d}*AK-ḫa-mat-u-a*, ^{h}*nāgir ēkalli*, Merod. II, Bl. st. V 7 (KB III, pt. 1, p. 192).
2. ^{d}*AK-ḫa-mat-ú-a*, HABL 436, 7.
3. ^{d}*PA-ḫa-mat-ia*, K. 241, V 5, spec.
4. ^{d}*PA-ḫa-mat-u-a*, HABL 208, 2. 311, R. 11. 884, R. 5. 887, 11. 1058, 6, 11, 14, R. 3, 5.

Nabū-ḫamme-ilāni "Nabu is regent of the gods" (cf. NBa. *Nabū-ḫa-am-me-e* TNB)
^{d}*PA-ḫa-am-me-AN^{hl}*, K. 241, I 48, spec.

Nabū-ḫūsanni "Nabu, spare me!" (CLAY, BE VIII, pt. 1: "Remember me", as from *ḫasāsu*?)
1. ^{d}*AK-ḫu-us-sa-an-ni*, Camb. BE VIII, pt. 1 91, 4.
2. ^{d}*PA-ḫu-sa-a-ni*, JADD 491, R. 9 (B. C. 693). K. 1585 (?). *c*
3. ^{d}*PA-ḫu-sa-an-ni*, K. 241, I 24, spec. ^{h}*mukīl apāti*, B. C. 688, JADD 238, R. *5*.
4. ^{d}*PA-ḫu-us-sa-an-ni*, ^{h}*mukīl apāti*, B. C. 688, JADD 239, *17*.

Nabūiạ (hypocor., cf. *Nabūa*)
^{d}*PA-u-a-a*, PSBA XXX (1908), p. 111, *15*. 112, *16* (B. C. 681).

Nabū²-ia-(a-)li "Nabu is a steenbok"(?) JADD 174, 4, slave sold. 252, 2.

Nabū-ibni "Nabu has created" (for OBa. and NBa. texts, see Dilbat and TNB)
1. ^{d}*PA-ib-ni*, K. 241, II 41, spec.
2. ^{h}*PA-KAK*, K. 241, II 43, spec., possibly: *Nabū-ēpuš*.

Nabū-idanni "Nabu has looked upon me" (for NBa. texts, see TNB)
1. ^{d}*AK-ZU-a-ni*, ^{h}*šalšu ḫinni*, B. C. 684, JADD 230, R. *1* (KB IV p. 120).
2. ^{d}*PA-i-da-an-ni*, K. 241, I 39, spec.
3. ^{d}*PA-ZU-a-ni*, *šalšu*, B. C. 684, JADD 19, *9* (III R 47, 7. KB IV p. 118). *20*, *6*.
4. ^{d}*PA-ZU-an-ni*, JADD 12, R. *6* (B. C. 660?). K. 241, I 38, spec.

Nabū-iddin "Nabu has given" (for NBa. texts, see TNB, cf. OBa. *Nabium-idinnam* RPN)
1. ^{d}*AK-SE-na*, Bu. 91-5-9, 71.
f. of ^{d}*Aia*(*GAL*)*-mu-tak-kil*, Sarg. st. V 19. — KB IV, p. 164.
2. ^{d}*PA-ÍŠ*, JADD 385, R. *10*. K. 241, II 10, spec. ^{h}*ša-ki* . . ., JADD 829, 6 (B. C. 671).
3. ^{d}*PA-SE-na*, K. 241, II 11, spec.

Nabū-iliia "Nabu is my god" (cf. OBa. ^{d}*Nabi-um-ilu* RPN, Ar. יבראל)
^{d}*PA-AN-a-a*, JADD 598, R. *4*.

Nabū-iqbi "Nabu has announced" (for NBa. texts, see TNB)

1. *dAK-iq-bi*, writer of astrological reports, of Kutha, K. 18. 699. 744. 745. 789. 933. 1329. 1380. 4716. Rm. 198. 81-2-4, 91; 141; 273. 82-5-22, 51; 72, *mar Kuti*. 83-1-18, 188, *mār Kūti*; 202; 219; 290, [*mār*] *Kūti*; 303; 305. Bu. 91-5-9, 9; cf. TRep. 10. 19. 20. 22. 80 A. 101 A. 110. 112 B. 136 H. 136 M. 144 E. 177. 201 A. 213. 233 (IIIR 59, no. 1). 249 A. 263. 277 A.
2. *dPA-E*, JADD 87, 2 (Ep. W).
3. *dPA-iq-bi*, JADD 88, 5, dup. of (2). K. 241, V 12, spec.

Nabū-iqīša "Nabu has presented" (for NBa. texts, see TNB)

1. *dAK-BA-ša*, of Borsippa, writer of astrological reports, HABL 169, 6. 170, R. 17. KK. 756. 793. 900. 997 (HABL 169, 6). DT 304, *mār Barsip*. 81-2-4, 104; 107. 82-5-22, 48. 83-1-18, 48; 186; 187; 229; 241; 299; cf. TRep. 5. 11. 49. 64. 112 A. [136 G]. 150. 153. 155. 189. 195. 215 A. 240.
2. *dPA-BA-ša*, K. 241, II 7, spec. *he* . . . ., B. C. 664, JADD 425, R. 19.

Nabū-iqīšanni "Nabu has given me a present"
dPA-BA-ša-an-ni, JADD 264, R. 2 (B. C. 688). K. 241, I 42, spec.

Nabū-irašši, or probably *Nabū-ušabši* q. v.
dAK-TUK-ši, HABL 1100, 2.

Nabū-išdi(ia)-kin "Nabu, establish my ground!" (for NBa. texts, see BE VIII, pt. 1)

1. *dAK-SUḪUŠ-ia-DU*, Epon. B. C. 777, 81-2-4, 187, 37.
2. *dPA-SUḪUŠ-ia-DU*, K. 241, V 3, spec.
3. *dPA-SUḪUŠ-DU*, Epon. B. C. 777, III R 1, III 40; Canon C, I, 31.
4. *dPA-SUḪUŠ-DU-in*, III R 1, III 40, var.

Nabū-ittiia "Nabu is with me" (for NBa. texts, see TNB)
dPA-KI-ia, *hqēpu ša ēkalli ešši*, JADD 50, 8 (Ep. H). Cf. K. 241, III 54, spec.

Nabū-itti-edi-alik "Nabu, go with the one!" (for NBa. texts, see TNB)
dPA-KI-ÁŠ-a-lik, K. 241, III 40, spec.

Nabū-kabti-aḫēšu "Nabu is the most mighty of his brothers"

No. 1.

dPA-BE-PAP^{kt}-šu, KK. 241, III 20, spec. 4786. Sm. 55, II 3, spec. *hA.BA*, JADD 414, R. E. 3. *hA.BA ēkalli* of Sargon II, B. C. 709, JADD 1141, 35 (OLZ VI 195).

Nabū-kabti-ilāni "Nabu is the most mighty of the gods"

1. *dPA-BE-AN^{ki}*, K. 241, I 50; Sm. 55, II 1, spec.
2. *dPA-DUGUD-AN^{ki}*, K. 241, I 51, spec.
3. *dPA-kab-ti-AN^{ki}*, Sm. 55, II 2, spec.

Nabû$^{?}$-kal-lim-an-ni "Nabu, let me see (a child)!" (cf. NBa. *Nabū-kullimanni* TNB)
K. 241, I 36, spec.

Nabû$^{?}$-ka-a-nik, K. 241, IV 36, spec.

Nabû$^{?}$-ka-a-nik-an-ni, K. 241, IV 37, spec.

Nabû$^{?}$-kar-ṣi-ú-ba(?)-aš "Nabu has put the slander to shame"
JADD 912, 3, *hardu*.

Nabû$^{?}$-kar-ṣil-tu-mu-LAL . . .
s. of *Mu-nam-me*, *hLA ša dAmurri*, IIIR 52, 62, b.

Nabū-kāṣir "Nabu preserves" (for NBa. texts, see TNB)
dPA-ka-ṣir, JADD 97, R. 4. K. 241, IV 15, spec.
f. of *Bābilāia*, JADD 880, I 8.
f. of *Bēl-aḫ-iddin*, JADD 889, R. 6.

Nabū-kāṣir-šum "Nabu is preserver of the name"
dPA-ka-ṣir-MU, JADD 892, 7.

Nabû$^{?}$-ka-šir "Nabu brings good luck"
JADD 112, R. 7, b. of *hša eli ki-ṣa-te*, B. C. 700. K. 241, IV 16, spec.

Nabû$^{?}$-kib-si (abbrev.)
JADD 42, R. 5 (B. C. 670).

Nabû$^{?}$-kib-si-uṣur (*PAP*) "Nabu, protect the walk!"
K. 241, I 3, spec.

Nabū-kīlanni "Nabu, support me!" (for NBa. texts, see TNB)

1. *dPA-ki-la-an-ni*, *hṣaqū*, JADD 386, R. 13.
2. *dPA-kil-an-ni*, JADD 284, R. 11 (B. C. 668).
3. *dPA-kil-la-a-ni*, *hmuktl apāti*, JADD 860, I 18.
4. *dPA-kil-la-an-ni*, JADB [12, III 4]. JADD 161 R. 5 (B. C. 679).

Nabū-kīn (*dPA.DU*), or *Nabū-uktu*, K. 241, III 36, spec. Cf. *dPA-ZI*, JADD 830, 7.

Nabū-kīnanni "Nabu, establish me!"
^{d}*PA-DU-an-ni*, K. 241, I 26, spec.

Nabū-kīn-aplu "Nabu, establish the son!" (for NBa. texts, see TNB)
1. ^{d}*AK-DU-A*, s. of ^{h}*ṭābāīšu*, scribe, VR 39, 54, time of Cyrus. King of Babylonia, according to KING, Chronicles, II p. 221, "one of the early kings of the eight dynasty of the kings-list", *šarru*, Chron. K^{3}, 17. Chron. K^{4}, III 6, 10, 13, 15, 19 (26th year). Nku. Lo. 102, I 18. II 37. III 9, 12, 22. IV 14 (KB IV p. 82 ff.). *šar kiššati šar Bābili*, ibid. IV 1.
2. ^{d}*AK-DU-TUR.UŠ*, HABL 1129, 6. K. 1616. *šarru*, Chron. K^{4}, IV 5.
3. ^{d}*AK-GI.NA-A*, *šarru*, Nku.: Lo. 102, I 10. IV 12.
4. ^{d}*PA-DU-A*, K. 241, III 39. ^{h}*A.BA*, JADD 453, R. 16 (B. C. 686).

Nabū-kīn-balliṭ "Nabu, keep the faithful one alive!"
1. ^{d}*AK-DU-bal-liṭ*, ^{h}*qa-tin-nu*, JADD 742, R. 37.
2. ^{d}*PA-DU-bal-liṭ*, K. 241, III 13, spec.

Nabū-kīn-dugul "Nabu, look upon the faithful one!"
^{d}*PA-DU-du-gúl*, K. 241, V 1, spec. ^{h}*mār šipri*, B. C. 679. JADD 364, 5.

Nabū-kīn-eriba
^{d}*PA-DU-SU*, K. 241, III 8, spec.

Nabū-kīn-idi "Nabu knows the true one" (cf. *Ninib-ki-na-i-di*)
^{d}*PA-DU-ZU*, K. 241, IV 19, spec.

Nabū$^{?}$-kīniš(*DU*)**-bal-liṭ-an-ni**
JADD 752, R. 9.

Nabū-kīn-ubib "Nabu has caused the faithful to shine"
1. ^{d}*PA-DU-LAḪ.LAḪ*, K. 241, IV 17, spec.
2. ^{d}*PA-DU-ú-bi-ib*, K. 241, IV 18, spec.

Nabū-kīn-uṣur "Nabu protect the faithful one!"
1. ^{d}*AK-DU-PAP*, Epon. B. C. 761, *ša* ^{āl}*Ninua* Canon E+81-2-4, 187, R. 16.
2. ^{d}*PA-DU-PAP*, Sm. 55, I 2, spec. ^{h}*rab ālāni*, B. C. 681, Sm. 1037, R. 3. Epon. B. C. 761, Canon A, IV 18. JADD 1098, III 2. Epon. B. C. 690, III R 1, V 31. JADD 55, R. 1.

Nabū-kīn-zēr "Nabu, establish the seed!" (for NBa. texts, see TNB)
^{d}*PA-DU-KUL*, K. 241, II 49, spec.

Nabū-kip-pik(?), perhaps: *Nabū-qīp-enši* (cf. *Nabū-ki-pi-ili* BE VIII 1), or *Nabū*[*-za*]*-qip-enši*. JADD 228, R. 6.

Nabū-kittu-uṣur "Nabu, protect the right!"
^{d}*PA-kit-tú-PAP*, K. 241, I 15, spec., cf. l. 14.

Nabū-kudur-uṣur "Nabu, protect the boundary!" (cf. Bi. נְבוּכַדְרֶאצַּר, נְבִיכַדְרֶאצַּר(?), נְבֻכַדְנֶאצַּר etc.
1. ^{d}*AK-ku-dur-ri-ŠEŠ*, ^{h}*nāgir* ^{mât}*Na-mar*, Neb. I: V R 56, II 24 (KB III, pt. 1, p. 168).
2. ^{d}*AK-ŠA.DU-ŠEŠ*, HABL 859, 2. f. of *Bēl-ibni*, HABL 1106, R. 13, 14, 17.
3. ^{d}*PA-ku-dur-PAP*, K. 710 (III R 52, no. 1. TRep. 200).
4. ^{d}*PA-ŠA.DU-PAP*, HABL 858, 2. JADD 137, L. E. 1. K. 241, I 11, spec. ^{h}*qēpu ša* ^{h}*turtānu*, JADD 50, 10 (Ep. H).

I Nebuchadnezzar I, king of Babylonia, c. 1130 B. C., contemp. with *Aššur-rēš-iši* of Assyria:
1. ^{d}*AK-ku-dur-ri-ŠEŠ*, Neb. I: V R 55, I 1: *ṣūt Bābili etil šarrāni patesi šakkanak Bābili*, 23, 42, 49; II 7: *šar kiššati*; OBI 83, 7: *šar Bābili*; 82-7-4, 37, 4, 7: *šarru*. — KB III, pt. 1, pp. 164—168, 172; IV, p. 64.
2. ^{d}*AK-ŠA.DU-ŠEŠ*, Neb. I: Nippur I 23: *rubū*; II 23: *šar kiššati muktn išdi māti*; V 26: *šarru*. CT IX, 4 15: *šar kiššati*, 27: *šarru*. K. 3426, 1 (CT XIII, 48): *ašīb ina Bābili*. — KB III, pt. 1, p. 172.
s. of *Ninib-nādin-šum*; *šar Bābili*, Sp. II 407, 6 (Hebraica IX, p. 4 f.).
3. ^{d}*PA-ku-dur-PAP*, Synchron. II 2, 6, 8, contemp. with *Ašur-rīš-iši*. K. 710, R. 4 (TRep. 200).

II Nebuchadnezzar II, king of Babylonia, B. C. 605—562, s. of Nabopolassar:
1. ^{d}*AK-ku-dur-ri-ŠEŠ*, Nabd.: St. V 14. *šar Bābili*, Neb. II: I R 52, no. 7, 1. VS I, 49, 1. 52, 1. — KB III, pt. 2, p. 68.
2. ^{d}*AK-ku-dur-ri-ú-ṣur*, *šar Bābili*, Neb. II: Senk. 123 (IR 51, no. 2). — KB III, pt. 2, p. 58.
3. ^{d}*AK-ku-dur-ri-ú-ṣu-úr*, *šar Bābili māru ašaridu ša Nabū-apal-uṣur*, Neb. II: EIH I 1. — KB III, pt. 2, p. 10.

4. *dAK-ku-dur-ru-ú-ṣur, šarru māru kinu ša Nabû-apal-uṣur,* Neb. II: O'Conor I 1.
5. *dAK-ku-dur-ru-ú-ṣu-úr, šarru māru kinim ša Nabû-apal-uṣur,* Neb. II: KB III, pt. 2, p. 62, I 1.
6. *dAK-ku-du-úr-ri-ŠEŠ, šar Bābili,* VS I, 47, 1.
7. *dAK-ku-du-úr-ri-ú-ṣu-úr, šar Bābili,* Neb. II: EHI VI 63. — KB III, pt. 2, p. 22.
8. *dAK-ŠÀ.DU-PAP,* DT 24, etc.
9. *dAK-ŠÀ.DU-ŠEŠ,* KK. 1297. 3426, 1, 11. 9288. 13113. DT 31. 108. 253. 81-7-29, 201, etc. *šar Bābili,* Neb. 329, 13 (KB III, pt. 2, p. 140). VS I, 48, 1. *šar Bābili māru ašaridu ša Nabû-apal-uṣur,* Neb. I R 8, no. 4. I R 52, no. 5. Br. cyl. II 53 (I R 69). *šarru maḫrî,* Neb. Rm. II 49 (V R 64). *šarru pa-ni,* Nabd.: St. VI 13, 18, 24.
   f. of *Amēl-Marduk,* Nabd.: St. V 26.
10. *dAK-ŠÀ.DU-ú-ṣur,* in contracts.
11. *dAK-[ŠÀ.]DU-ú-ṣu-úr, šar Bābili,* Neb.: I R 52, no. 6, 1. — KB III, pt. 2, p. 68.
12. *dNa-bi-um-ku-dur-ri-ú-su-úr,* s. of *Nabû-apal-uṣur, šar Bābilam,* Neb. V R 34, I, 1. ZA I, p. 339, I 1. — KB III, pt. 2, p. 38.
13. *dNa-bi-um-ku-dur-ru-ú-ṣu-úr, šar Bābilam,* Neb. ZA II, p. 129, I 1. VS I, 41, I 1. — KB III, pt. 2, p. 60.
14. *dNa-bi-um-ku-du-úr-ri-ú-ṣu-úr, šar Bābili māru ašaridu ša Nabû-apal-uṣur,* Neb.: Bab. I 1 (I R 52, no. 3); Ball I 1. III 28; Bors. I 1 (I R 51, no. 1); Grot. I 1. II 60 (I R 65); OBI 85, IV 26; Rich 1 (I R 52, no. 4); Senk. I 1 (I R 51, no. 2); Winckl. I 1; Rm. 676, I 1; TSBA VIII, p. 188; VS I, 38, I 1, 39, I 1, 40, I 1, 42, 1, 43, I 1, 50, 1; ZA I, p. 39, I 1, II p. 137, I 1, p. 169, I 1; V R 34, I 1; 85-4-30, 1, III 28.
15. *dNa-bi-um-ku-du-ur-ú-ṣu-ur, šar Bābili,* DEP II, p. 123.
16. *dNa-bi-um-ŠÀ.DU-ŠEŠ, šar Bābili,* VS I, 46, 1.
17. *dPA-ŠÀ.DU-ŠEŠ,* POGNON, Inscriptions, 1, 25; s. of *Nabû-apal-uṣur, šarru maḫrû.* Nabd. 85-4-30, 2, I 40 (PSBA XI).

III Nebuchadnezzar III = *Nidinti-Bēl,* q. v.

1. *dAK-ŠÀ.DU-ŠEŠ, šar Bābili,* Neb. 3, 13. 17, 14.
2. *dPA-ŠÀ.DU-ŠEŠ,* Dar. Beh. 37, 91.

IV Nebuchadnezzar IV = *Araḫu,* q. v.

dPA-ŠÀ.DU-ŠEŠ, Dar. Beh. 85.

Nabû-kuṣuranni "Nabu, preserve me!" (for NBa. texts, see TNB)

1. *dPA-KAD-a-ni, hmukīl apāti ša mār šarri,* JADD 345, R. E. 2. *hardu,* JADD 913, R 7.
2. *dPA-KAD-an-ni,* K. 241, I 21, spec. JADD 222, R. 3 (B. C. 682).
3. *dPA-ku-ṣur-a-ni, hpaḫāt ālArzuḫina,* JADD 1104, 5.
4. *dPA-ku-ṣur-an-ni,* K. 241, I 22, spec.

Nabû-ku-ṣur-šu "Nabu, preserve him!" (cf. TNB)

s. of *Bēl-erība,* gs. of *Ḫuṣabi,* V R 37, 51, a = CT XII 11. 10th year of Artaxerxes). CT XII 3, 26.

Nabû-kuzub-ilāni "Nabu is the splendor of the gods" (for NBa. texts, see TNB)

1. *dPA-ḪI.LI-ANki,* 83-1-18, 715, 3, spec. JADD 848, 3,
2. *dPA-ḪI.LI-ANki-ni,* K. 241, II 6, spec. *hA.BA ṣiḫru,* Rm. 349 (CT XVIII, 28. V R 41, 32, e).

***Nabû2-la-di**

f. of *Ilu-gab-ri,* JADD 5, I 8.

***Nabû2(?)-la-ka** (WSem., cf. *I-la-la-ka* RPN) JADD 12, II 8.

Nabû2-LAL-DIŠ-ilāni K. 241, II 4, spec.

Nabû2-la-ṭú-šar-a-ni(?) "Nabu, do not cast me down!" (JOHNS, ADD III, p. XIV: "do not leave me")

JADD 113, R. 7 (B. C. 680).

Nabû-li' "Nabu is mighty" (cf. TNB)

1. *dAK-DA,* HABL 349, 3.
   s. of *Nūr-Sîn,* Sarg. St. I 3, 17, 29, 26; II 35; III 9, 23; IV 1, 6, 15. — KB IV, p. 158ff.
2. *dAK-ID.GÁL,* HABL 907, 4. KK. 241. II 52, spec. 4775, R. 7, 11 (WSml. II, p. 66). 8750. *hša-ku,* HABL 542, 11 (IV R 53, no. 1).
   s. of *Nūr-Sîn,* Sarg. St. IV 18, 31, 38.
3. *dAK-ZU, hšakin ṣiIr-ba-ili,* Epon., B. C. 702, Senn. Bell. Lay. 63, 1 (KB II p. 114).
4. *dPA-DÀ,* K. 241, II 53, spec. *hA.BA,* B. C. 679, JADD 161, R. 3.
   s. of *Arkāt-ilāni-damqā, hša-ku Sippar,* Merod. II, Bl. st. V 10. — KB III, pt. 1, p. 192.

s. of *Ili-ia*, *h riqqu d Nabû*, owner of tablet VR 49, 34.
s. of *Nur-Sin*, Sarg. St. IV 34.
5. *d PA-ID.GÁL*
s. of *Iddin-Papsukkal, dup-šar šangû d Suti-ti u d Nabû*, Nši.: VS I, 36, IV 8.
s. of *Marduk-ab-šullim* (?), Nši.: VS I, 36, IV 4.
6. *d PA-lí, šanu mâr šarri*, JADD 815, R. II 4.
7. *d PA-ZU*, HABL 123, 10. JADD 383, 1, B.E. 1 (III R 50, no. 4. KB IV p. 126; B. C. 674). 612, R. 10 (?) (B. C. 686). 913, R. 3. K. 241, II 51, spec. Epon. B. C. 702, of Arbela, Canon A, V, 22; B, VI, 10; JADD 365, R. 7. *h bêl piluti šá ál Ḫal-ṣu*, HABL 197, R. 5. *h muttr pûtu*, HABL 340, 13. *ál Mu-ṣa-ṣir-a-a*, HABL 197, R. 16. *h rab bîti*, HABL 197, R. 26
f. of *Nabû-kâṣir*, gf. of *Bêl-aḫ-iddin*, HABL 877, R. 7 = JADD 889.

Nabû-lí'-kiššati (cf. *Nabû-lí'-kullati*)
d PA-ZU-Ú-ti (or *Nabû-lí'-úti*?), K. 241, III 2, spec.

Nâbû-lí'-kullati "Nabu is almighty"
d PA-ZU-KAK.A.BI, K. 241, III 3.

Nabû-lišir (abbrev.)
d PA-GIŠ, JADD 499, R. 3 (B. C. 670). Sm. 55, I 16, spec.

Nabû-lí'-ûti "Nabu is my power"
1. *d PA-ZU-ú-ti*, HABL 17, R. 9.
2. *d PA-ZU-u-ti* (or *Nabû-lí'-kiššati*?), K. 241, III 2, spec.

Nabû-lí'-ût-mârišu (*d PA-ZU-ut-TUR-šu*) "Nabu is the power of his son"
HABL 118, R. 6, 13.

Nabû²-ma-lik "Nabu is counsellor" (for OBa. and NBa. texts, see Dilbat, RPN, TNB)
K. 241, V 7, spec.

Nabû-mâr-šarri-uṣur "Nabu, protect the king's son!"
1. *d AK-TUR-LUGAL-ŠEŠ*, K. 1973.
2. *d PA-A-MAN-PAP*, JADD 351, 8 (Ep.).
h rab ki-ṣir, 414, R. 17 (Ep. A).

Nabû-mâr-uṣur, see *Nabû-apal-uṣur*.

Nabû-mît-uballiṭ "Nabu has quickened the dead" (cf. TNB)
d PA-BAD-ú-bal-liṭ, K. 241, III 12, spec.

Nabû²-mu...., JADD 263, R. 10.

Nabû-mudammiq "Nabu renders favorable"
d PA-mu-ŠIG, JADD 255, R. 3.
f. of *d MAŠ.MAŠ-šum-iddin*, JADD 640, R. 18.

Nabû-mukîn-aḫu, *d PA-mu-DU-PAP*, see *Nabû-šum-kitti-uṣur*.

Nabû-mukîn-aplu, see *Nabû-kîn-aplu*.

Nabû²-mu-ni-piš (?)-**ú-gar** (?) K. 241, II 55, spec.

Nabû²-mu-šab[-ši] "Nabu brings into being" JADD 880, II 8.

Nabû²-mu-šal-lim "Nabu preserves" (for OBa. and NBa. texts, see Dilbat and TNB)
JADD 246, 7, slave sold.

Nabû-mušêši "Nabu brings forth"
1. *d AK-mu-še-ši*, *h A.BA*, K. 8510, gf. of *Aššur-mudammiq. A.BA bît d Aššur*, K. 11908 (?). Writer of astrological reports, K. 704. 725. 767. 866. 1318. 80-7-19, 54; cf. TRep. 61. 136E. 157 (III R 58, no. 9). 205. 206A. 228 (III R 59, no. 13).
s. of *Bêl-kundi-ilîtu*, f. of *Nabû-tuklatsu*, K. 872 (CRAIG, AAT p. 58).
f. of *Marduk-šallim-aḫê*, K. 6478.
2. [*d PA*]-*mu-še-e-ši*, VS I 93, 6.
3. *d PA-mu-še-ši*, HABL [332, 3]. 650, 3. VS 86, 6. 89, 6. 90, 6. OLZ VIII, 131. *h âsû*, JADD 769, R. 2. *h šanâ rab A.BA* JADD 857, I 30. *h A.BA bît ilî*, 81-2-4, 144 (TRep. 109). Writer of astrological reports, KK. 120a (III R 54, no. 5). 710. 719. 801. Sm. 1664. 81-2-4, 380. 82-5-22, 78. 83-1-18, 310; cf. TRep. 6A. 94 (III R 54, no. 5). 118. 174. 200 (III R 52, no. 1). 217. 244D. 266B.
s. of *Nabû-rêš-iši*, HABL 209, 2.
4. *d PA-mu-ú-še-ši* (?), VS I 87, 9.

Nabû-mušêtiq (abbrev., cf. *Nabû-mušêtiq-urri* BE IX, X, TNB)
d PA-LU-ti-iq, JADD 396, R. 6.

Nabû²-mu-še-zib "Nabu saves" (cf. TNB)
K. 5478. *h rakbu GAB ḫi*, B.C. 666, JADD 185, R. 10.

Nabû-mušêzib-napšâte "Nabu saves the living beings"
d PA-mu-še-zib-ZI ḫi, JADD 892, 3.

Nabû²-mu-tâk-kil "Nabu strengthens"
s. of *Aššur*, Nši.: VS I, 36, II 1.

Nabû²-na-din "Nabu gives" (for NBa. texts see BE IX, X, TNB)
K. 241, II 19, spec.

Nabū-nādin-aḫē "Nabu gives brothers"

1. *dAK-na-din-ŠEŠ^{pl}*, f. of *Marduk-zākir-šum, šá a-bi a-bi-šú Rimēni-Marduk, ltpu ribu ša Uballiṭsu-Marduk*, descend of Arad-Ea. — Merod. I: IVR 38, I 32. KB IV, p. 60.
2. *dAK-SE-ŠEŠ^{pl}*, s. of *Namri, šatam bīt unati*, I R 66, 15b, Mna.: PSBA (XIX)1897), p. 71, 16 (KB IV p. 68).
3. *dPA-ÁŠ-PAP^{pl}*, JADD 428, 3, slave sold.
4. *dPA-MU-PAP^{pl}*, JADD 310, R. 15 (B. C. 669). s. of *Nabū-šallimšunu, hA.BA*, of *āl Tāb-Bēl*, B. C. 670, JADD 172, R. 16.
5. *dPA-SE-PAP^{pl}*, JADD 102, 7 (Ep. I). 128, R. E. 1 (B. C. 655). 260, R. 13 (III R 48, 31, c). 536, R. 3. K. 241, II 21, spec. *hŠaqū ša mār šarri*, JADD 334, 1, R. 3. *hA.BA*, JADD 176, R. 10 (B. C. 700). 307, L. E. 3 (III R 49, 48 c; Ep. F).

f. of *Ša-Marduk-zaqup*, JADD 351, 2.

Nabū-nādin-aḫi "Nabu gives a brother" (for NBa. texts, see BE X, TNB)

1. *dAK-ÁŠ-PAP* (or *Nabū-edu-uṣurī*), Rm. 157, R. 10 (KB IV p. 126; 2^{d} year of Esarhaddon). *amēl urgi*, JADD 742, R. 23.
2. *dAK-na-din-ŠEŠ*, s. of *Egibi, hša.ku Babili*, Kandal.: VS V, 5, 28. — KB IV, p. 172.
3. *dPA-ÁŠ-PAP* (or *Nabū-edu-uṣur*?), HABL 212, 15. JADD 68, 6 (B. C. 645). 120, 4 (B. C. 693). K. 241, I 18, spec. Epon. V, JADD 63, R. 3. *hA.BA*, JADD 327, L. E. 2 (Ep. N).
4. *dPA-SE-na-ŠEŠ*, s. of *Ár-kat-ilāni-damqa, hMAŠ*, V R 46, 63.

Nabu-nādin-aplu "Nabu gives a son" (for NBa. texts, see TNB)

1. *dPA-ÁŠ-A*, JADB 3, VI, 9.
2. *dPA-SE-A, bārū*, JADD 851, II 5. 980, I 10.
3. *dPA-SE-TUR.UŠ*, K. 241, II 22, spec. 80-7-19, 365.

Nabū-nādin-bēl "Nabu gives a lord"

dPA-MU-EN, HABL 931, 2.

Nabū-nādin-šum "Nabu gives a son" (for NBa. texts, see TNB)

1. *dAK-na-din-MU*, HABL 53, 2. 54, 3, 58, 2.
2. *dAK-SE-MU, šangu āl Sippar hbārū ina zēr Ekur-šum-ušabši*, Nai.: V R 60, III 26, IV 10, VI 11. — KB III pt. 1, p. 178ff.
3. *dPA-na-din-MU*, HABL 370, 2.
4. *dPA-SE-MU*, HABL 6, R. 8. 51, 2. 52, 2. 55, 2. 56, 2. 57, 2. 59, 2. 204, 8. 358, R. 27. 369, 2. 655, 3. 82-5-22, 1768, writer to king. KK. 241, II 20, spec. 10386.

Nabū-nādin-zēr "Nabu gives seed"

1. *dAK-MU-KUL(MÚ)*, s. of *Nabū-nāṣir* (Nabonassar), f. of *Nabū-šum-ukīn*; king of Babylon, B. C. 734—732, King-list A, IV, 4; abbrev. *Nadinu*, q. v.
2. *dPA-na-din-KUL*, JADD 892, 6.

Nabū-naʾid "Nabu is lofty"

1. *dAK-I*

s. of *Nabū-šum ēreš*, b. of *Bēl-ēṭir*, Abp. A, III R 19, III 116; Ann. III 62 (KB II p. 182); cf. (3).

2. *dAK-IM.TUK, hērib bīti ša bīt ili*, HABL 560, R. 1.
3. *dPA-I*, JADD 86, L. E. 2 (B. C. 650?). 173, R. 6 (Ep. G). 230, R. 9 (B. C. 684). 231, R. 11 (B. C. 680). 242, 4, slave sold (B. C. 692). 595, R. 2. 640, 2, 8 (Ep. O). K. 241, III 52(?), spec. h...., JADD 292, R. 7 (B. C. 707). *hA.BA*, JADD 387, R. 15 (B. C. 651). 446, L. E. 2 (Ep. Q). *hardu*, B. C. 683, JADD 273, R. 5. *hmukīl mātāti a-pa-a-ni*, HABL 633, R. 21. JADD 214, R. 8 (Ep. P). *hmuštr pūti*, JADD 325, R. 10 (Ep. A). 414, R. 32 (Ep. A^1). 568, R. 6. *hraḫ ki-šir* of queen, JADD 594, R. 7.

s. of *I-tú-'-a-a*, B. C. 734, JADD 415, 3 (KB IV p. 104).

s. of *Nabū-šum-ēreš*, b. of *Bēl-ēṭir*, Abp.: B VI 80 (III R 33).

s. of *Nabū-naʾid*; *šar Bābili*(!), Pognon, Inscriptions, no. 1, III 22.

f. of *Aššur-šabātsu-iqbi*, Louvre, AO 2221, 1, 4, 10 (B. C. 656(!); OLZ VI (1903), col. 198).

Nabonidus (Old-Pe. *Nabunaita*, El. *Nabunita*, Gr. Ναβόννιδος, Ναβόννηδος, etc.), king of Babylon, B. C. 555—539, s. of *Nabū-balāṭsu-iqbi*, f. of *Nabū-kudur-uṣur* and *Bēl-šar-uṣur*.

1. *dAK-I*, Nabd. Ann. III 15, 16, 21 (KB III 2, p. 134). Cyr. V R 35, 17, 33 (KB III, pt. 2, p. 122). *šar Bābili*, Nabd. Cyl. (I R 68) II 19 (KB III 2, p. 96).

2. *dAK-IM.TUK*, Nabd.: St. VI 20. *šar Bābili*, Nabd. Br. cyl. I 24, 63, II 23, 31, 45, III 57 (IR 69. KB III 2, p. 80—88); Cyl. I 1 (IR 68. KB III 2, p. 94); Rm. A I 20, II 32, III 15 (V R 64. KB III 2, p. 98ff.).
3. *dAK-na-'-id*, *šar Bābili*, Nabd. Rm. C I 1, II 43 (VR 63. KB III 2, p. 112); IR 68 no. 2, *mār Nabû-balāṭsu-iqbi* (KB III 2, p. 118); IR 68, no. 6. 7 (KB III 2, p. 96); CT IX, pl. 3, 17.
4. *dNa-bi-um-na-'-id*, *šar Bābili*, *mār Nabû-balāṭsu-iqbi*, Nabd. I R 68, no. 2. 3. 4; 81-7-1, 9, I 1; 85-4-30, 2, I 1 (PSBA XI). Rm. A I 1, *šar kiššati šar kibrāti irbitti* (V R 64. KB III 2, p. 96); Rm. B I 1 (V R 65). *šarru rabû šarru dannu šar kiššāti šar Bābili šar kibrāʾu irbitti*, Nabd.: VS I, 53, I 1.
5. *dPA-I*, Nabd. Ann. II 10 (KB III 2, p. 130). *šar Bābili*: POGNON, Inscriptions, no. 1. I 35; II 4; III 20. Dar. Beh. [32], 85, [92, 95].
6. *dPA-IM.TUK*, *šar Bābili*, POGNON, Inscriptions, no. 1, II 27. *šarru*, Nabd. 85-4-30, 2, II 6 (PSBA XI).

Nabû-nammir "Nabu, make light!"
1. *dPA-nam-mir*, JADD 273, R. 7 (B. C. 683). 638, R. 10. K. 241, IV 47, spec.
2. *dPA-LAḪ-ir*, JADD 286, 4 (B. C. 691). K. 241, IV 46, spec. *hA.BA*, JADD 190, R. 8 (B. C. 668).

Nabû²-napišti(*ZI*) (abbrev.) JADD 830, 7.

Nabû-napšat-irām "Nabu loves the living being"
dPA-ZI-RAM, K. 241, III 31, spec.

Nabû-napšat-uṣur, or *-kittu-uṣur*
1. *dAK-ZI-PAP*, JADD 536, R. 2.
2. *dPA-ZI-PAP*, K. 241, I 14, spec.

Nabû²-na-sa-ka, JADD 122, R. 4. 123, R. 3 (B. C. 682).

Nabû-nāṣir "Nabu is protector" (for OBa. and NBa. texts, see RPN, TNB)
1. *dAK-na-ṣi-ir*, s. of *Nazi-Marduk*, *hsukkallu*, Merod. I: IV R 38, II 34. — KB IV p. 60, 2.
2. *dAK-PAP*, K. 1181. King of Babylon, B. C. 747—734, f. of *Nabû-nādin-zēr*, King-list A, IV, 3. *šar Bābili*, Chron. B, I 1, 6, 7, 11, 12. = Nabonassar.
f. of *Kudurru*, HABL 880, 16.
f. of *Ša-Nabû-šû*, in Erech, B. C. 648(?), K. 433, 4, 27 (KB IV p. 170).
3. *dAK-PAP-ir*, HABL 178, 2. 720, 2. JADD 741, 35: *ālše-*.
f. of *Kudurru*, HABL 738, 5.
4. *dAK-ŠEŠ*, *hdup-šar*, Meliš. DEPX, pl. 12, IX, 5.
5. *dAK-ŠEŠ-ir*, K. 6118. 81-7-27, 48.
s. of *A-šab-šu*, Mši.: VS I, 35, 51 (KB IV p. 96).
s. of *E-sin-na-a-a*, HABL 963, 3.
6. *dPA-PAP*, JADD 203, R. 1. 328, R. 4 (B. C. 698. III R 48, 57a). 317, R. 5 (B. C. 687). 679, R. 3 (B. C. 682). *hša ḫu-ṭa-ri*, HABL 473, 3.
f. of *Kudurru*, HABL 880, 16.
f. of *Sin-šar-uṣur*, JADD 446, R. 22.
7. *dPa-PAP-ir*, HABL 719, 2. JADD 328, 6 (B. C. 698). 404, R. 7 (B. C. 674). 447, R. 12. (B. C. 683). 680, 2. K. 241, I 19, spec.
f. of *Adad-našir*, JADD 362, 2.

Nabû-nāṣir-ubāršu "Nabu protects his friend"
dPA-PAP-u-bar-šú, Sm. 55, I, 6 spec.

Nabû-natkil "Trust in Nabu!"
dPA-nat-kil, JADD [431, R. 12. *hrab kiṣir*, 840, I 5]. *hmutir pūti*, B. C. 676, JADD 11, R. 5.

Nabû²-NIM-DIŠ-ilāni, K. 241, II 5.

Nabû-nīr-dābibi "Nabu is destroyer of the slanderer" (cf. *Nabû-dābib-nīr*).
1. *dPA-ni-ir-da-bi-bi*, *hdup-šar ēkalli*, Merod. II: Bl. st. V 14. — KB III 1 p. 192.
2. *dPA-ni-ir-KA.KA*, K. 241, IV 41, spec.

Nabû²-ni-ir-ḫa(?)**-da-ḫa**(?), K. 241, IV 40, spec.

Nabû²-ni-ir-TUK-a-a(?), K. 241, IV 39, spec.

Nabû¹-un-na (cf. NBa. *Nabû(-un)-na-a(-a)* TNB)
s. of *A-ḫi*, *hšakin ṭēmi ša Bīt-Sin-šēmē*, Neb. I: Nippur, III, 15; V, 16.

Nabû²-nu...., Sm. 55, II 17, spec.

Nabû-nūrka-lāmur "Nabu, may I see thy light"
dPA-LAḪ-ka-ŠÁ, *hA.BA*, JADD 993, R. III, 4. Cf. *dPA-LAḪ-ka*(?)*-la*(?)*-mur*, K. 241, IV 7, spec.

Nabû-nūr-nammir (cf. *Nabû-nammir*)
dPA-LAḪ-nam-mir, B. C. 685, JADD 134, 2. 135, R. 1.

Nabû²-pa-da-riš(?), K. 241, IV 1, spec.

Nabû-pāšir "Nabu loosens"
1. *dAK-pa-še-ir*, f. of [*Bēl-*]*ú-šal-lim hbaru*, Sm. 1386.
2. *dAK-pa-šir*, HABL 130, 2. 131, 2. 133, 2. 134, 2. 135, 2. 701, 2.
3. *dPA-pa-šir*, HABL 132, 2.

Nabû²-pîr-ḫi-lil-bur, "Nabu, may my offspring grow old!"
JADD 892, R. 1.

Nabû-pirḫi-lîšir "Nabu, may my offspring succeed!"
^{d}*PA-pir-ḫi-GIŠ, mašmašu,* JADD 851, I 16. *A.BA,* JADD 621, R. 20 (Ep. F.)

Nabû²-PI-TUK(*nišmā?*)**-a-a,** K. 241, IV 44, spec.

Nabû-qātā-ṣabat "Nabu, help!"
1. ^{d}*AK-ŠÚ²-ṣa-bat,* HABL 617, R. 5. K. 4796. Abp. A, III R 23, VII 65.
2. ^{d}*PA-ŠÚ²-LU,* ^{h}*muttr pāti,* JADD 50, 11 (Ep. H).
3. ^{d}*PA-ŠÚ²-ṣa-bat,* HABL 972, R. 8. JADD 812, L. E. 2. K. 241, IV 9, spec. ^{h}*ababarakku,* HABL 633, R. 15. ^{h}*šaqū,* B. C. 665, JADD 35, R. 2. ^{h,d}*Sin-ma-gir,* Abp. Ann. VII 47 (KB II, p. 212).

Nabû²-qa(?)**-at-ú-da** K. 241, III 55. spec.

Nabû²-qîp-enši(*SIG*), perhaps: *Nabû[-za]-qip-enši,* JADD 228, R. 6 (cf. sub *Nabû-kip-pik*).

Nabû-rāb-aḫē (^{d}*PA-SU-PAP^{bi}*)
HABL 175, 2. Sm. 55, II 13, spec. ^{h}*A.BA,* JADD 115, 5 (III R 47, 5a; B. C. 664?). 116, 2(?).

Nabû-rāb-aḫēšu(^{d}*PA-SU-PAP^{bi}-šu*), K. 241, III 24, spec.

Nabû²-ra-mat "Nabu she holds dear"
amtu, JADD 315, 1 (B. C. 667).

Nabû-rām (rā'im)-napišti "Nabu loves the living being"
^{d}*PA-RAM-ZI,* JADD 112, R. 5 (B. C. 700). K. 241, III 30; Sm. 55, II 10, spec.
f. of *Nabû-šum-iddin,* JADD 27, 3.

Nabû-rām-nišēšu "Nabu loves his people"
^{d}*PA-RAM-UN^{bi}-šu,* HABL [140, 2]. 425, 2. [628, 2]. 775, 2. 776, 2. 777, 2. K. 241, III 29; Sm. 55, II 11, spec.

Nabû-rām-zēr "Nabu loves the seed"
^{d}*AK-RAM-KUL,* s. of *Ardi-Ea, bēl piḫāti,* Mna.: I R 66, II 14. — KB IV p. 66.

Nabû-rēš-iši "Nabu, lift up my head!"
1. ^{d}*AK-SAG-i-ši,* HABL 217, 2. Cf. K. 1197, 2 (WSml. II, p. 17).
2. ^{d}*PA-SAG-ILI,* K. 241, III 47, spec.
3. ^{d}*PA-SAG-i-ši,* K. 241, III 48, spec. ^{h}*muktl* No. 1.
apāti, JADD 236, R. 6. ^{h}*qēpu,* JADD 618, R. 6 (Ep. T). ^{d}*še-lap-pa-a-a,* JADD 769, 2.
f. of *Nabû-mušēši,* HABL 209, 3.

Nabû-rē'ūni "Nabu is our shepherd"
^{d}*AK-SIB-ú-ni,* f. of ^{d}*A-a-a-šūzubu-ilī',* s. of *Ḫi-la-a ...,* ^{h}*A.BA ša Aššur,* K. 2169, R. 14 (SMITH, Texts, p. 21).

Nabû-rība-aḫu(?)
^{d}*AK-rì-ba-ŠEŠ,* K. 9650, owner of tablet.

Nabû-rīḫtu-uṣur "Nabu, protect the remainder!" (for NBa. texts, see TNB)
1. ^{d}*PA-KÁT-PAP,* JADD 307, 9.
2. ^{d}*PA-ri-iḫ-tú-PAP,* HABL 1031, 2. JADD 448, R. E. 2. 532, R. 3. 649, 10. 650, 14. 807, 10. KK. 241, I 6, spec. 6223, 7. 82-5-22, 108. ^{h}...., JADD 527, R. E. 3; of the king, 860, II 11. ^{h}*muttr pūti,* JADD 349, R. 12 (Ep. Q). ^{h}*A.BA,* B. C. 645(?), JADD 25, R. 8.
s. of *A-ḫar-ṭi-še,* JADD 307, 1, E. 4 (IIIR 49, no. 3; Ep. F).

Nabû-rīmanni "Nabu, have mercy on me!"
1. ^{d}*AK-rìm-an-ni,* Shmk.: CT X, pl. 7, 43.
2. ^{d}*PA-ri-man-an-ni,* K. 241, I 25, spec. [5446, b?].
3. ^{d}*PA-rìm-a-ni,* HABL 165, 2. 192, 6. 845, R. 2. 875, R. 6. JADD 21, 2 (B. C. 682). 152, R. 7 (B. C. 656). 368, R. 11(?). 385, R. 8. 440, R. 12 (B. C. 692). 446, R. 17 (Ep. Q). ^{h}*A.BA,* JADD 59, R. 4 (B. C. 681). 62, B. E. 1. ^{h}*nappalḫ ḫurāṣi,* B. C. 686, JADD 453, R. 11. ^{h}*rab ki-ṣir,* B. C. 663(?), JADD 470, 5.
4. ^{d}*AK-rīm-an-ni,* K. 241, I 24, spec.

Nabû-rīm-ilāni "Nabu is the wildox of the gods"
1. ^{d}*AK-AM-AN^{bi},* HABL 947, 2. KK. 4800. 9588.
2. ^{d}*PA-AM-AN^{bi},* K. 241, I 47, spec. ^{h}*ḫa-za-nu ša ^{ú}Ni-nu-a,* JADD 261, R. 6. 263, R. 8.

Nabû-rīṣūa "Nabu is my helper" (for NBa. texts, see TNB)
1. ^{d}*PA-ID.DAḪ-u-a,* K. 241, III 50, spec.
2. ^{d}*PA-ri-ṣu-u-a,* JADD [605, R. 3?], 854, R. 9. K. 241, III 51. spec. 82-5-22, 536.

Nabû²-RU-ZI (probably = *Nabû-šāriq-napišti*), K. 241, IV 38, spec.
s. of *Mannu-dūk-bēl-alak,* JADD 641, 4 (Ep. C).

***Nabû²-sa-gab** (WSem.), JADD 55, R. 5 (B. C. 690).

Nabū²-sa-gi-ib
s. of *Pakḏisa, nappaḫ ḫurāṣi* of queens palace HABL 847,$_{52}$.

Nabū²-sa-kip(gib?)
HABL 85, 11 (V R 54, 43, a). JADD 88, L. E. 1 (Ep. W). [193, R. E. 3]. K. 241, IV 25, spec. $^{ḫ}A.BA$, JADD 628, R. 10 (Ep. P). *maš-mašu*, JADD 851, I 14. Epon. Y, JADD 151, R. 4. 193, R. E. [3].

Nabū²-sa-ki(?)-pu(?), K. 241, III 56, spec.

Nabū-šālim "Nabu is merciful"
1. ^{ḏ}AK-*sa-lim*, s. of *Marḏuk-apal-iddin*, f. of *Aplaḫa*, Abp.: B (III R 33), VI 57, 62. K. 11289.
2. ^{ḏ}PA-*sa-lim*, JADD 62, R. 6. $^{ḫ}mutīr$ *pāti*, JADD 857, II 30. Son of *Marḏuk-apal-iddin*, Abp. B: K. 1741, VI 23, 27 (WSml. III, p. 51).

Nabū²-sa(?)-tam-mu-ēreš(*PIN-eš*), K. 241, II 33.

Nabū-šalla, see *Nabū-uṣalla*.

Nabū-šalūlu "Nabu is protection"
^{ḏ}PA-*AN.SÚR*, K. 241, III 49, spec.

Nabū-šīr-ilāni "Nabu is the highest of the gods"
1. ^{ḏ}PA-*MAḪ-AN*^{ḪI}, K. 241, I 52, spec.
2. ^{ḏ}PA-*ši-ri-AN*^{ḪI}, K. 241, I 53, spec.

Nabū²-šab-ši (cf. *Nabu-ušabši*)
K. 11521, E. 4 (KGAS 145). *ardu ša mār šarri*, JADD 259, R. 2.

Nabū-šadūni "Nabu is our mountain (cf. NBa. *Nabū-šadūnu* TNB)
^{ḏ}PA-*KUR-u-ni*, K. 241, IV 8, spec. $^{ḫ}A.BA$, JADD 114, L. E. 1.

Nabū²-ša-gim (cf. *Ša-gi-im-mu* BE VIII, pt. 1, OBa. *Iš-gu-um-Urra* Dilbat)
$^{ḫ}A.BA$, JADD 383, R. 16 (III R 50, no. 4; B. C. 674).

Nabū-šākin-rēmu "Nabu effects mercy"
1. ^{ḏ}PA-*GAR-DAGAL*, K. 241, IV, 5, spec.
2. ^{ḏ}PA-*GAR-LID*, JADD 349, 4 (Ep. Q).

Nabū-šākin-šulmu "Nabu effects welfare"
1. ^{ḏ}PA-*GAR-šul-me*, JADD 869, IV, 5, a *barū*.
2. ^{ḏ}PA-*šá-kin-DI-mu*, JADD 624, R. 12, B. C. 687.

Nabū-šākin-šum "Nabu effects a name"
1. ^{ḏ}AK-*šá-kin-MU*, s. of *Ardi-Ea*, ^{ḫ}[*paḫatu*?], Merod. I: IV R 38, II 36. — KB IV p. 62.
2. ^{ḏ}AK-*GAR-in-MU*, Meliš.: London 103, IV, 28 (KB III 1, p. 160); prob. identical with (1).
3. ^{ḏ}PA-*GAR-MU*, K. 241, IV 14, spec.

Nabū²-šākin(*GAR.GAR*)**-ud-du** "Nabu effects light" K. 241, IV 11, spec.

Nabū²-šaknu(*GAR-nu*) "Nabu is governor" JADD 102, L. E. 1 (Ep. I), III p. 173f.

Nabū-šallim, see *Nabū-ušallim*.

Nabū-šallim-aḫē "Nabu, keep the brothers safe!"
1. ^{ḏ}PA-*DI-PAP*^{ḪI}, ^{ḫ}rab *ki-ṣir*, JADD 325, R. E. 1 (Ep. B).
2. ^{ḏ}PA-*šal-lim-PAP*^{ḪI}, K. 241, III 19, spec.
s. of *Nabū-ṭēme*, JADD 102, 1, 4, R. 3 (Ep. I.)

Nabū²-šal-lim-a-ni "Nabu, keep me safe!" K. 241, I 23, spec.

Nabū-šallimšunu "Nabu, keep them safe!"
1. *AK-šal-lim-šú-nu*, ^{ḫ}*dup-šar šarri rabu* ^{ḫ}*pit uzni* ^{ḫ}*um-ma-an Šarrukin šar* ^{māt}*Aššur bu-uk-ru Ḫar-ma-ak-ki* ^{ḫ}*dup-šar šarri*, B. C. 714, Sarg. VIIIth, 428.
2. ^{ḏ}PA-*DI-šu-nu*, VS I 91, 6. 92, 6. ^{ḫ}*še-lap-pa-a*, JADD 38, R. E. 2. 39, R. E. 2 (Ep. D).
3. ^{ḏ}PA-*šal-lim-šu-nu*, OLZ VIII, 131. VS I 85, 6. 94, 6.
4. ^{ḏ}PA-*šal-lim-šú-nu*, VS I 86, 7.
f. of *Nabū-nādin-aḫē*, JADD 172, R. 17.

Nabū-šāpik-zēr "Nabu pours out seed" (for NBa. texts, see TNB)
^{ḏ}PA-*DUB-KUL*, JADD 385, 3, 11. K. 241, II, 50.

Nabū²-šaqū(*NIM*)**-ana**(?)**-ilāni** K. 241, II 5, spec.

Nabū-šaqū-ina-māti "Nabu is exalted in the country"
^{ḏ}PA-*NIM-ÁŠ-KUR*, s. of *Aqar-Nabū*, CTX, 3, 15 (KB IV, p. 92), 20th year of Nabu-apal-iddin.

Nabū-šar-aḫēšu "[Nabu is king of his brothers (for NBa. texts, see TNB)
1. ^{ḏ}AK-*LUGAL-ŠEŠ*^{ḪI}-*šu*, HABL 349, 2. K. 974, captured in Elam.
2. ^{ḏ}PA-*MAN-PAP*^{ḪI}-*šu*, HABL 302, 2. 447, 9, a *mašmašu*(?). JADD 246, R. 12. 411, 5. 818, 5. 927, II 6. KK. 241, III 22, spec. 681. 7484. Epon. B. C. 645(?), HABL 518, R. 11. 879, R. 9 (III R 37, 62, b). 1142, 6; JADD 24, R. 1. 68, R. 6; III R 34, 94: ^{ḫ}*paḫat* ^{māt}*Samir-i-na*. ^{ḫ}*asū*, JADD 769, R. 1.

Nabû²-šar-ḫi-ilāni "Nabu is mighty among the gods"
K. 241, I 54, spec.

Nabu-šarḫu-ubâša "Nabu has put the mighty to shame"
1. ^{d}*PA-šar-ḫu-ú-ba-ša,* HABL 512, 3.
2. ^{d}*PA-šar-ḫu-UR,* HABL 512, 9.

Nabû-šar-ibni "Nabu has created the king" (for NBa. texts, see TNB)
1. ^{d}*AK-LUGAL-ib-ni,* ^{ḫ}*šak-na* HABL 846, 13.
2. ^{d}*PA-LUGAL-KAK,* HABL 939, 5.

Nabû-šar-iddin "Nabu has given the king" (cf. נבושרדן CIS I 29, 2)
^{d}*PA-MAN-ÁŠ* (? or: *Nabû-šar-uṣur*), HABL 413, 2.

Nabû-šar-ilāni "Nabu is king of the gods" (for NBa. texts, see TNB)
^{d}*PA-MAN-AN^{ni},* JADD 64, 12 (B. C. 672). K. 241, I 46, spec.

Nabû-šarranni "Nabu is our king" (for NBa. texts, see TNB)
1. ^{d}*PA-LUGAL-ra*[*-ni*?], Sm. 2015.
2. ^{d}*PA-MAN-a-ni,* HABL 628, R. 5. JADD 70, L. E. 1 (B. C. 674). 79-7-8, 190. *kalû,* JADD 851, III 4. ^{ḫ}*rab âli šá ^{âl}Ninua,* JADD 261, R. 7.
3. ^{d}*PA-MAN-an-ni,* K. 241, I 41, spec.

Nabû-šar-uṣur "Nabu, protect the king!" (cf. Ar. docket נבושרצר STEVENSON, Contracts, no. 2; for NBa. texts, see TNB)
1. ^{d}*AK-LUGAL-PAP,* ^{ḫ}*rab šaqê šá Aššur-bân-apli šar ^{mât}Aššur,* B. C. 655 (?), JADD 646, 8, 25, R. 19. ^{ḫ}*rab kiṣir,* HABL 462, R. 27.
2. ^{d}*AK-LUGAL-ŠEŠ,* ^{ḫ}*....ri ša šarri,* HABL 527, R. 6. ^{ḫ}*rab MU.GI,* K. 11450 (KGAS 66, 3, 4, 16, 17). ^{ḫ}*rab ki-ṣir,* HABL 275, R. 5. 462, 21. ^{ḫ}*rab šaqê,* cf. no. (1), KK. 1288, 2, R. 7. 11446, 10 (KGAS 150. 153). ^{ḫ}*šangû ša bît Bâbili,* K. 16.
3. ^{d}*AK-LUGAL-ú-ṣur,* JADD 741, 31. 82-5-22, 175, R. 6 (KGAS 67).
4. ^{d}*AK-MAN-PAP,* HABL 770, 2. Epon. B. C. 787 (cf. *Balāṭu*), *šá ^{âl}....,* 81-2-4, 187, 27. Epon. B. C. 682, ^{ḫ}*šakin ^{âl}Mar-qa-ṣi,* JADD 215, R. 13. ^{ḫ}*rab ki-ṣir,* JADD 414, R. 26 (Ep. A).
5. ^{d}*PA-LUGAL-PAP,* JADD 53, 6 (B. C. 672).
6. ^{d}*PA-MAN-PAP* (= נבסרצר), HABL 413, 2 (or: *Nabû-šar-iddin*?). 769, 2. JADD 124, R. 3 (B. C. 674). 342, R. 7. 503, R. 9. 601, R. 3. 622, L. E. 1 (Ep. D). 696, 4 (B. C. 648?). 700, 2. 754, 12. 880, II 17. 899, 9, II 19. 922, IV 3, servant of *Nabû-aḫê-šallim.* 925, R. 2. 1006, R. 6. 1010, R. 16. 1018, R. 16. 1024, 16. 1030, R. 11. 1041, R. 11. 1072, R. 2. K. 5637. Epon. B. C. 784, of Kurban, Canon C, I, 27; III R 1, III 33. Epon. B. C. 682, *šakin ^{âl}Marqaṣi,* Canon A, V, 42; C, IV, 15; JADD 21, R. 2. 129, 8, in Ar. endorsement called רבסרס 132, R. 5 (?). 136, R. 5. 143, R. 2. 166, L. E. 2 (?). 213, R. 9. 222, R. 6. 276, L. E. 1. 363, R. 5. 370, R. 3. 437, R. E. 2. 679, R. 6. 1098, III, 10. Epon. (= E), B. C. 620 (? see PEISER, MVG VI, p. 132), ^{ḫ}*A.BA mâti,* JADD 711, R. 15 (III R 46, no. 2); VSI, 84, R. E. 2. 85, R. E. 1. 88, 37. ^{ḫ}....., JADD 266, R. 3 (III R 49, 49, a; B. C. 670). 267, R. 7. 840, II 4. ^{ḫ}*A.BA,* JADD 160, 1, 7 (Ep. G). ^{ḫ}*bêl piḫâti* JADD 814, 13. ^{ḫ}*bêl piḫâti ^{âl}Ninua, ki-ṣir ša Sîn-aḫêriba,* JADD 853, 5. 854, 9. ^{ḫ}*da-a-a-lu,* JADD 160, R. E. 1 (III R 48, c; Ep. G). ^{ḫ}*mutir ṭuṭi,* JADD 860, III 5. ^{ḫ}*rab ēkalli,* JADD 640, R. 3 (?). ^{ḫ}*rab karâni,* JADD 857, II 44. ^{ḫ}*rab ki-ṣir,* JADD 349, R. 8 (Ep. Q). 477, R. 5. ^{ḫ}*rab ki-ṣir mâr šarri,* JADD 857, III 18 (?), IV 9. 860, III 18. ^{ḫ}*rab ki-ṣir rab šaqê,* JADD 857, II 27. ^{ḫ}*rab ki-ṣir ša šarri,* JADD 211, R. 10. ^{ḫ}*rab ki-ṣir šá šêpâ ša mâr šarri,* B. C. 663 (?), JADD 470, R. 21. ^{ḫ}*šalšu,* JADD 202, R. 8 (B. C. 670). 612, R. 11 (B. C. 686). 627, R. 9 (B. C. 666). ^{ḫ}*šaqû,* JADD 344, R. E. 1. 386, R. 8. ^{ḫ}*tur-tan,* JADD 1021, R. 7.

Nabû-šēzib "Nabu, deliver!" (see also *Nabû-ušēzib*)
1. ^{d}*AK-še-zib,* ^{ḫ}*irrišu,* JADD 742, 14. ^{ḫ}*muḳîl apâti,* B. C. 667, JADD 27, R. 1.
2. ^{d}*PA-še-zib,* HABL 896, 5, 14, R. 3. JADD 17, 4, 11 (B. C. 687). 28, R. 1 (B. C. 686). 64, R. 7 (B. C. 672). 264, 13 (B. C. 688). 269, 3 (B. C. 681). 411, 4. 472, 3 (?) (B. C. 668). 579, 6. KK. 995. 13139. D.T. 224. ^{ḫ}....., JADD 367, R. 1. 448, R. 16. 858, 8. ^{ḫ}*muḳîl apâti,*

B. C. 670—663, JADD 115, R. 5 (III R 47, no. 1). 116, R. 7. 174, R. 8. 185, R. 7. [247, R. 8. 296, R. 6]. 408, R. 5. 421, R. 4. 470, R. 11. ^{h}šanu, B. C. 673, JADD 431, R. 12.

Nabû-šēzibanni "Nabu, deliver me!" (> Bi. נבושזבן Jer. 39, 13; cf. *Nabû-šú-zu-ba-an-ni* BE VIII, pt. 1)

1. ^{d}*AK-še-zib-a-ni*, JADD 353, 2.
2. ^{d}*PA-še-zib-a-ni*, Abp. A, III R 18, II 46; Ann. II 17, var. to (3). JADD 76, R. 2 (B. C. 652). ^{h}*NI. SUR*, JADD 775, 4. ^{h}*ša eli* . . ., JADD 805, 8. ^{h}*šaq šarri ša eli bīt šarrāni*, B. C. 656(?), JADD 48, R. 5. 49, R. 1.
3. ^{d}*PA-še-zib-an-ni*, HABL 298, 6. JADD 237, R. 15 (B. C. 665). 680, 4, R. 5. K. 241, I, 32, spec.

s. of *Nikkû*, set by Ashurbanipal as lord in Athribis, Abp.: Ann. II, 17 (KB II, p. 166). III R 29, no. 1, 1.

Nabû-šum-ēreš "Nabu has planted a son" (for NBa. texts, see TNB)

1. ^{d}*AK-MU-KAM-eš*, ^{h}*TIG.EN.NA*, f. of *Bēlēṭir* and *Nabû-nā'id*, Abp.: Ann. III, 63 (KB II, p. 182); B, IV, 27, 63; VI, 81, 84 (III R 31. 33; KB II, p. 244. 258).
2. ^{d}*AK-MU-KAN*, HABL 906, 6. ^{h}*nastku ša mār Tu-bu-li-'-aš*, HABL 1112, 6.
3. ^{d}*PA-MU-PIN-eš*, K. 14130. ^{h}*TIG.EN.NA*, Abp. B: K. 1732, II 5.

Nabû-šum-ibni "Nabu has created a son" (for NBa. texts, see TNB)

1. ^{d}*PA-MU-ib-ni*, 83-1-18, 554.
2. ^{d}*PA-MU-KAK*, K. 241, II, 45, spec.

Nabû-šum-iddin "Nabu has given a son" (cf. Ar. docket נב ושמדן, STEVENSON, Contracts, no. 9)

1. ^{d}*AK-MU-ÁŠ*, HABL 71, 2. 372, 2. 373, 2. 682, 2. 684, 2. 686, 2. 1033, 7. K. 10991.
2. ^{d}*AK-MU-SE*, K. 13018.
3. ^{d}*AK-MU-SE-na*, HABL 65, 2. 67, 2. K. 1898. 3034. ^{h}*rab bīrti*, HABL 422, 8, time of Sargon II, cf. WAF II, p. 191. ^{h}*šangū apsî ENGUR*, OBI, I, 83, 15 (KB IV, p. 64).

s. of *Dannu-Nabû*, ^{h}*TU bīt* ^{h}*Nabû* ^{h}*šatam Ēzida*, Rm. III, 105, I^{b}, 21.

s. of *Šāzib-Marduk*, *mār Arad-Ēa*, *tupšar šarri*, Merod. I: Susa 16, II 7.

4. ^{d}*PA-MU-ÁŠ*, HABL 60, 2. 61, 2. 62, 3. 63, 2. 64, 2. 66, 2. 68, 2. 69, 2. 70, 3. 72, 2. 73, 2. 157, 4. [332, 3: *Nabû-mu*[*-še-ši*]. 371, 2. 374, 2. 375, 2. 376, 2. 377, 2. 538, 2. 557, 9. 683, 2. 845, R. 3. JADD 57, R. 5 (B. C. 644?). 85, R. 3. 577, R. 5. K. 241, II, 12, spec. 7403. ^{h}*A.BA*, JADD 52, R. 3. 225, L. E. 1. 330, R. 6 (B. C. 676). 447, R. 6 (B. C. 683). 502, R. 4 (B. B. 676). ^{h}*āsu*, JADD 851, II, 13. ^{h}*muktl apāte*, B. C. 671, JADD 60, B. E. 2. ^{h}*rab eširte ša Ninua*, HABL 816, 2. ^{h}*rakbu*, JADD 200, R. 13 (B. C. 667). 857, IV, 2. 860, II, 13.

s. of *Adad-šēzibani*, VS I, 87, 1.

s. of *Im* . . . . ., JADD 499, R. 7 (B. C. 670).

s. of *Nabû-rā'im-napišti*, ^{h}*A.BA šá bēl piḫāti* ^{āl}*Dūr-Šarruktu*, B. C. 667, JADD 27, 3 (III R 47, 50, b).

s. of *Su* . . . ., JADD 869, III, 14.

5. ^{d}*PA-MU-SE-na*, HABL 685, 2.

Nabû-šum-imbi "Nabu has called a name"

1. ^{d}*AK-MU-im-bi*, *mār* ^{m}*Áš-šur* (^{h}*nisakkū*) ^{h}*TU bīt* ^{d}*Nabû* ^{h}*ša-ku Barsip*, Nši.: VS I, 36, III 6. Rm. III, 105, I^{b}, 9, 22; II, 5.
2. ^{d}*PA-MU-im-*[*bi*], JADD 892, 1.

Nabû-šum-iqīša "Nabu has presented a son"

1. ^{d}*AK-MU-BA-ša*, HABL 1129, 10.
2. ^{d}*PA-MU-BA-ša*, K. 241, II, 8, spec.

Nabû-šum-iškun "Nabu has effected a son" (cf. נבושמסכן APO)

1. ^{d}*AK-MU-GAR-un*; JADD 841, R. 1. VAT 170, 2 (VS V no. 2. KB IV, p. 166; B. C. 717). HABL 1016, 5, R. 5, 9 (time Sarg.) (WSml. I, p. 40). KK. 862. 4778. 7435. 81-2-4, 379. 81-7-27, 32. Writer of astrological reports, KK. 791. 14150. 80-7-19, 55; 66 (TRep. 41. 81, C. 167, A. 223, A). — King of Babylon, Dyn. H Nabu-šumiškun II, King-list A, IV, 2, probably identical with *šarru mār Dakuri*, the Chaldean king of Bit-Dakuri, Rm. III, 105, I^{b}, 16; cf. WAF I, p. 261.

s. of *Marduk-apal-'iddin*, Senn.: Bav. 37 (III R 14); Co. 50 (I R 43); VS I, 77, R. 16.

f. of [*Marduk*]-*apal-iddin*, Chron. K^{3}, R. 3; cf. KING, Chronicles I, p. 203.

2. ^{d}*AK-MU-iš-kun*, HABL 778, 2. 1091, 7. ^{h}*mār šipri*, HABL 627, 7.
   s. of *Šillā*, 81-2-4, 78.
3. ^{d}*PA-MU-GAR*, HABL 428, 2. JADD 925, 7. ^{h}*A.BA*, B. C. 670, JADD 625, R. 15. *šar Bābili*: Nši.: VS I, 36, IV 12 (8th year).
   s. of *Arkāt-ilī-damqa*, *TU bīt* ^{d}*Su-ti-ti*, Nši.: VS I, 36, IV 1.
   s. of *Ašur*, *TU bīt* ^{d}*Nabû*, Nši.: VS I, 36, III 17.
   f. of *Mušēzib-Nabû*, JADD 869, IV, 7.
4. ^{d}*PA-MU-GAR-un*, HABL 779, 2. JADD 101, R. E. 1. 501, R. 1. 595, R. 2. 602, R. 8. 677, 2. K. 241, IV, 12, spec. ^{h}*mukīl apāte* of Sennacherib, JADD 253, 6. Writer of astrological reports, KK. 19. 785. 803. 81-2-4, 102. 82-5-22, 59. 83-1-18, 200. Bu. 89-4-26, 19 (TRep. 17. 95. 151. 190. 215. 230).
   s. of *Arkāt-ilī-damqā*, Kandal.: VS V, 5, 32. King of Babylonia (Dynasty H), Nabu-shumishkun I, *šar* ^{māt}*Karduniaš*, fought with Adad-nirari (III), circ. B. C. 895, succeeded Samaš-mudammiq, Synchron. III, 9, 10 (KB I, p. 200).
5. ^{d}*PA-MU-iš-kun*, K. 241, IV, 13, spec. ^{h}*A.BA*, B. C. 698, JADD 475, R. 7. ^{h}*mukīl apāte*, JADD 628, R. 3 (Ep. P).
   s. of *Marduk-apal-iddin*, Senn.: Tay. VI, 6 (KB II, p. 108), cf. no. (1).

Nabū-šum-kitti-lišir "Nabu, may the true son succeed"
^{d}*PA-MU-DU-GIŠ*, ^{h}*A.BA*, B.C. 712, JADD 5, R. E. 2 (III R 47, no. 10; KB IV, p. 110: *Nabū-šum-kniš-lšir*; cf. TNB, p. 263 b).

Nabū-šum-kitti-uṣur "Nabu, protect the true son!"
^{d}*PA-MU-DU-PAP*, K. 241, I, 10, spec.

Nabū-šum-libur "Nabu, may the son grow strong!"
^{d}*AK-MU-li-bur*, *šar kiššati*, upon a duck-formed wight, Lay. 83 F, cf. WEISSBACH, ZDMG 61, p. 394 f., probably identical with [*Nabû*]-*MU-li-bur*, *šarru*, Chron. K^{1}, I 16, and with ^{d}*AK-MU*[-*tibur*], King-list III 4, the last king of Dynasty D, about B. C. 1050—43, see SCHNABEL, MVG 13, p. 58 f.

Nabū-šum-lišir "Nabu, may the son succeed!" (for later Ba. texts, see TNB)
1. ^{d}*AK-MÙ-GIŠ*, JADD 235, 1, 5.
2. ^{d}*AK-MU-SI.DI*, HABL 259, 2. 260, 2 (IV R 47, no. 1). 261, 2. 262, 2. 264, 2. 265, 2. 350, 2. 811, 2. 1117, 2. 1128, 2.
3. ^{d}*PA-MU-GIŠ*, HABL 1101, 4. JADD 235, 12. K. 241, II, 25, spec. ^{h}*A.BA* (*mār* ^{āl}*Ninua*), B. C. 698—694, JADD 58, R. 2. 191, R. 4.
4. ^{d}*PA-MU-SI.DI*, HABL 263, 2. 276, R. 6, brother's son to *Zakirru* ^{h}*maššu*. K. 241, II, 24, spec.

Nabū-šum-ukīn "Nabu has established a son' (for NBa. texts, see TNB)
1. ^{d}*AK-MU-DU*, s. of *Nabu-nādin-zēr* (> *Nādinu*), king of Babylonia, Nabušumukin II, B. C. 732, King-list, A, IV 5, abbrev. *Šumukin*, q. v.
   s. of *Kudur*, HABL 469, R. 12.
2. ^{d}*AK-MU-ú-kín*, king of Babylon, Nabu-šumukin I, Chron. K^{3}, R. 2, contemp. with *Tuk*[*ulti-Ninib* II]; f. of [*Nabû*]-*apal-iddin*, ibid., l. 3.
3. ^{d}*PA-MU-DU*, K. 241, III, 27, spec. ^{h}*A.BA*, B. C. 697, JADD 198, R. 10.

Nabū-šum-uṣur "Nabu, protect the son!" (for NBa. texts, see TNB)
1. ^{d}*AK-MU-PAP*, ^{h}*šamallû me-me-ni*, owner of Surpu-tablet, K. 8868.
2. ^{d}*AK-MU-ŠEŠ*, s. of *Iddin-*^{d}[*Pap*]*sukkal*, ^{h}....., Merod. I: VS I, 34, 22.
3. ^{d}*PA-MU-PAP*, JADD 61, R. 4 (Ep. L). 79, B. E. 1. 324, L. E. 3 (III R 48, no. 3; KB IV, p. 116). 346, 3. 630, R. 18. KK. 5420 b. 7403. 79-7-8, 190. ^{h}*qēpu*, JADD 860, I, 17. ^{h}*šangû ša* ^{d}*Nabû* at Kalaḫ, JADD 640, R. 2 (Ep. O). 641, R. 12 (Ep. C). 642, R. 11 (Ep. R).

Nabū-šum-ušēši
^{d}*PA-MU-ú-še-ši* (possibly *Nabu-mušēši*), VS I, 87, 9.

Nabū^{1}-ṭab-ni-búl-liṭ (Ba.)
Nku.: London, 102, IV, 20.

Nabū-tabni-uṣur "Nabu, protect what thou hast created!" (cf. TNB)
^{d}*PA-tab-ni-PAP*, HABL 525, 2.

Nabū^{2}-ṭáḫ-ḫi-še-me, K. 241, IV, 22, spec.

Nabū-taklāk "In Nabu I trust"
1. ^{d}*AK-ták-lak*, HABL 524, 9, time of Sargon II. 897, 1. 898, 1. JADD 631, R. 1 (B. C. 680).

2. ^{d}PA-*tak-lak*, JADD 33, 3 (B. C. 692). 493, 12.
3. ^{d}PA-*ták-lak*, HABL 1057, 5. JADD 122, R. 7; 123, R. 3 (B. C. 682). 576, R. 1 (B. C. 676). 601, R. 5. KK. 5138. 5517. 5537.

Nabū-talīm-uṣur "Nabu, protect the brother!" (for NBa. texts, see TNB)

1. ^{d}PA-*ta-li-me-PAP*, K. 241, I, 17, spec.
2. ^{d}PA-*TAM.MA-PAP*, K. 241, I, 16, spec.

Nabū-tappūt-illak "Nabu comes to assistance"

1. ^{d}AK-*tap-put-DU-ak*, $^{h}rabšaq$, Epon., see SCHEIL, Recueil des travaux, XXIV, Notes d'epigr. LXII, 3, and OLZ VII, 70.
2. ^{d}PA-*tap-pú-DU*, $^{h}rabšaq$, Epon., VS, I, 87, 33.
3. ^{d}PA-*tap-pu-ut-DU*, $^{h}rabšaq$, Epon, VS I, 93, 31.

Nabū-taqbi-lišir

^{d}PA-*táq-bi-SI.DI*, Sm. 55, I, 14, spec.

Nabū-taqqinanni (cf. *Nabū-taqqinanni* in later Bab. texts TNB)

1. ^{d}PA-*LAL-a-ni*, JADD 21, R. 3 (B. C. 682).
   s. of *Da-da-a-a*, $^{h}A.BA$, Ep G JADD 160, R. E. 2.
   s. of *Tabni*, $^{h}A.BA$, Ep. G, JADD 160, R. 7.
2. ^{d}PA-*LAL-an-ni*, PRAŠEK, GMP I, p. 99; *Nabū-lal-ilāni ḫazānu*), HABL 645, R. 4, $^{h}[A].BA$, 1008, R. 10.
3. ^{d}PA-*LAL-in-a-ni*, $^{h}A.BA$ (B. C. 680) JADD 360, R. 12.
4. ^{d}PA-*LAL-in-an-ni*, K. 241, I, 11, spec.
5. ^{d}PA-*LAL-ni*, JADD 57, R. 3 (B. C. 644?).
6. ^{d}PA-*táq-qin-an-ni*, JADD 852, IV, 1.

Nabū²-taraṣ(*? LAL*)**-ēreš**(*PIN-eš*)
K. 241, II, 31, spec.

Nabū²-tariba-uṣur(*?-SU-PAP*), K. 241, I, 12. Sm 55, II, 14, spec. HABL 525, R. 6.

Nabū-tāriṣ "Nabu directs"

^{d}PA-*LAL-iṣ*, JADD 621, L. E. 1 (Ep. F). K. 241, V, 8, spec. Epon. B.C. 721, Canon A, V, 3; C, III, 16; III R 1, V, 3; JADD 1098, II, 2. *ardu ša Za-pa-nu*, B. C. 679, JADD 161, 1. ^{h}rab *ki-ṣir*, JADD 675, R. 19. $^{h}rakbu$ *šarri*, Ep. A, Q, JADD 211, R. E. 2. 308, R. 10. 309, R. 5. $^{h}rakbu$ *ša mār šarri*, JADD 312, R. 10. $^{h}ša$ *šcpā*, Ep. q, JADD 400, R. 12.

Nabū²-tāriṣ(*LAL*)**-ana-ilāni** "Nabu directs to the gods"

K. 241, II 4 = *Nabū-mušēlu*(*? NIM*)*-ana-ilāni*, ibid. l. 5; cf. NBa. *Nabû¹-ni-ib*|*SÁ-ana*|*a-na-ilāni* "Nabu calls to the gods" TNB, Neb. 44, 11. 134, 3. 320, 2.

Nabū²-tar-ti-ba-uṣur (*PAP*), K. 241, I 13, spec. VS I, 99, 2.

Nabū²-tat-tan-uṣur (*ŠEŠ*) "Nabu, protect what thou hast given!" (cf. TNB, p. 149a) Nabd. Ann. I 14 (KB III, pt. 2, p. 128).

Na-bu-ti-i (hypocor., cf. *Nabûtu*)

$^{h}išparu$, B. C. 683, JADD 447, R. 9. *rab kiṣir ša išparē*, B. C. 681, JADD 59, R. 3.

Nabûtu (hypocor.)

1. *Na-bu-ti*, JADD 287, 1. Brother of *Mārbūti-šum-ibni*, Nku.: London, 102, I, 22. — KB IV, p. 84.
2. *Na-bu-ut-tú*, Rm. 157, 15 (KB IV, p. 124; B. C. 679).
3. *Na-bu-tú*, K. 4285, R. 5. JADD 718, 2.

Nabū¹-tuk-lat-su "Nabu is his help"
s. of *Nabū-mušēṣi*, gs. of *Bēl-kundi-ilta*, K. 872, R. 13 (time Abp.).

Nabū²-tuk-lat-u-a "Nabu is my help"
K. 241, IV, 31, spec.

Nabū-tuktē-eriba

^{d}PA-*tuk-te-e-SU*, K. 241, III, 9, spec.

Nabū²-tuk-te-tir-ra (cf. *Nabû¹-tuk-ti-e-tir-ri*, see TNB) Sm. 55, I, 17, spec.

Nabū-tukulti "Nabu is my help" (for NBa. texts, see TNB)

^{d}PA-*KU-ti*, HABL 1101, 2. K. 241, IV, 28, spec.

Nabū²-tukulti(*KU-ti*)**-edi** (*?ÁŠ*) "Nabu is the help of the one"
K. 241, IV, 29, spec.

Nabū²-tukulti-enši(*SIG*) "Nabu is the help of the weak"
K. 241, IV, 30, spec.

Nabū²-tur-ṣa-an-ni (cf. *Nabû¹-túr*(*?*)*-ra-ṣa-an-ni* Nabd. 916, 2)
K. 241, I 10, spec.

Nabū²-ṭe-me (abbrev. cf. NBa. *Pa-ni-Nabu-ṭe-e-mu* > פנבטם CIS II, 62, and *Nabu-ṭēme-utir*) f. of *Nabū-šallim-aḫē*, JADD 102, 2.

Nabū²-ṭe-e-me-ú-tir
K. 241, III, 27, spec.

Nabū²-UGUR (*ḫaiaṭu, namsaru*?)
^{h}rab *dan-dan*, JADD 494, R. 10.

Nabû-udammiq, or *Nabû-damiq,* q. v.

Nabû-ukîn "Nabu has established" (for NBa. texts, see TNB)
dPA-DU, K. 241, III, 36, spec.

Nabû-unammir, see *Nabû-nammir.*

Nabû²-ur-kit-tú-uṣur(*PAP*)
K. 241, I, 7, spec.

Nabû²-ú-síp-pi
s. of *Aššur, šangu dAdad,* Nši.: VS I, 36, III 12.

Nabû-uṣalla "Nabu I implored" (for NBa. texts, see TNB)
1. *dPA-ṣal-la, hšaknu* of *mHṣa,* HABL 414, 10, 18.
2. *dPA-ṣal-li,* JADD 830, 1.
f. of *Aššur-bēl-dan-an,* JADD 354, B. E. 2.
3. *dPA-ú-ṣal-la,* K. 4752. *ša mA-bu-ri-e,* Sarg. Ann. 268. *ša eli al mātGambuli,* Abp. B: VI, 72 (III R 33).
4. *dPA-ú-ṣal-li,* HABL 206, 2. 223, R. 11. JADB 5, II, 12. JADD 812, L. E. 2. K. 241, IV, 2, spec. Abp. B: K. 1741, VI, 37, var. to (4).

Nabû²-uṣur(*PAP*)**-an-ni** "Nabu, protect me!" K. 241, I, 20, spec.

Nabû-ušabši "Nabu has called into being"
1. *dAK-GÁL-ši,* HABL 266, 2. 267, 2. 270, 2. 272, 2. 294, 2. 456, 1. 517, 1. 752, 2. 753, 2. 859, R. 20. 1052, R. 5, 6. KK. 909. 4489. 4748, 6 (WSml. II, p. 64). 12013 (TRep. 274, N). 81-2-4, 313. 452. 509. 82-5-22, 133. 83-1-18, 125. Bu. 91-5-9, 23. *hša-ku Uruk;* K. 433, 26 (KB IV, p. 170; B. C. 648?).
s. of *Aššur, TU bit dNabû,* Nshi.: VS I, 36, III 10.
2. *dAK-TUK-ši,* HABL 1100, 2.
3. *dAK-ú-šab-ši,* of *Bit-Šilani; mar Šilani:* Tigl. B, 15 (II R 67. KB II, p. 12). *šarru:* Tigl. IV, Pl. I 9 (KB II, p. 4)
4. *dAK-ú-šib-ši,* s. of *Nabû-zēr-iddin,* Mshi.: VS I, 35, 19. — KB IV, p. 96.
5. *dPA-GÁL-ši,* HABL 268, 2. 269, 2. 271, 2. 273, 1. 751, 2. 945, 2. JADD 51, 5 (B. C. 683). K. 13003. 79-7-8, 315(?).

Nabû-ušallim "Nabu kept safe" (for NBa. texts, see TNB, cf. נבושלם APO, נבושלם K. 3788 = KGAS 120)
1. *dAK-DI-im,* HABL 576, 12. 749, 1.
2. *dAK-GI,* HABL 527, 18. 750, 2. *mār Da-kuru,* CT X, pl. 5, 11. *hna-si-ku* of *Nār Tu-bu-li²-aš,* HABL 1112, 7.
3. *dAK-šal-lim, mār Dakuru,* D.T. 301.
4. *dAK-ú-šal-lim,* of *Bīt Dakuru,* HABL 229, 2. 258, 2. 336, 1, 10, *ša mēBit-mDa-ku-ru.* 747, 1. 748, 1. 83-1-18, 65. In enquiry of Šamaš oracle, time of Esarhaddon, 83-1-18, 531. 697 (KGAS 46. 72).
s. of *Marduk-apal-iddin,* HABL 1114, 10, 17, 25, R. 3. 1131, 5.
5. *dPA-DI,* K. 241, III, 26, spec.
6. *dPA-DI-im, hA.BA,* B.C. 694, JADD 281, R. 12.
7. *dPA-GI,* K. 241, III, 25; Sm. 55, I, 5, spec. *mar Dakuru,* Shmk.: CT X, pl. 5, 10; 7, 45.
8. *dPA-šal-lim,* HABL 600, 8, *hla-pi-a-a.* JADD 58, R. E. 1 (B. C. 694). 254, R. 6. 503, R. 10. 511, R. 1. 661, 2. 675, 13. 909, 5. K. 241, III, 27. 4515. In enquiry of Šamaš oracle, time of Esarhaddon, KK. 4268, L. E. 2. 11459, L. E. 2 (KGAS 48. 118).
s. of *Ba-la-su,* of *Bīt-Dakuru,* Esarh. A, II, 52 (KB II, p. 130); B, III, 27 (KB II, p. 146).
9. *dPA-ú-šal-lim,* HABL 1011, R. 1.
s. of *Qu-ni-i,* JADB, 5, II, 16.

Nabû²-ú-ša-an-ni "Nabu, come to my help!" K. 241, I, 35, spec.

Nabû-ušēzib "Nabu has saved" (for NBa. texts, see TNB, BE IX, X; see also *Nabû-šēzib*)
1. *dAK-ú-še-zib,* HABL 256, R. 5. 750, R. 8. 754, 28 (WSml. II, p. 55). 808, R. 1. 1028, 10 (WSml. II, p. 51). K. 3024, writer to king. 12960. Rm. 157, 13 (KB IV, p. 124; B. C. 679). 81-7-27, 48.
2. *dPA-ú-še-zib,* K. 3790, R. 3 (B. C. 680; KB IV, p. 124). *hšalšu,* B. C. 670, JADD 202, R. 3. *hA.BA,* B. C. 660(?), JADD 12, R. 3.

Nabû-ušībši, see *Nabû-ušabši.*

Nabû²-ú-zu-bu
K. 241, IV, 20, spec.

Nabû-zākir (abbrev., cf. *Nabû-zākir-šum*; for NBa. texts, see TNB)
1. *dAK-za-kir,* K. 1616.
2. *dPA-za-kir,* K. 241, IV, 22, spec.

Nabû-zākir-šum "Nabu is proclaimer of posterity" (also in OBa. & NBa. texts)
dPA-za-kir-MU, K. 241, IV, 21, spec.

Nabû-zāqip (abbrev., cf. *Nabû-zāqip-enši*)
dPA-za-qip, JADB [5, III, 18]. K. 241, IV, 23, spec. *hrab ālani*, JADD 693, R. 5.

Nabû²-za-qip-enši(*SIG*) "Nabu upholds the weak"
K. 241, IV, 24, spec.

Nabû-zēr..., K. 4793, 31 (WSml. II, p. 69). JADD 332, R. 5 (B. C. 670?).

Nabû-zēr-ibni "Nabu has created seed" (cf. NBa. *Nabû-zi-ir-ib-ni* Dar. 266, 16)
1. *dAK-KUL-ib-nu*, s. of *Bīt-mašṭari-ibnu*, *hA.BA*, Sarg. St. II, 23 (KB IV, p. 168).
2. *dAK-KUL-KAK*, K. 4285. *hgur-ru-bu*, HABL 462, R. 27 (WSml. II, p. 20).
3. *dPA-KUL-ib-ni*, K. 4678 = HABL 1014, R. 8.
4. *dPA-KUL-KAK*, JADD 15, R. 2 (B. C. 672). 417, 7. 507, R. 5. 630, 18. 909, 3. K. 241, II, 46, spec. 1524. *hŠAG mārRu-²*..... HABL 158, 4.

Nabû-zēr-iddin "Nabu has given seed" (cf. Bi. נְבוּזַרְאַדָּן; for NBa. texts, see TNB)
1. *dAK-KUL-MU*, HABL 754, 14. 1106, 10.
2. *dAK-KUL-SE-na*, HABL 808, 10. 1095, 1. 1150, 2. VS I, 35, 14, 18 var. to (4). K. 12947. Sm. 80: descend. of *Arad-Ea*. 80-7-9, 34.
f. of *Nabû-ušēbši*, Mshi.: VS I, 35, 20 (KB IV, p. 96).
3. *dPA-KUL-AŠ*, JADD 165, R. E. 1 (Ep. Q). 170, L. E. 2. 212, 1, 4(?) (B. C. 687). 226, 2? 571, R. 10. K. 241, II, 13, spec. 4277. *h*....., JADD 202, R. 7; 266, R. 2 (B. C. 670). 503, R. 8. *hkalu*, JADD 851, III, 1. *hmukīl apati*, B. C. 660, JADD 444, R. 17. 445, R. 11 (KB IV, p. 136). *hmukīl apati ša mār šarri*, JADD [256, R. 7] (B. C. 676). 477, R. 3. *hrakbu GABᵗᵘ*, B. C. 671, JADD 60, R. 1. *hA.BA*, B. C. 686, JADD 612, R. E. 2.
4. *dPA-KUL-SE-na*, JADD 264, R. 1 (B. C. 688?).
f. of *Bēl-iddin*, Mshi.: VS I, 35, 1, 49 (KB IV, p. 94).
s. of *Ilu-ba-ni*, *TU bīt dPA*, Nshi.: VS I, 36, III 16.

Nabû-zēr-iqīša "Nabu has presented seed" (for NBa. texts, see TNB)
1. *dAK-KUL-BA-ša*, K. 965.
2. *dPA-KUL-BA-ša*, K. 241, II, 9, spec.

Nabû-zēr-kitti-līšir "Nabu, may the seed of the righteousness succeed!" (for NBa. texts, see TNB)
1. *dPA-KUL-DU-GIŠ*, *hhazānu šanū ša ᵘʳᵘNinua*, JADD [92, L. E. 1]. 160, 8 (III R 48, c; Ep. G).
2. *dPA-KUL-DU-SI.DI*, HABL 1107, 2.
3. *dPA-KUL-ZI-GIŠ*, b. of *Naʾid-Marduk* (= 4), *barānū nabalkattānu*, Esarh. B, II, 15 (III R 15. KB II, p. 144). Cf. K. 2671, 7 (ZA II, p. 299. WAF I, p. 522).
4. *dPA-KUL-ZI-SI.DI*, s. of *Marduk-apal-iddin*, b. of *Naʾid-Marduk*, Esarh. A, II, 32 (I R 45. KB II, p. 128).

Nabû-zēr-līšir (abbrev.; for NBa. texts, see TNB, *dAK-KUL-li-ši-ir* Nabd. 687, 42)
1. *dAK-KUL-GIŠ*, HABL 511, 1, R. 4.
2. *dAK-KUL-SI.DI*, s. of *Itti-Marduk-balaṭu*, descend. of *Ardi-Ea*, Neb. I, Nippur, III 13. V 21.
f. of *Ištar-šum-ēreš*, *hrab qanū*, IV R 9, R. 45.
3. *dPA-KUL-GIŠ*, HABL 512, 1. K. 241, II, 26 spec. 4267.
f. of *Su-ma-a-a*, HABL 873, 15.
4. *dPA-KUL-SI.DI*, HABL 223, 2 (WSml. II, p. 13).

Nabû²-zēru-u-a (hypocor.)
JADD 29, R. 1 (B. C. 693).

Nabû-zēr-ukīn "Nabu has established seed" (for NBa. texts, see TNB)
1. *dAK-KUL-GI.NA*, HABL 412, 2.
2. *dPA-KUL-DU*, s. of *Nabû-mu* ..., K. 4453, time of Abp.
3. *dPA-KUL-ú-kīn*, HABL 332, 2.

Nabû-zēr-uṣur "Nabu, protect the seed!" (for NBa. texts, see TNB)
dPA-KUL-PAP, JADD 383, R. 9 (B. C. 674).

Nabû-zēr-ušabši "Nabu has called seed into being"
1. *dAK-KUL-GÁL-ši*, 94-6-11, 36, 7 (ZA IX, p. 398), 7th year of Sinsharishkun. *nasīku* of *Nār-Tubuliaš*, HABL 906, 5. 1112, 5.
f. of *Ṣilla*, K. 433, 28.

Nabû²-zuq-pa-an-ni "Nabu, uphold me!"
K. 241, I, 23, spec.

Nabû-zuqup-kēn "Nabu, uphold the true one!"
s. of *Marduk-šum-iqtša*, gs. or descendant of *Gabbi-ilāni-ēreš*, *hA.BA* (*hrab A.BAᵗᵘ*

$^{\bar{a}l}$*Ka-laḫ*), scribe of numerous astrological works, mostly at Calah, some at Aššur, flourished B. C. 716—684

1. ^{d}*AK-zu-qup-GI.NA*, KK. 2330 (III R 53, 41b), f. of *Ištar-šum-ēreš*. 2670 (III R 2, no. XXII; 22th year of Sennacherib), calls Ištar-šum-ēreš his son. 9452. 13839. Sm. 1070. Rm. 222. 81-7-27, 81.
2. ^{d}*AK-zu-qu-up-GI.NA*, KK. 137. 2679, 10. 2686 (III R 2, no. I; 6th year of Sargon). 3044 (III R 2, no. XVI; 16th year of Sargon). 3068 (III R 2, no. XVII; 1st year of Sennacherib). 3074 (III R 2, no. XIII; 15th year of Sargon). 3163 (III R 2, no. XVIII; 4th year of Sennacherib). 4024 (III R 64, 35, b). 5282. 9487. [10084]. 10967. 11309. 11614. Sm. 854. 930. Rm. 155 (CT 29, 49, 36). 81-2-4, 327. Bu. 91-5-9, 97.
3. ^{d}*PA-zu-qu-up-GI.NA*, KK. 75 (B. C. 694). 2678 (B. C. 711). 3055 (III R 2, no XV; 15th year of Sargon). 3066 (III R 2, no. XII; 15th year of Sargon). 3068 (CT 30, 25). Sm. [985]. — Cf. *Marduk-šum-iqīša* and *Gabbi-ilani-ēreš*.

Na-aḍ-ba-nu (cf. *Kur*(?)*-ba-a-nu*)
^{h}*arḍu ša* ^{h}*sukkalli šanî*, JADD 1141, 50 (B. C. 709).

***Na-ad-bi-ḫa-a-ú** (cf. He נַדְבְיָה, *Na-ad-bi-ḫa* BE IX; cf. also *Kur*(?)*-ba*|*bi-AN-a-a*
^{h}*mukīl apāti*, B. C. 710, JADD 234, R. 9 (III R 49, 30 a; KB IV, p. 112).

Na-di-i (cf. *Na-di*(*-e*) TNB, Ναδιος = *Nadin*)
PSBA XXX (1908), p. 112, 15 (B. C. 681). ^{h}*A.BA*, B. C. 742, JADD 75, R. 17.

Nādin-aḫē (abbrev.; or *Iddin-aḫē*)
1. *ÁŠ-PAP*^{hi}, JADD [114, 5]. Epon. B. C. 693, III R 1, V 31; B. C. 688 III R 1, V 36, cf. JADD 29, R. 2. 32, 8. 264, R. 1. *mašmašu*, HABL 447, 7. JADD 851, I 2.
f. of *Zēr-lišir* JADD 880, I 9.
2. *MU-ŠEŠ*^{hi}, *ša Bag-ḍa-di*, JADD 246, R. 16.
3. *SE* ....., Epon. B. C. 693 or 688, *ša* ^{ālu}*Dar-Šarrukīn*, JADD 400, R. 10. ^{ḫi}*ša-kīn* ^{māt}..... JADD 240, R. 17.
4. *SE-na-PAP*^{hi}, Epon. B. C. 688, JADD 17, R. 4. ^{ḫi}*ša-kīn* ^{ālu}*Ṣi-me-ra*|*ir*, Epon. B. C. 693, JADD 133, R. 2. 145, R. 2.
5. *SE-ni-PAP*^{hi}, Epon. B. C. 693, III R 1, V 31, var. to (1). Epon. B. C. 688, III R 1, V 36, var. to (1). Cf. JADD 66, R. 9.
6. *SE-na-ŠEŠ*^{hi}, Bu. 91-5-9, 88.
7. *SE-PAP*^{hi}, HABL 18, R. 5. *mār Jakīn* K. 1880, 2 (WSml. II, p. 66). *šá* ^{ālu}*Ṣi-me-ra*, Epon. B. C. 693, JADD 491, R. 11, cf. 238, R. 18. Epon. B. C. 688, JADD 1098, III, 4. ^{h}*A.BA* (B. C. 669), JADD 188, R. 7.

Nādin-aḫi (abbrev.)
1. *ÁŠ-PAP* (= *Edu-uṣur*?), K. 241, X 9 (spec.). JADD 114, 5 (?).
2. *SE-na-ŠEŠ*, HABL 475, 5. 496, 12. 859, R. 8. 906, 10. 964, R. 14. K. 1135 (NBa). TRep. 277 AE.
s. of ^{d}*Na-na-a-karābi*, 94-6-11, 36, 10 (7th year of Sin-šar-iškun; ZA IX p. 398).

Nādin (abbrev., cf. *Nabū-nādin-zēr*; = Ναδιος; for NBa. texts, see TNB)
1. *Na-din*, king of Babylon, Chron. B, I, 15; see (3).
2. *Na-di-ni*, JADD 21, 3 (B. C. 682). Tigl. IV, B. 26 (II R 67. KB II, p. 14), of Larak.
3. *Na-di-nu*, HABL 393, 2. 394, 2. 395, 2. 498, R. 8. 767, 2. 1111, R. 5. JADD 368, 2. Writer of astrological reports, KK. 1384. 8393. 81-2-4, 89 (TRep. 144 D. 226. 274 F). In enquiry of Šamaš oracle, K. 11480 (KGAS 55). ^{h}*A.BA*, B. C. 671, JADD 60, R. 9; cf. *SE-na*, ^{h}*A.BA*, under *Iddina*.
s. of *Arkāt-ilt-damqā*, *TU brt* ^{d}*Nabū*, Nshi.: VS I, 36, III 11.
s. of *Nabū-nāṣir* (Nabonassar), king of Babylon, B. C. 734—732, Chron. B, I, 13, 14. < *Nabū-nādin-zēr*, q. v.
f. of *Aplā*, HABL 336, R. 2. K. 8433.

Nādin-aplu (abbrev.; for NBa. texts, see TNB)
Na-din-A, f. of *Za-ri-i*, HABL 49, R. 25.

Nādin(*MU*)**-bēl**(*EN*)**-Aššur**(?)
Epon. MDOG 36 p. 24.

Na-din-ḫa (hypocor.)
HABL 558, 2 (WSml. II, p. 63).

Na-din-ilu "A giver is the god"
HABL 913, 1 (WSml. II, p. 39).

Na-din-Ištar(^{d}*XV*)
f. of *Našḫu-qatar*, JADB 2, I, 8.

Nādin-šum(*SE-MU*) (abbrev.) JADD 296, R. 5.

Nadnaia (hypocor.)
1. *Nad-na-a-a*, K. 241, IX, 29, spec.
2. *SE-a-a*, K. 771, 2.

Nadnu(*Natnu*) (hypocor.)
1. *Na-ad(at)-ni, šar* ^{mât}*Na-ba-a-a-ti*, Abp.: Ann., VIII, 69 (V R 8. KB II, p. 220).
2. *Na-ad(at)-nu, nastku ša* ^{mât}*Ialburi*, Sarg. Ann. 281. *šar* ^{mât}*Na-ba-a-a-ti*, Abp. A, III R 24, VIII 53, 63; Ann. VIII, 56 (V R 8. KB II, p. 218); B, III R 34, VIII, 36, 37, 41; 35, no. 6, II, 30, 39, 40. ^{h}*Na-ba-a-tu-ú-a*, HABL 1117, 6, 12.

***Na-ga-a**
JADB 6, I, 13. 21, 5. ^{h}*rab kiṣir*, HABL 639, 3.

***Na-ḫa-ra(-a)-ú** (cf. *Ni-ḫa-ru, Ni-ḫar-a-u*, Bi. נַחֲרַי, נַחֲרִי, Ναχαρ a deity, KA p. 477 f.) JADD 266, R. 4 (III R 49, 50, a. B. C. 670). 335, 5 (III R 46, 69, d. B. C. 687). — KB IV, pp. 118. 130.

***Na-ḫi-ri(-i)** (cf. Bi. נַחֲרַי)
JADD 79, 4, 6. 404, R. 3 (B. C. 674).

***Naḫkē** (Eg., cf. STEINDORFF, BA I, p. 349, RANKE, Material, p. 30) *Na-aḫ-ki-e, šar* ^{âl}*Ḫininši*, Abp. A, III R 17, I 97; Ann. I, 95 (V R 1. KB II, p. 162).

Na(*i*)**-aḫ-na-zu,** Taʿannek 4, 11.

***Na-aḫ-ra-ma-aš-ši** (Eg., cf. RANKE, Material p. 13, cf. Ḥāmaššī) TA 21, 33, messenger of Amenophis III to Tushratta.

***Na-aḫ-ti-ḫu-ru-an-si-ni** (Eg. Nḥt-Ḥr-nĕ-šn(w), נחתחרנשן, STEINDORFF, BA I, p. 353, RANKE, Material, p. 30) *šar* ^{âl}*Pi-šaḫ-ti*[$^{?}$]*-a*[*nu-ti*, Abp.: A, III R 17, I 106; Ann. I 101. — KB II, p. 162.

Nāʾid-Adad "Exalted is Adad"
1. $^{I.d}$*IM,* ^{h}*rakbu GAB*^{bi}, B. C. 670, JADD 60, R. 5. 421, R. 13.
2. $^{I.d}$*U,* ^{h}*rakbu GAB*^{bi}, B. C. 670, JADD 420, R. 6.

Nāʾid-Ašur "Exalted is Ashur"
I-ÁŠ-šur, JADD 370, 2 (B. C. 682). 452. 616, B. E. 1 (B. C. 695).

Na-ʾ-id-Ē-še-ri-ga
HABL 212, 15, slave.

Nāʾid-ilu "Exalted is the god"
1. *I-AN,* HABL 192, 2. 193, 2. 194, 2. 195, 2. 484, 3. 729, 2. JADD 100, R. 2 (B. C. 687). 285, R. 6 (B. C. 686). 947, 6. K. 241, X, 32, spec. 7797. Sm. 333(?). ^{h}....., JADD 366, R. 3 (B. C. 669). ^{h}*šanā,* JADD 241, 1, 7, 9.
s. of ..... *ilāni*, B. C. 707, JADD 350, R. 9.
2. *Na-ʾ-id-AN,* 81-2-4, 114.
3. *Na-ʾ-di-AN,* K. 1246, in letter. Epon. B. C. Tukulti-N. II, Ann. 41; R. 65, *šakin* ^{mât}*Kummuḫi*.

Naʾid-Ištar "Exalted is Ishtar"
1. *I-XV,* JADD 88, R. 9 (Ep. W).
s. of *Ištar-šum-iddin,* JADD 642, 8 (III R 49, 9, b. Ep. R).
f. of *Nabû-ašarid,* JADD 446, R. 16.
2. $^{I.d}$*XV*, s. of *Ištar-šum-iddin,* JADD 642, 1.

Nāʾid-Marduk "Exalted is Marduk" (for NBa. texts, see TNB)
1. $^{I.d}$*AMAR.UD,* HABL 815, 1.
2. *I-Mar-duk,* JADD 166, R. E. 2 (Ep. S).
3. $^{I.d}$*Mar-duk,* HABL 223, R. 5.
s. of *Marduk-apal-iddin* (Merodach-Bal. II), b. of *Nabû-zēr-kitti-lišir,* Esarh. B, II, 20 (III R 15. KB II, p. 144).
4. *Na-id-*^{d}*AMAR.UD,* HABL 576, 15. 917, 2 (WSml. II, p. 7). 958, 3 (WSml. II, p. 22). 1114, 13, 20, 21, 23. K. 1973. 2905; cf. no. (3).
5. *Na-ʾ-id-*^{d}*AMAR.UD,* HABL 839, 15, cf. no. (4). 81-7-27, 205 (*Na-aḫ*(*i*)*-id-*), owner or scribe of tablet.
6. *Na-ʾ-id-*^{d}*Mar-duk,* s. of *Merodach-Baladan* II, b. of *Nabû-zēr-kitti-lišir,* Esarh. A, II, 35 (I R 45. KB II, p. 128).

***Na-i-še-ri**
f. of (*i*) *Iš-ga-bu,* VS I, 109, 2.

***^{f}Na-ki-ʾ-a**, see */Naqi'a.*

Na-ku(*?ḫab*)**-du,** ^{h}*mār šipri,* HABL 815, R. 16.

***Na-al . . .,** VAT 4581, 2 (VS I, 107).

***Na-ki-li-e-it,** Capp. T-D 242, 4.

***Na-ma-di** (נעמדד?), Taʿannek 4, 5.

Nam-gar-dūr-^{d}**En-lil** (as the name of a canal, BE X, p. 70), Melis.: London, 103, III, 23 (KB III, 1, p. 158).

***Nam-ḫa(-wa)-za**/**zi** (Mit.) TA 53, 34. 129, 82. 151, 62. 189, 6, R. 2, 9, 25. 194, 2, s. of *Šutarna*, gs. of .... [*Ša-uš-šar*]*-tar.* 195, 4. 196, 2. 197, 17. 234, 13, 26. 250, 24. Governor of the city of *Kumidi.*

ᶠNa-mir-ti (cf. *Na-mir-tum* TNB, OBa. *ᵐNam-ra-tum* Dilbat), HABL 527, R. 2.

Nam-mu-ú-a (hypercor., cf. perhaps OBa. *Na-mi-ḫa*, *Na-mi-ḫa-tum* RPN
s. of *ʰšangû ᵈAdad*, Merod. II: Bl. st, IV, 29.

Namru "Shining" (also in Cass. texts, BE XIV, XV, and in OBa. texts *Na-am-ru-um* T-D LC, *Nam-rum* RPN; cf. *Na-mi-ir-ilu*. CLAY, PNC, p. 110)
Nam-ri, f. of *Ea-zēr-iqīša*, Simb. Lay. 53, 7 (KING, BBS, pl. 20).
f. of *Nabû-nādin-aḫē*, IR 66, 15 b (KB IV, p. 68); PSBA XIX (1897), p. 71, 16, time of Mna.
f. of *Ki-din-ᵈNIN.IB*, Merod. I: Susa 16, II 5.

Nam-šá-a . . ., Capp. Ch. 13, 10.

Na-na-a
f. of *Rabi-Ašur*, Capp. G, 2, 10.

ᵈNa-na[-a . . . . .
s. of *Marduk-balliṭ*, JADD 387, 1.

ᶠᵈNa-na-a-[, slave, VS I, 98, 1.

ᶠNa-na-a-a-da- . . .,
d. of *Suqā*, JADD 210, 4 (Ep. W).

Na-na-ni (cf. *Ištarāni*), JADD 384, R. 9.

Na-na-šu
f. of *Ertba*, Mzš.: VS I, 35, 10 (KB IV, p. 94).

Na-na(-a)-ti (hypocor., cf. OBa. *ᵈNanna(ŠEŠ.KI)-tum* T-D LC), VS I, 87, 10. 99, 1.

ᵈNa-na-a-ú-ṣal-li "Nana I implored"
f. of *Aḫēša*, HABL 965, 9, R. 7, 19.

ᶠᵈNa-na-ušabši(*IUK-ši*)
JADD 213, 3, slave sold, B. C. 681.

Nānī (cf. Palm. נני, OBa. *Na-nu-um* Dilbat, *Na-nu* CLAY, PNC, p. 110)
1. *Na-a-ni*, Rm. 58 = HABL 1073, 4, 14.
2. *Na-a-ni-i*, JADD 877, 13.
3. *Na-ni-i*, HABL 950, 2. JADB 2, III, 17. 3, VIII, 3. JADD 198, R. 9 (B. C. 697). [597, R. 6]. 741, 23. 899, I, 29. VS I, 87, 27. ʰ. . . . ., JADD 425, B. E. 1. *ʰpirḫinu ša ᵈNabû* (Ep. O, R), JADD 640, R. 16. 642, R. E. 3. *ʰrīd gammalē*, JADD 741, 21. *ʰzammaru*, JADB 2, VIII, 11.

***Na-ni-be**(?)**-im**
f. of *Da-ḫi(ī)-a*, Capp. G, 3, 3.

Na-ni-ja (hypocor.; for OBa. and NBa. texts, see T-D LC, TNB) JADD 661, 7.
No. 1.

Na-an-na-a, JADD 743, R. 14.

ᶠNa-an-ni-a
m. of *Nur-Ištar*, VS I, 87, 7.

Nap-ḫar-ilu
Epon. B. C. 729, of Kirruri, III R 1, IV 40; cf. *Liphur-ilu*.

***Napḫururia** (Eg. Neferkheperurē, RANKE, Material, p. 14, Amenophis IV, king of Egypt, B. C. 1377—1361, s. of Amenophis III (Nibmuria) and Teye, husband of Tadukhepa (TA 28, 8): [*Na-ap-ḫu*]-*ra-ri*[*i-i*]*a* TA 10, 1; *Na-ap-ḫu-*[*u*]*-ru-ri*[*ia*] 8, 1; *Na-ap-ḫu-ri-i*, 16, 1; *Na-ap-ḫu-ru-ri-a*, 11, 1. 14, 1; [*Na-ap-ḫu*]*-ru-ri-ia*, 7, 1; *Na-ap-ḫur-ri-ia* 26, 27, 32, 40, 46, 50, 54, 59. 27, 1, 39; *Nap-ḫur-i-ri-ia*, 28, 1; *Nap-ḫu-u-ri-ia*, 29, 1, 61, 65, 67, 71; *Ni-ip-ḫu-ur-ri-ri-ia*, 9, 1; *Ḫu-ri-i-i*[*a*], 41, 2; . . . *ip-ḫu-ri* . . .(?), 210, 1.

Na-pi-i (cf. *Si-*[*u*]*-na-pi*), JADD 388, 1.

***ᶠNa-ap-te-ra** (Eg., RANKE, Material, p. 14), wi. of Ramses II, Boghazköi, MDOG 35, p. 21.

Na(?)**-qa-ba-a-a**, JADD 877, 10.

***ᶠNaqi'a** (WSem. נקיא = *Zakūtu*, q. v.)
Maid of Sennacherib, daughter-in-law of Sargon, mother of Esarhaddon, si. of *ʲAbi-rami*:
1. *ʲNa-ki*[*u*]*-a*, JADD 645, R. 2.
2. *ʲNi-iq-a, ummu ša Ašur-aḫ-iddin*, 83-1-18, 536, 2 (KGAS 101).

Na-ra-gi-e (cf. *Nargi*, *Na-rag-gu* Camb. BE VIII, pt. 1)
ʰrab ki-ṣir, HABL 144.

Narām-Sin "The beloved of Sin"
Na-ram-ᵈXXX, 82-5-22, 106, writer to *šarru-ēṭir-*[*mât*]*Aššur šar kiššat šar mātāti*, see WAF II, p. 58. Ancient king of Akkad, s. of Sargon I (cf. HROZNÝ, WZKM 26, p. 153 f.):
1. *Na-ra-am-ᵈEN.ZU*, Chron. K[1], R. 1, s. of *Sar-rukīn*, contemp. with Riš-Adad, the king of Apirak. Nabd. Rm. A, II, 61, III, 8, s. of *Sarrukīn*. IR 3, no. VII, 1, *šar kibratim arbaim. šarru abu labiru*, Neb. Rm. 673, III 26.
2. *ᵈNa-ra-am-ᵈEN.ZU*, OBI, 4, etc., see SAK, p. 164 ff. *danum šar kibrātim arba'im*, DEP VI, pl. 1, no. 1, no. 2, 3.

3. *Na-ra-am-^{d}XXX*, Nabd. Rm. B, I, 38 (VR 65. KB III, 2, p. 110), *šarru ullū*. Nabd. Rm. C, I, 31 (VR 63. KB III, 2, p. 114, *šarru maḫrū*.
4. *Na-ram-^{d}XXX*, *šarru maḫrū* Nabd. 81-7-1, 9, I 27 (PSBA XI). Nabd. Br. cyl., II, 30 (I R 69. KB III, 2, p. 84), s. of Sargon. Nabd. Rm. A, II, 57 (VR 64. KB III, 2, p. 104), s. of *Šarrukīn*. Nabd. Rm. B, I, 33 (VR 65, KB III, 2, p. 110), *šarru ullu*. KK. 2130, R. 11, 18 (IV R 34). 2317. 5929. 5988, 6. 6446. 8265, 23, *tērtu* (CT 27, 23; 28, 31). 10244, 81-2-4, 219.
5. *Nà(MULU)-ra-am-^{d}XXX*, *šakibrāti[arbai]*, K. 8265, 22 (CT 27, 23; cf. HOLMA, OLZ 15 (1912), 443 f.).

Na-ar-bat-tum
f. of *Ga-gi*, Capp. E, 2, 9.

Nargī (hypocor, cf. Syr. נַרְגָּא, Targ. נַרְגָּא axe > נַרְגָּא plough-tail, Pu. נרגא, *Nar-gi-ia* BE X)
1. *Nar-gi-i*, JADD 1, R. 4 (B. C. 731). 152, 5 (B. C. 656?). 209, R. 17. 311, R. 10 (Ep. S). 538, R. 4. ^{h}*A.BA*, B. C. 648(?), JADD 206, R. 21.
s. of *Šamaš-nā'id*, JADD 23, 8 (Ep. F).
f. of *Aḫūni* and *Nabū-aḫ-uṣur*, JADD 318, 2.
2. *Ni-ir-gi-i*, JADD 498, R. 2. Cf. HABL 832, 8, 10.
3. *Nir-gi-i*, JADD 4, R. 6 (B. C. 644?). 576, R. 9 (B. C. 677). 899, III, 17. [929, R. 6].

Na-as-ḫur-bēl (see also *Nisḫur-Bēl*)
Epon., Sarg. KAHI I, 41, 7.

Na-ṣib-ilu (cf. *Btt-^{m}Na-ṣi-bi-ilu*, CT X, pl. VI 20) HABL 1072, 1. 83-1-18, 695, III, 20, spec.

Nāṣir (abbrev.; for NBa. texts, see BE IX, X, TNB)
1. *Na-ṣi-ri*, s. of *Ki-din-^{d}Gu-la, lip-pal-pal Arad-Ea*, DEP VI pl. 11, no. 2, p. 48.
s. of *Muš-ta-li*, Melis. DEP X pl. 12, VIII, 7.
2. *Na-ṣi-ru*, HABL 181, 4. 447, R. 4. 722, 2. KK. 4268, L. E. 1. 11437, L. E. 1. 11477, L. E. 1. 11499, R. 9. 11521, L. E. 2 (KGAS 6. 48. 98. 108. 145). 81-2-4, 61. 82-5-22, 485, L. E. 2. 83-1-18, 544, L. E. 1 (KGAS 118. 124). Bu. 91-5-9, 148. 181. ^{h}*mašmašu*, Sm. 471; cf. JADD 851, I, 10(?).

^{d}**Na-aš-ḫu-a-a-li**
^{h}*sukkallu* (*šá ni-ri-bi*), JADD 24, R. 5 = 25, R. 5 (B. C. 645).

***Na-aš-ḫu-gab-ri** (Arb.) "Nashkhu is my man' JADD 12, III, 2.
s. of *Aḫi-nūri*, JADD 5, I, 13.

***Na-aš-ḫu-id-ri** (Ar.) "Nashkhu is my help"
s. of *Si'-idri*, in *Ḥamedi*, JADD 1, II, 2.

Na-aš-ḫu-nādin-aplu(*-AŠ-A*) "Nashkhu gives a son"
s. of *Ilu-gabri*, JADD 5, I, 9.

***Nasḫu-qatar** "Nashkhu is a rock" (Ar.)
1. *Na-aš-ḫu-qa-ta-ri*, s. of *Nādi-Ištar*, in *Anā*, JADD 2, I, 8.
2. *Na-aš-ḫu-qa-tar*, s. of *Aḫūa*, JADD 5, I, 3.
s. of *Nusku-ilta*, JADD 1, I, 14.

***Na-aš-ḫu-sa-gab** (WSem.)
^{h}*pu-ṣa-a-a*, JADD 12, II, 11.

***Na-aš-hu-sa-ma-'-a-ni** (Ar.) "Nashkhu has heard me"
s. of *Raḫtmā*, JADD 1, II, 28.

Na-ši-ma . . ., Ta'annek 4a.

Na-aš-pa-ru-ú-a
HABL 907, 5.

Na-šuḫ . . . ., JADD 476, R. 11.

Na-šuḫ-apal-iškun(*A-GAR*) "Nashkhu has established a son"
JADD 64, R. 1 (B. C. 672).

***Na-šuḫ-di-li-nu** (Ar., cf. *Si'-dalā, -diltni*)
s. of *Adad-dūri*, JADD 3, II, 2, of ^{āl}*Ar-ri-zu*.
s. of *Ú-a-si-i*, JADD 3, V, 15.

***Na-šuḫ-di-im-ri** (Ar., cf. Bi. זַמְרִי, SArb. דמר, see also under *Zimrida*.
JADD 3, VI, 7.

***Na-šuḫ-ja-ba-ba**
JADD 6, R. 6.

***Na-šuḫ-la-ú-a-ni** (Ar.)
^{h}*rē'a*, JADD 11, I, 7.

Na-šuḫ-li'(*DA*) "Nashukh is mighty"
^{h}*ḫazānu*, JADD 641, R. 15 (Ep. C).

***Na-šuḫ-ma-na-ni** (Ar.)
JADD 7, I 1. III 9.

Na-šuḫ-nādin-aplu(*MU-A*)
s. of *Si'-šimki*, JADD 13, I, 12.

Na-šuḫ-nāṣir(*PAP-ir*) "Nashukh protects"
JADD 10, VI 3.

***Natan** (abbrev., cf. Bi. נְתַן)
1. *Na-tan*, HABL 282, 17, R. 17. 839, R. 6. 1129, R. 10. JADD 269, R. 4 (B. C. 681). K. 1095.
^{h}*nastku*, HABL 622, R. 4.

2. *Na-tan-nu*, HABL 422, 5, in letter to Sargon.
3. *Na-ta-nu, šarru ša* ^{h}*tam-da-a-a*, HABL 839, 20.

***Na-ṭa-nu-ia-a-ma** (Bi. נְתַנְיָהוּ) 82-7-14, 550 (= 56191).

***Na-ti-ni-i** (cf. נתין APO 24, 24, 2) ^{h}*irrišu*, JADD 742, 23.

Natnu, see *Nadnu*.

***Na-tú-nu** (WSem., cf. נתון APO, *Na-tu-nu-um* RPN, BE IX) JADD 186, R. 7 (B. C. 674).

***Na-zi-**^{d}. . . .
f. of *Nim-gi-ra-bi-Marduk*, DEP II, p. 93, I 10, time of Kaštiliaš.

Na-zi-bi(?) (cf. *Na-ṣi-bi-ilu*, נזבבר POGNON, 61, 5) JADD 741, 38.

***Na-zi-bu-ga-aš** (Cass.)
šar ^{mât}*Karduniaš*, a Cassite usurper, slain by Ashur-uballiṭ, *mâr la mamana*, Synchr. I, 11, 15 (II R 65. KB I, p. 194 ff.); also called *Šuzigaš*, q. v.

***Na-zi-bur-ṣa-as** (Cass. = [*Ṣil-bêl-*]*mâtâti*) V R 44, I 41.

Na-zi-Enlil(^{d}*L*)
f. of *NIN.IB-bêlšunu*, Merodach-Bal. II. Bl. st. V, 1 (KB III, 1, p. 190).
Na-zi-^{d}*En-lil*, perhaps a Cassite king, see BE XVII, pt. 1, p. 68.

Na-zi-ia (hypocor., cf. *Na-zu-ú-tum*, BE XV, *Na-zu-a* BE VIII, pt. 1)
f. of *Bêl-ú-kaš* . . ., K. 13188.

Nazi-Marduk (*Na-zi-*^{d}*AMAR.UD*; cf. *Na-*$^{?}$(*aḫ?*)*-zi-*^{d}*AMAR.UD*, BE XVII, pt. 1)
^{h}*sukkal* ^{âl}*GUR-lštar*, Merod. I: IV R 38, I 10 (KB IV, p. 60).
s. of *Šad-dak-me*, Neb. I, V R 56, 12. — KB III, 1, p. 168.
f. of *Kaššu-šum-iddina*, Nku.: London, 102, VI, 18. — KB IV, p. 90.
f. of *Nabû-nâṣir*, Merod. I: IV R 38, II, 35. — KB IV, p. 62.
f. of *Zêriia*, Nku.: London, 102, IV, 4. — KB IV, p. 88.

***Nazi-Maruttaš** (Cass.)
Cassite king of Babylonia, circ. B. C. 1322—1297, s. of Kurigalzu (II), gs. of Burna-Buriash, f. of Kadashman-Turgu

1. ^{d}*Na-zi-ma-ra-ta-áš*, BE XIV: 41 a, 11.
2. $^{(d)}$*Na-zi-ma-ru-taš*, BE XIV: 53, 7, etc.
3. *Na-zi-ma-ru-táš*, BE XIV: 79, 12. 87, a, 6.
4. *Na-zi-ma-ru-ut-áš*, BE XIV: 50, 9.
5. ^{d}*Na-zi-marut(ut)-áš*, BE XIV: 77, 8.
6. $^{(d)}$*Na-zi-ma-ru-ut-ta-áš*,
s. of *Ku-ri-gal-zu*, BE XIV: 39, 9. OBI 55. 58.
7. *Na-zi-ma-ru-ut-taš*, BE XIV: 70, 6
f. of *Kadašman-Turgu*, OBI: 61, 4.
s. of *Kurigalzu* OBI 53, 4. 56. 78. 136, 2.
8. *Na-zi-marut-taš*, V R 44, 26 a, renders *Ṣil-*^{d}*NIN.IB*. Chron. P, III, 23, s. of *K*[*uri-Galzu*]. Synchron. I, 21, 26, *šár* ^{mât}*Karduniaš*, contemp. with *Adad-nirari*. DEP II, pl. 16, I, 1, *šar kiššati, mâr Kuri-Galzu, lippalpal Burna-Buriaš*; II, 26, *šar kiššati mâr Kuri-Galzu šar Bâbili*. ^{d}*Na-zi-*$^{(d)}$*Marut-taš*, see BE XIV.
9. $^{(d)}$*Na-zi-mu-ru-ta-áš*, see BE XIV: 45, 9. 60, 20, etc.
10. $^{(d)}$*Na-zi-mu-ru-taš*, see BE XIV: 48 a, 6. 63, 9, etc.
11. *Na-zi-mu-ru-ut-áš*, BE XIV, 61, 8.
12. $^{(d)}$*Na-zi-mu-ru-ut-ta-áš*, BE XIV: 47, 11, etc.

***Na-zi-ši-pak**(*Šipak*) (Cass.) V R 44, I 43.

Nergal-ab-uṣur "Nergal, protect the father!" (for NBa. texts, see TNB)
^{d}*UGUR-AD-PAP*, JADD 37, 6 (B. C. 676). 87, R. 5. 88, R. 8 (Ep. W). ^{h}*rakbu*, JADD 256, R. 6 (B. C. 676).

Nergal-aḫ-uṣur "Nergal, protect the brother!"
1. *UGUR-PAP-PAP*, JADD 618, 5 (Ep. T). 643, 6.
2. ^{d}*UGUR-PAP-PAP*, JADD 413, 9, R. 4. 507, R. 4. ^{h}*rab ḫanša*, B. C. 698, JADD 328, R. 6 (III R 48, no. 2).
s. of *Ṣil-Ašur*, sold, JADD 314, 3.

Nergal-âlik-pâni, "Nergal is a leader"
^{d}*MAŠ.MAŠ-DU-ŠI*, Epon. B. C. 849, Canon A, II, 15; B, II, 20; III R 1, II, 15; 82-5-22, 526, II 12. — KB III, pt. 2, p. 144.

Nergal(*MAŠ.MAŠ*)**-a-ni** (hypocor.), or *Mašmašani*
^{h}*muṭṭr pati*, JADD 675, R. 14.

Nergal-apal-uṣur(^{d}*UGUR-A-ŠEŠ*) "Nergal, protect the son!"
mâr Ḫabban, VS I, 57, II 5.

Nergal-ašarid "Nergal is the first one" (for NBa. texts, see TNB)

1. *UGUR-MAŠ*, HABL 307, R. 11, 12. JADD 83, R. 8 (III R 50, no. 2, 17. B. C. 679). 84, R. 5 (B. C. 679). 136, 5 (Ep. λ). 230, R. 13 (B. C. 684). 374, R. 12 (B. C. 686). 877, 2. *ʰrab kiṣir*, JADD 349, R. 11 (Ep. Q).
2. *ᵈUGUR-MAŠ*, JADD 252, 1, slave sold. 427, R. 14 (III R 48, 58b. B. C. 694). 83-1-18, 695, XI, 4, spec.
3. *ᵈUGUR-SAG.KAL*, 83-1-18, 47, R. 15, 16 (TRep. 90. HABL 1109, R. 14, 15).

s. of *Sîn-karabi-išme*, *ʰša* ...., Shmk.: CT X, pl. 7, 49.

Nergal-balāṭsu-iqbi "Nergal has announced his life"

s. of *A-ta-rad-kal-me*, *ašipu*, KING, VII tablets, App. V.

Nergal¹-bal-liṭ "Nergal, keep alive!" HABL 218, 2.

Nergal-bān-aḫē "Nergal is creator of brothers"

*ᵈŠI.DU-KAK-PAP*ᴴ, *dagil iṣṣūri*, JADD 851, III, 8.

Nergal-bel-kumūa "Nergal is my representant"

1. *ᵈMAŠ.MAŠ-bil-ku-mu-u-a*, Canon B, I, 25.
2. *ᵈMAŠ.MAŠ-EN-ku-mu-u-a*, Epon. B. C. 874, III R 1, I, 26.

Nergal-bēl-māti "Nergal is lord of the country"

ᵈMAŠ.MAŠ-EN-KUR, JADD 180, R. 5.

Nergal-bēl-uṣur "Nergal, protect the lord!" (for NBa. texts, see TNB)

1. *ᵈMAŠ.MAŠ-EN-PAP*, HABL 342, R. 11. 466, 4.
2. *ᵈŠI.DU-U-PAP*, JADD 488, 3.
3. *ᵈUGUR-EN-PAP*, HABL 911, 2. K. 5083.

Nergal¹-bil-ia JADD 367, 2.

ᶠNergal-dān(*dan-an*) "Nergal is a judge" JADD 310, 3, slave sold, B. C. 699, a female name?

Nergal-dānani "Nergal is our judge"

UGUR-dan-an-a-ni, *ʰirrišu*, JADD 742, 44.

Nergal-ēpuš "Nergal has made"

1. *ᵈŠI.DU-KAK-uš*, JADD 661, 6.
2. *ᵈUGUR-KAK-uš*, Sarg. St., IV, 29 (KB IV, p. 164). 80-7-19, 43.

Nergal-ēreš "Nergal has planted"

1. *ᵈŠI.DU-KAM-eš*, JADD 803, R. 11. Epon. B. C. 804, of *Raṣappa*, Canon B, III, 27; III R 1, III, 13. 81-2-4, 187, 8.
2. *ᵈŠI.DU-PIN-eš*, Epon. B. C. 775, of *Raṣappa*, III R 1, III, 12.
3. *ᵈUGUR-KAN*, Epon., B. C. 804, Canon A, III, 11.

Nergal¹-gabbi-iqbi(*?GAB-E*), OLZ VIII, sp. 131.

Nergal-ēṭir "Nergal spared" (for NBa. texts, see TNB)

1. *ᵈMAŠ.MAŠ-KAR-ir*, JADD 11, R. 6 (B. C. 676).
2. *UGUR-KAR-ir*, JADD 1041, R. 6.
3. *ᵈUGUR-KAR-ir*, HABL 226, 2. 227, 2. 230 2. 901, 2. K. 7376. *ʰḫazānu ša ᵃʳ Pa-da-a-ni*, HABL 1072, R. 7. Writer of astrological reports, KK. 701 (III R 51, no. IX). 702 (III R 59, no. 5). 722. 729 (III R 51, no. III). 739 (III R 59, no. 6). 741 (III R 51, no. VI). 749. 763. 783. 799. 842. 856. 901. 907. 972. 1302. 1306. 1309. 1322. 1342. 1369. 4708. 8861. Sm. 1062. Rm. 191, 194. 196. 197. 81-2-4, 103. 136. 138. 81-7-27, 23. 95. 82-3-23, 112. 82-5-22, 49. 57. 83-1-18, 171. 172. 173. 208. 221. 302. Bu. 91-5-9, 7 (TRep. 14. 22A. 30. 35. 37, 39. 52A. 69. 78. 79. 81K. 86. 92, 97. 115D. 123. 136T. 137. 144A. 146. 146A. 149. 154, 157B. 162. 181A. 186. 195. 195A. 199. 199A. 207B 208. 216C. 224. 225. 243B. 252C. 272C. 274Q. 277. 277, K, Q).

s. of *Zunbu*, sold, B. C. 694, JADD 201, 3.

4. *ᵈUGUR-SUR*, s. of *Etilli*, ZA IX, p. 398, 9, 7th year of Sin-shar-ishkun.

Nergal ibni "Nergal has created" (for NBa. texts, see TNB)

1. *UGUR.KAK*, JADD 42, R. 3 (B. C. 670). 388, R. 5. *ʰšanū ša ᵃʳ* ...., JADD 177, 1, 5 (Ep. ω).
2. *UGUR-KAK-ni*, *A.BA*, B. C. 695, JADD 31, R. 4.
3. *ᵈUGUR-KAK*, JADD 9, B. E. 1 (B. C. 686). 391, R. 10 (III R 48, no. 6. B. C. 717).

s. of *Adad-šum-uṣur*, B. C. 707, JADD 350, R. 12.

Nergal-iddin "Nergal has given" (for NBa. texts, see TNB; Ar. docket נרגל(ש)דן BE VIII)
dUGUR-SE-na, JADD 261, 5, slave sold. 738, R. 6.

Nergal-ilîia "Nergal is my god"
1. *dMAŠ. MAŠ-AN-a-a*, Epon. B. C. 818, III R 1, II, 46. Epon. B. C. 809, *tartānu*, III R 1, III, 8.
2. *UGUR-AN-a-a*, JADD 899; I, 27. 1057, 7. *kqatinnu*, JADB 9, III, 1. Epon. B. C. 831, Canon B, II, 38.
f. of *Ibašši-ilāni*, JADD 446, R. 10.
3. *dUGUR-AN-a-a*, JADD 33, 4 (B. C. 692). *kbēl piḫāti šá mât La-ḫi-ri*, B. C. 670, JADD 625, 1. Epon. B. C. 831, III R 1, II, 33

Nergal-ina-eši-ēṭir(*SUR*), copyist, CT XVIII, 33, 43.

Nergal(*dMAŠ. MAŠ*)**-is-ka-dan-in**, Epon. B. C. 861, III R 1, II, 3.

Nergal-kīn-uṣur "Nergal, protect the faithful one!"
dMAŠ. MAŠ-DU-PAP, *kbēl narkabti*, JADD 860, III, 17.

Nergal-mu-dam-iq
Epon. B. C. 835, of *Kirruri* (Rm 2, 97), Canon B, II. 34; III R 1, II, 29.

Nergal-mu-kîn-pa-li-e
K. 5656, 3b, spec.

Nergal-nā'id "Nergal is exalted"
JADD 37, R. 3 (B. C. 676).

Nergal-nādin-aḫi (*SE-PAP*) "Nergal gives a brother"
JADD 1140, 8. Gf. of *Šamši-Bēl*, ZA VI, p. 326.

Nergal-nāṣir "Nergal protects" (for NBa. texts, see TNB)
1. *dŠI.DU-PAP-ir*, *kšakin šarri ašKur-ba-an-a-a*, JADD 50, R. 6 (Ep. H).
2. *dUGUR-PAP*, HABL 947, 3. JADD 252, 1, slave sold. 338, 4. K. 5380.
3. *dUGUR-PAP-ir*, HABL 610, R. 11. 738, 2. Epon. B. C. 746, of Naṣibina, Canon A, IV, 23; B, V, 3; C, II, 28; D, III, 8; var. *U*(*ŠI*)-[*PAP-ir*], *ša ašNa-ṣi-bi-na*, Canon E, + 82-2-4, 187, R. 32.
f. of *Šarru-nā'id*, JADD 16, 4 (III R 47, 30a).
4. *dUGUR-ŠEŠ-ir*, HABL 228, 2. 229, 1. 527, 2. K. 882. 1901. Sm. 37.

Nergal-qar-du "Nergal is strong"
JADD 81, L. E. 2 (Ep. Q).

Nergal-rîmanni "Nergal, be merciful to me!" (for NBa. texts, see TNB)
UGUR-rîm-a-ni, JADD 333, R.E.2 (B.C. 648?).

Nergal-ri-ṣu-ú-a "Nergal is my helper" (for NBa. texts, see TNB)
kšakin PA.ŠEki, VS I, 57, II 1.

Nergal-ša-li...
s. of *Pir'-dGAL*, Nai.: BM. 90936, II 13 (King, BBS, p. 108, pl. CV).

Nergal-šallim, "Nergal, keep safe!"
1. *UGUR-šal-lim*, HABL 32, R. 1. JADD 906, 2. *bēl piḫāti*, JADD 873, 7.
2. *dUGUR-šal-lim*, JADD 165, R. 6 (Ep. Q). *kkalbu*(?*LIK*) *šá bīt mār šarri*, HABL 32, 10.

Nergal-šallimanni "Nergal, keep me safe!"
1. *dUGUR-šal-lim-a-ni*, *kišparu*, B. C. 698, JADD 474, R. 10.
2. [*Nergal-šal*]*-lim-an-ni*, *krab ki-ṣir*, B. C. 698, JADD 473, R. 10.

Nergal-šàr..., JADD 853, R. 4.

Nergal-šarranni "Nergal is our king"
1. *dUGUR-LUGAL-an-ni*, HABL 734, 2. 735, 2.
2. *dUGUR-MAN-a-ni*, HABL 358, R. 26. 366, 2. JADD 860, II, 27.
3. *dUGUR-MAN-an-ni*, HABL 203, 2. 367, 2. 368, 2. [569, 1].

Nergal-šar-uṣur "Nergal, protect the king!" (> Bi. נרגלשראצר)
1. *dMAŠ. MAŠ-MAN-PAP*, JADD [599, R. 1]. KK. 1595, R. 5. 7389, II, 4. *k*....., JADD 433, R. 2. 471, R. 14. 571, R. 2. 840, II, 2. *kmukîl apāti*, JADD [529, R. 6. 596, R. 7]. *krab nuḫatimmē*, HABL 555, 4. *kšalšu*, JADD 115, R. 2 (III R 47, 13a. B. C. 664?). 116, R. 5. 247, R. 3. 448, R. 9. 470, R. 11 (B. C. 663?). 611, R. 5. *kšalšu dannu*, JADD 408, R. 2.
s. of *Daian-Adad*, B. C. 680, JADD 631, R. 4.
2. *dNE.NUN.GAL-LUGAL-ú-ṣu-ur*, king of Babylon, B. C. 559—555. IR 67, I, 1, *šar Bābili* (KB III, 2, p. 70).
3. *dPA*(sic).*UGUR-MAN-PAP*, Epon. B. C. 678, II R 69, no. 3, R. 12b.
4. *dŠI.DU-LUGAL-ŠEŠ*, in later Bab. texts, see TNB.

5. *UGUR-LUGAL-PAP*, JADD 27, 2 (III R 47, 49b. B. C. 667). K. 1086(?).

6. *UGUR-MAN-PAP*, JADD 39, R. 6 (III R 46, 16d. Ep. D). 396, R. 9. 534, 1 (B. C. 679). Epon. B. C. 678, Canon A, VI, 3; JADD 301, R. 5. 630, R. 17, ^{h}*rab BI.LUB.* ^{h}*paḫât ^{mât}...*, JADD 854, 15. ^{h}*šalšu*, HABL 539, R. 13. JADD 115, L. E. 1 (B. C. 664?). 325, R. E. 5 (Ep. B). 439, R. 7. 470, R. 17 (B. C. 663?).

7. ^{d}*UGUR-LUGAL-PAP*, HABL 983, 2. K. 13052. *šar Bâbili*, Ng. 14, 20. POGNON, Inscriptions, no. 1, 26.

8. ^{d}*UGUR-LUGAL-ŠES*, K. 13176. *šar Bâbili*, see TNB. I R 8, no. 5, 1. Rm. II, 509. Nabd.: St. V 15.

f. of *Lâbâši-Marduk*, Nabd.: St. V 28.

9. ^{d}*UGUR-LUGAL-ú-ṣur*, king of Babylonia, Nabd.: St. IV 24; 83-1-18, 772. *šar Bâbili*, Ng. 29, 15.

10. ^{d}*UGUR-MAN-PAP*, HABL 580, R. 2. JADD 192, R. 3 (B. C. 671). K. 8872. 81-2-4, 131. *bêl piḫâti*, B. C. 648, K. 3742. ^{h}*qêpu*, B. C. 664, JADD 377, R. 4. ^{h}*šalšu*, JADD 611, R. 5. ^{h}*SAG šá mâr šarri*, B. C. 710, JADD 416, R. 2. Epon., B. C. 678. Canon C, IV, 19.

s. of ^{h}*išpu*(?*MAḪ*) *ša* ^{âl}*Tarbusê*, B. C. 666, JADD 258, R. 3 (= 801, R. 15; B. C. 666?).

s. of *Marduk-šum-uṣur*, K. 3742 + K. 4284 R. 8 (B. C. 648?).

Nergal-še-zib-a-ni "Nergal, save me!" JADD 622, R. 2 (Ep. D).

Nergal-šum(*MU*)..., JADD 240, R. 6; a comparison with 238, R. 4 and 239, 16 shows that this was in B. C. 688 the kings son. K-U, AR p. 51: *Nergal-zêr*[*-ibni*].

Nergal-šú-me-rab-bi
K. 5656, 5 b, spec.; = ^{d}*UR.RA-MU-GAL.BI*, l. 5a.

Nergal-šum-iddin "Nergal has given posterity"
1. ^{d}*MAŠ.MAŠ-MU-ÁŠ*, s. of *Nabû-mudammiq*, ^{h}*A.BA*, JADD 640, R. 18 (Ep. O).
2. *UGUR-MU-ÁŠ*, JADD 623, R. 4, R. E. 4 (III R 46, 78b. Ep. A).
3. ^{d}*UGUR-MU-ÁŠ*, HABL 908, 2. 909, 2.
4. ^{d}*UGUR-MU-MU*, in later Bab. texts, see TNB.
5. ^{d}*UGUR-MU-SE-na*, ibid.

Nergal-šum-uṣur "Nergal, protect the son!"
1. *UGUR-MU-PAP*, s. of *Bêl-*?, JADD 177, R. E. 1; cf. III, p. 406.
2. ^{d}*UGUR-MU-ŠEŠ*, in later Bab. texts, see TNB, BE IX, X.

Nergal-taqbi-lîšir
^{d}*UGUR-táq-bi-lí-*[*šir*], K. 5656, 4b, spec.; = ^{d}*UR.RA-DU-QA.I-GI.IŠ*, l. 4a.

Nergal-tuk-la(?)**-a-ṭú-u-a**(?) "Nergal is my support"
JADD 320, 3, slave sold, B. C. 691.

Nergal-uballiṭ (for NBa. texts, see TNB)
1. *UGUR-ú-bal-liṭ*, JADD 388, R. 6. 857, IV 16. Epon. B. C. 731, of *Aḫi-Ẓuḫina*, Canon A, IV, 38; B, V, 18; III R 1, IV, 38.
2. ^{d}*UGUR-TIN-iṭ*, HABL 791, R. 10. K. 974. PBT I, 10, 2, 11.
3. ^{d}*UGUR-ú-bal-liṭ*, JADD [804, 3]. 1132, R. E. 2. Epon. B. C. 731, of *Aḫi-zuḫina*, III R 1, IV, 38, cf. no. (2).

Nergal-ú-bal-liṭ-su
JADD 367, 1.

Nergal-ušezib "Nergal has saved (> *Sûzubu* q.v.)
1. ^{d}*UGUR-KAR*, king of Babylon, King-list A, IV, 17, cf. no. (2).
2. ^{d}*UGUR-ú-še-zib*, king of Babylon, B. C. 693, Chron. B, II, 41, 46, 47; III, 2, 5; cf. no. (1); Ἠριγεβάλου of the Ptolemaic canon.

Nergal-ú-šib-ši "Nergal has called into being"
VS I, 57, II 8.
s. of *Tu*(*Tam*)*-ma-šad-dar*, Nai.: CT X, 3, 27 (KB IV, p. 94). 9th cent.

Nergal-zêr-ibni "Nergal has created seed" (for NBa. texts, see TNB)
^{d}*UGUR-KUL-KAK*, JADD 463, B. E. 1.

***Nerigga-Šamsi**
s. of *Ḫattušil*, Boghazköi, MDOG 35, p. 28, 43.

Nêšu "The lion" (cf. Hit. ^{m}*UR-MAḪ rab ḫupšar*^{pl}, OLZ IX, 632)
Ni-e-šu[*šú*, Capp. Gol. II, 21. Abp. B, VII, 11, 19, *âlik pâni ummânâti ša* ^{mât}*Elamti*.

***Ni-bi-e** (hypocor.)
HABL 159, 5.
s. of *Daltâ*, the king of Ellipi, b. of *Išpa-*

bara, Sarg. Ann. 404, 405; Khors. 118, 120 (KB II, p. 68).

***Ni-bi-ši-pak**(*Šipak*) (Cass.; cf. *Ni-bi-ia-a-Salʿ* CBS 10958)
f. of *Šú-ḫu-li-šú-gab*, Nazim.: Susa 2, Med. 2, II 2.

***Nibmuria** "Lord of truth is Re" (Eg. < Neb-maatrē; cf. OBa. *Šamaš-šar-kittim* T-D LC)
Amenophis III, king of Egypt, B. C. 1411—1375, father of Amenophis IV, brother-in-law of Kadashman-Kharbe (TA I 12), son-in-law of Shutarna (see Giluḫepa) and Tushratta of Mitanni (see Taduḫepa), husband of Teie (q. v) (*šarru rabû šar mātMi-iṣ-ri-i*):
Ni-im-mu-ri-ia, TA 26, 8, 9 etc. 27, 9, 13. *Ni-im-mu-ú-ri-ia*, TA 27, 11, 20. *Mi-mu-ri-ia*, TA 27, 33. *Nam-mu-ri-ia*, TA 53, 1. 55, 1. *Ni-ib-mu-a-ri-a*, TA 1, 2. *Ni-ib-mu-a-ri-ia*, TA 17, 1. [*Ni-ib-m*]*u-wa-ri-ia*, TA 3, 1. *Ni-im-mu-ri-ia*, TA 21, 1. 22, IV, 45. 47. 23, 1. [*Ni-im*]*-mu-ú-a-ri-ia*, TA 20, 1. *Ni-im-mu-ri-ia*, TA 24, I 1. 29, 6, 11, 12, 16, 18, 21, 24, 25, 28, 35, 36, 44, 47, 48, 51, 55, 61, 66, 68, 73, 75, 104, 136. *Ni-mu-wa-ri-ia*, TA 2, 1. 31, 1. *ŠA-im-mu-ri-ia*, TA 19, 1. *Im-mu-u-ri-an*, TA: Mit. IV 128. *Ni-im-mu-u-ri-i-áš*, TA: Mit. I 92. *Im-mu-u-ri-áš-šá-a-an*, TA: Mit. III 106. *Im-mu-u-ri-ia-wa*, TA: Mit. III 104.

Ni-di(ti?), Capp. E, 2, 18.

***Nidinti-Bēl** (OPe. form *Naditabira*, El. *Nu-ti-ut-be-ul*
s. of *A-ni-ri-*, Babylonian pretender and rebel against Darius, B. C. 522 (= Nebuchadnezzar III, q. v.), Dar. Beh. (III R 39. 40):
1. *Ni-din-ti-dEN*, 31, 32.
2. *Ni-din-tú-dEN*, 34, [36], 37, 38, 39, 40.
3. *Ni-din-tum-dEN*, 91. D. 1.

Ni-ga-zi
f. of *Bau-aḫ-iddin*, Mna. I R 66, 10 b (KB IV, p. 66).

***Ni-ḫar-a-u** (Eg., cf. RANKE, Material, p. 31, n. 2) *A.BA Muṣurāʿa*, JADD 851, IV, 4.

***Ni-ḫa-ru** (cf. *Ni-ḫu-ru* BE X, Bi. נַחוֹר)
šar māt Gaʾ-pa-a-ni, Esarh. B, IV, 21 (III R 15). KB II, p. 148).

Ni-iḫ-ra-mu
ḫqēpu, JADD 425, R. 17 (B. C. 664).
No. 1.

***fNi-iḫ-ti(-e)-ša-ra-u** (Eg. Nḥt-3ś(·t)-ỉrw "Isis is strong towards them", RANKE, Material, p. 31)
m. of *Ši-ḫa-a*, JADD 307, 10, R. 5 (III R 49, 12, 25c).

fNi-ik-a, see *fNaqiʾa*.

***Ni-ik-di-a-ra**, *mātI-da-a-a*, Shalm. III: Ob. 51. *Nik-di-e-ra*, Shalm. III: Mon. II 76. — KB I, pp. 132, 170.

***Ni-ik-di-ma**, Shalm. III. Ob. 52; *Nik-di-me*, Shalm: Mon. II 76. — KB I, pp. 132, 170.

fNikkal(*dNIN. GAL*) . . . . ., JADD 4, VII, 2.

fNikkal(*dNIN. GAL*)**-a-mat** (abbrev.)
JADD 828, 4.

fNikkal(*NIN. GAL*)**-da-ri** (= *ḫātinî*)
JADD 894, 1.

Nikkal-iddin "Nikkal has given"
1. *dNIN. GAL-MU*, HABL 920, 11. *hšakin Uruk*, Esarh. B, II, 2 (III R 15; KB II, p. 142). Cf. K. 2671, 5 (ZA II, p. 299, Pl. I).
f. of *Sin-tabni-uṣur*, K. 4696; G. SMITH, Hist. p. 184. HABL 920, 11.
2. *dNIN. GAL-Se-na*, HABL 223, R. 3. 589, 6, 7, 11, R. 5, 8. 917, 16.
f. of *Sin-balāṭsu-iqbi*, HABL 445, 6.
f. of *Sin-šar-uṣur*, Abp.: KK. 28 + 3960, R. 9. 1425.

fNikkal(*dNIN. GAL*)**-um-me**
amtu VS I, 89, 5.

Nikkal-zēr-ibni "Nikkal has given posterity"
dNIN. GAL-KUL-KAK, HABL 815, 10.

***Nikū** (Eg. > Bi. נְכֹה, Νεκώς, Νεχαώ etc., see STEINDORFF, BA I, p. 346, RANKE, Material, p. 31)
King of Memphis and Sais, with 19 other kings set up by Esarhaddon in Egypt, as Assyrian vassals, fled on Tarqus invasion, restored by Ashurbanipal:
1. *Ni-ik-ku-ú*, f. of *Nabû-šēzibanni*, Abp.: III R 28, 33, 45, 52 (KB II p. 162, n. 6).
2. *Ni-ku-ú*, *šar māt Me-im-pi u māt Sa-a-a*, Abp.: A, III R 17, I 92; Ann. I, 90 (KB II, p. 160). K. 11467 + 83-1-18, 897, 6(?).
3. *Ni-ku-u*, Abp.: Ann. II, 8 (KB II, p. 166).

Ni-me-du(abbrev.; cf. *Lu-ú-da-an-ni-me-di* BE XV, 15, 2)
f. of *Kiribtu*, JADD 812, L. E. 3.

***Nim-gi-ra-bi** (Cass. = *E-ṭi-ru*, cf. *Nim-gi-ra-bu*, BE XV), V R 44, I 38.

***Nim-gi-ra-bi-bur-ṭa-áš** (Cass. = *Eṭiru-bēl-mātāti*), V R 44, I 40.

***Nim-gi-ra-bi-Marduk**(*dAMAR.UD*) s. of *Na-zi-d....*, DEP II, p. 93, I 9.

***Nim-gi-ra-bi-saḫ**(*Saḫ*) (Cass. = *E-ṭi-ru-*[*dŠamaš*]), V R 44, 39.

Nim-ki-su (?), VS I, 95, 24.

***Ni-im-ma-ḫe-e** (Eg. (?)) *ḫḪa-pa-du*, TA 162, 77.

***Nimmuria**, see *Nibmuria*.

Ni-ni-e (hypocor.) K. 9124.

Ni-ni-e-a (hypocor.) K. 566.

Ni-ni-i (hypocor.) *ḫrab ṣābē*, JADD 877, R. 4.

NIN.IB²-ab-uṣur "Ninib, protect the father" (for NBa. texts, see BE IX, X) *irrišu*, JADD 742, 12, at Nineveh gate of Arbela.

NIN.IB-aḫēriba *dMAŠ-PAP²-SU*, JADD 547, R. 7. Hebraica, VII, p. 79, in 4th year of Ashur-etil-ilani.

NIN.IB-aḫ-iddin "Ninib has given a brother" (for NBa. texts, see BE IX, X, TNB)

1. *dMAŠ-PAP-ÁŠ*, HABL 335, 2. 873, 11. JADD 280, 4, R. 1. *ḫšanū ēkalli*, B. C. 712, JADD 5, R. 3 (III R 47, 47c).
   f. of *Marduk-šum-ibni*, K. 4191 (CT XVIII, pl. 38).
2. *dMAŠ-ŠEŠ-SE-na*, HABL 334. 2. 336, 1. 797, 2.

NIN.IB-aḫ-uṣur "Ninib, protect the brother!" (for NBa. texts, see BE X) *dMAŠ-PAP-PAP*, JADD 101, 6, R. 1.

NIN.IB-ālik-pāni "Ninib is a leader"

1. *dMAŠ-a-lik-ŠI*, Epon. B. C. 711, Canon D, IV, 8.
2. *dMAŠ-DU-ŠI*, Epon. B. C. 711, III R 1, V, 12; JADD 5, R. 7, *ḫšakin ālSimē* (III R 47, no. 10). 676, 5.
3. *dNIN.IB-a-lik-pa-ni*, Epon. B.C. 711, III R 2, 10, *ḫšakin ālSi-²-me-e*. III R 2, no. VI, l. 10; cf. no. VIII, l. 13.

NIN.IB-apal-ēkur King of Assyria, circ. B. C. 1230, s. of Eriba-Adad (MDOG 26, p. 60), f. of Ashurdan:

1. *dMAŠ-A-E.KUR*, Synchron. II, 5 (III R 4, no. 3, 5b. KB I, p. 196).
2. *dNIN.IB-TUR.UŠ-E.KUR*, Tigl. I, Ann. VII, 56, 67, *šar mātAššur*, f. of *Ashur-dan* (I R 15. KB I, p. 42).

NIN.IB-apal-iddin "Ninib has given a son" (for NBa. texts, see BE IX)

1. *dMAŠ-TUR.UŠ-SE-na*, *mātAl-lab-ri-a-a*, succeeded Ittî of Allabria, installed as vassal king, B. C. 716, after defeat of Ullusunu of Man, Sarg. Ann. 166.
2. *dNIN.IB-A-SE*, *mar Atrattaš*, Nku.: Lo., 102, I, 13. — KB IV, p. 82. KING, BBS, p. 59, pl. LXVIII.
3. *dNIN.IB-TUR.UŠ-SE-na*, s. of *Adad-nāṣir*, *ḫšakin ālGur-Ištar*, Merod. I: IV R 38, II, 31 (KB IV, p. 62. KING, BBS, p. 28, pl. XXXVI).

NIN.IB²-ašarid(*MAŠ*) "Ninib is the first one" Epon. B. C. 813, of Šallat, III R 1, III, 4.

NIN.IB¹-a-ša-rid-su-nu "Ninib is the first one of them" (i. e. the gods), V R 44, 36d, as rendering *dPAP²-u-tú-MA-GAR.RA-PAP-ŠEŠ-ne-ne*, prob. an ancient Bab. author or scribe, see JENSEN, ZA IX, p. 90.

NIN.IB-balliṭsu "Ninib, keep him alive!"

1. *dMAŠ-bal-liṭ-su*, *ḫāsū*, JADD 851, II, 10.
2. *dMAŠ-TIN-su*, *ḫāsū*, Sm. 471.

NIN.IB-bēl-ibni (*MAŠ-EN-KAK*) Rm. II, 134.

NIN.IB²-bel(*EN*)**šu-nu** "Ninib is their lord" s. of *Na-zi-dEnlil*, Merod. II: Bl. st. V, 1. — KB III, pt. 1, p. 190.

NIN.IB-bēl-uṣur "Ninib, protect the lord!"

1. *dMAŠ-EN-PAP*, Epon. B. C. 877, Canon A, B, I, 23; III R 1, I, 33.
2. *dMAŠ-U-PAP*, JADD 90, R. 8 (B. C. 734).

NIN.IB²-bi-la-a-ni HABL 633, 24.

NIN.IB-ēreš "Ninib has planted"

1. *dMAŠ-PIN-eš*, JADD 69, 1, 3(?) (B. C. 692). s. of *Erisu*, JADB 5, II, 10.
2. *dUŠ-KAM-eš*, *suk-ka-a-a*, JADD 742, R. 19.

NIN.IB-eriba (for NBa. texts, see BE IX, X) *dMAŠ-SU*, JADD 206, R. 8 (B. C. 648?). — BE X.

NIN.IB$^{?}$-eṭir(*KAR-ir*)**-an-ni**
Epon. B. C. 863, III R 1, II, 1.

NIN.IB-gāmil "Ninib spares" (cf. *^{d}MAŠ-ga-mil* BE IX)
^{d}MAŠ-ŠÚ, s. of *^{h}TIG.EN.NA*, HABL 447, 8.

NIN.IB-iddin "Ninib has given" (cf. Ar. docket אנישתאדן BE X; for NBa. texts, see TNB)
1. *^{d}MAŠ-ÁŠ*, Epon. B. C. 757, Canon A, IV 12; [*šá ^{āl}Kur-ba-an*, Canon E + 81-2-4, 187, R. 20. K. 241, XII, 42, spec.
2. *^{d}MAŠ-SE-na*, JADD 165, L. E. 1 (Ep. Q).

NIN.IB$^{?}$-ili-a-a "Ninib, is my god"
HABL 610, R. 11. JADD 281, R. 11 (B. C. 694). 391, R. 2 (B. C. 717). 392, 2 (B. C. 710). 405, R. 2. Epon. B. C. 864, III R 1, I, 46. Epon. B. C. 838, Canon B, II, 31; III R 1, II, 26. Epon. B. C. 802, of *^{āl}Aḫizuḫina*, Canon A, III, 16; B, III, 29; 81-2-4, 187, 10. Epon. B. C. 736, of *Naṣibīna*, Canon A, IV, 33; B, V, 13; III R 1, IV, 33; Epon., B. C. 722, Canon A, V, 2; C, III, 15; III R 1, V, 2; JADD 1098, II, 1. *^{h}šanū šá ^{āl}Da-na-a-a*, B. C. 663(?), JADD 470, 1.

NIN.IB-ilu(?*MAŠ-AN*) "Ninib is god"
K. 241, X, 2, spec.

NIN.IB-kēn-uṣur "Ninib, protect the true one!"
^{d}MAŠ-DU-PAP, which can be read *N.-kīnaḫu* or *N.-kittu-uṣur*, Epon. B. C. 790, Canon A, III, 28; C, I, 21; III R 1, III, 27; *šá ^{āl}Ni-nu-a*, 81-2-4, 187, 22.

NIN.IB-kibsi-uṣur "Ninib, protect my walk!"
^{d}MAŠ-kib-si-PAP, Epon. B. C. 839, Canon B, II, 30; III R 1, II, 25. MDOG 45, p. 35. *^{h}gēpu*, B. C. 685, JADD 232, R. 12.

NIN.IB-kudur-uṣur "Ninib, protect the boundary!"
^{d}NIN.IB-ŠA.DU-PAP, *mār šarri*, b. of *Ri-ḫu-ša-ilāni* and *^{d}Mār-bīti-aḫē-iddin*, Nku.: Lo. 102, IV 42.
King of Babylonia (dynasty F), reigned for 3 years, circ. B. C. 1012—1009.
1. *^{d}MAŠ-ŠA.DU*-[ŠEŠ], King-list A, III, 11, 3 years. [*^{d}MAŠ-ŠA.D*]*U-ŠEŠ*, *mār^{m}Ba-zi*, Chron. A, V, 10 (KB II p. 274), 2 years.
2. *^{d}NIN.IB-ŠA.DU-PAP*, *šarru*, Lo. 102, II, 36; III, 21; VI, 1.
3. *^{d}NIN.IB-ŠA.DU-ŠEŠ*, *šarru*, Nku.: Lo. 102, VI, 8, 24, his 2^{d} year; KB IV, p. 86ff.

NIN.IB-māt-uṣur "Ninib, protect the land!"
^{d}MAŠ-KUR-PAP, *^{h}A.BA*, JADD 105, R. 10 (Ep. Z).

NIN.IB-mukīn-nišē "Ninib is establisher of people!"
^{d}MAŠ-DU-UN^{ki}, Epon. B. C. 847, Canon B, II, 22; III R 1, II, 17. Epon. B. C. 765, Canon A, IV 4; *šá ^{māt}Kir-ru-ri*, Canon E + 81-2-4, 187, R. 12.

NIN.IB-muš...., Meliš.: BM. 90827, I 26 (KING, BBS, p. 11).

NIN.IB$^{?}$-mutaqqin(*mu-LAL*)
JADD 641, R. 17 (Ep. C).

NIN.IB-mutīr-gimilli (for Cass. & NBa. texts, see BE IX, XV)
^{d}MAŠ-mu-tir-ŠÚ, *^{h}naš paṭri ^{h}mīašmašani*, II R 51, 31 e.

NIN.IB-nādin-aplu "Ninib is giver of the son"
^{d}NIN.IB-SE-TUR.UŠ, Epon. in time of Tigl. I, *sukkallu rabū*, K. 2815.

NIN.IB-nādin-šum "Ninib is giver of posterity" (for NBa. texts, see BE IX, X)
1. *^{d}MAŠ-SE-MU*, Epon, B. C. 846, Canon B, II, 23; III R 1, II, 18.
2. *^{d}NIN.IB-SE-MU*, s. of *Še-riq*, *šaq-šup-par*, Nku.: Lo 102, IV, 47 (KB IV, p. 90. KING, BBS, pl. LXXV, 35).
f. of *Nabū-kudur-uṣur šar Bābili*, Sp. II. 407, 6 (Hebraica IX p. 5).

NIN.IB$^{?}$-nā'id(*I*) "Ninib is exalted" (for NBa. texts, see BE IX, X)
K. 771, 1. *^{h}rab daṭali šá ^{āl}Kalḫa*, B. C. 686, JADD 612, R. 7. *^{h}ša šēpā*, B. C. 688, JADD 400, R. 16.

NIN.IB-nāṣir "Ninib is protector" (for Cass. and NBa. texts, see BE IX, X, XV)
1. *^{d}MAŠ-PAP-ir*, Meliš.: Lo. 103, I 27 (KB III, pt. 1, p. 156). Epon. B. C. 783, Canon C, I, 28; III R 1, III, 34; *ša* [*^{āl}Ma-za-mu-a*], Canon E + 81-2-4, 187, 31.
2. *^{d}*[*NIN.*]*IB-ŠEŠ-ir*, K. 13173, time of Sargon II.

NIN.IB^{1}-pa-ki-da-at
V R 44, 37 d, a rendering of *^{d}NIN.IB-SAG-LI-TAR-ZA-e-me-en*.

NIN.IB^{a}-piia-uṣur(*KA-ia-PAP*) "Ninib, guard my mouth!"
Epon. B. C. 878, Canon A, I, 32; B, I, 32; III R 1, I, 32.

NIN.IB^{a}-rim-a-ni "Ninib, have mercy on me!" JADD 51, 5 (B. C. 683).

NIN.IB-ri-ṣu-ú-a "Ninib is my helper"
f. of *Ta-kil-ana-ilišu*, Meliš.: BM. 90827, II 2. — KING, BBS, p. 6, pl. VIII. Cf. KB III, pt. 1, p. 156.

NIN.IB^{1}-ša-kun-na-a-i-ra-mu
V R 44, 38 d, renders ^{d}*NIN.IB-ŠAL-ZI-AM-SI-EŠ-KI-RAM*, prob. ancient Bab. writer.

NIN.IB-šar-uṣur "Ninib, protect the king!" (for NBa. texts, see TNB)
^{d}*MAŠ-MAN-PAP*, ^{h}*rab ki-ṣir*, JADD 850, 5.

NIN.IB^{a}-še-zib-a-ni "Ninib, save me!"
Epon. B. C. 754, Canon A, IV 15; III R 1, IV, 15; [*šá* ^{ál}]*Ri-mu-ši*, Canon E + 81-2-4, 187, R. 23.

NIN.IB^{a}-tak-lak (abbrev.)
^{h}*A.BA*, B. C. 667, JADD 315, R. 4.

NIN.IB^{a}-ti-i (hypocor.), ^{h}*rab ki-ṣir*, JADD 361, R. 15 (Ep. F).

NIN.IB-tuklat-Ašur
King of Assyria, prob. identical with *Tukulti-Ašur*, q.v., cf. SCHNABEL, MVG XIII, p. 44.
1. ^{d}*MAŠ-GIŠ.KU-ÁŠ-šur*, IV R 34, no. 2, 9,
2. ^{d}*MAŠ-GIŠ.KU-^{d}ÁŠ-šur*, JRAS, 1904, p. 415.
3. ^{d}*NIN.IB-GIŠ.KU-^{d}ÁŠ-šur*, IV R 34, no. 2, 10, 15, 16, 19, 20, 21, 22, var. to (1).

NIN.IB^{a}-upaḫḫir(*UB.LA*)
Epon. B. C. 820, III R 1, II, 44.

[**NIN.IB^{a}**]**-ú-ṣal-li** "Ninib I implored"
s. of *Qu-ni-i*, JADB 5, II, 17.

NIN.IB^{a}-zar-me (cf. אַרְמֶל reverendus)
Epon. B. C. 892, Canon B, I, 18; III R 1, I, 18.

$^{f\,d}$**NIN.LIL-ab-uṣri** etc., see und *Bēlit-*.

^{*f}**Nin-qa-a-a**, handmaid of the queen-mother, HABL 368, R. 6.

***Ni-in-ni**, ruler of *Aridu*, Shalm. III: Mon. I 16; Ob. 26. — KB I, pp. 130, 154.

^{f}**Ninua**(*NINÂ.KI*)**-ḫa**...., 81-2-4, 255, VII, 4, spec.

Ninuāia "Native of Nineveh"
1. *NINÂ-a-a*, ^{h}*rab bārē bēl ṭēmi*, B. C. 649, K. 385. *ša šēpâ*, JADD 872, 6.
2. ^{ál}*NINÂ-a-a*, JADD 30, 3 (B. C. 681). K. 241, IX, 12, spec. ^{h}*ḫazānu*, JADD 244, R. 6.
3. *NINA-KI-a-a*, JADD 1132, R. 9, sheep-master. ^{h}*SAG* (*ša*) *šarri*, JADD 105, 9, B.E. 1, 2 (Ep. Z). 182, 5. 214, 2 (Ep. P). 249, 5, R. 4. 260, 4, 15 (III R 48, 3, 14 c).
4. ^{ál}*NINÂ-KI-a-a*, JADD 105, 2 (Ep. Z). 332, R. 12. 674, 6 = 1101, 6. ^{h}*SAG šarri*, JADD 250, 5 (III R 46, 76 c. Ep. G). 254, 3.
5. *Ni-nu-a-a*, JADD 237, R. 14 (B. C. 665). 252, 1. 320, R. 5 (B. C. 691). [505, 3]. 606, R. 2.
6. *Ni-nu-a-ia*, VS I, 104, 18.
7. ^{ál}*Ni-nu-u-a*, JADD 500, R. 6.

^{f}**Ninuaītu** "Woman of Nineveh" (*fNINA.KI-i-*[*tu*]), 81-2-4, 255, VII, 3, spec.

Nirgi, see *Nargi*.

*[**Ni**]**-ri-ia-u** (Bi.: נֵרִיָּהוּ cf. *Ni-ri-ia-a-ma* TNB) ^{h}*rab nikasi*, HABL 633, R. 4.

Ni-is-ḫur-Bēl(^{d}*EN*), ^{h}*rab biti* of *Nabû-bēlšumāti*, HABL 281, R. 19. 791, R. 1, 11. See also *Nashur-Bēl*.

Niš-pa-ti(-i)-bēl
Epon. B. C. 832, of Kalzi (Rm. 2, 97), Canon B, II, 27; III R 1, II, 32. Epon. B. C. 816, *šaknu* of *Naṣibina*, III R 1, III, 1.

Niš-pa-ti-ut(*?*)**-li**
MDOG 42, p. 51; 43, p. 36.

Ni-iš-zi(*? ri*)**-ni-ik**(*? ḫu*) (*Ni-iš-ri-ibaššiˀ*), K. 241, X, 47, spec.

***Ni-i-u** (Eg., cf. RANKE, Material, p. 15, n. 4; or "Man of Ni", WEBER, Anmerkungen, p. 1068, n.
mār šipri of Amenophis III, TA 29, 37.

Nu-u-a-a
HABL 749, 5.

***Nu-ba-na-ni**
f. of *Iḫ-li-ba-bu*, CT II 21, 27.

Nu-dím-mut-*SIG*(*?*)..., JADD 907, 6.

Nuḫša(*HE.NUN*)**-a-a** (cf. *Nu-uḫ-ša-a-a* TNB; DELITZSCH, HW p. 572: *Zāzâa*)
JADD 2, R. 5 (Ep. A). 52, R. 2. 374, 8, R. 16 (B. C. 686). 383, R. 14 (B. C. 674). 391, 9 (B. C. 717). 394, 2. 467, 4. 593, 3 (B. C. 742). 602, R. 3. 624, R. 11 (B. C. 687). 845, R. 2.

82-3-23, 136. ^{h}...., JADD 196, R. 5. ^{h}*NI. GAB*, JADD 230, R. 6 (B. C. 684). ^{h}*rak-su da-la-a-ni*, JADD 50, R. 2 (Ep. H). Epon. B. C. 703, of *Kalzi* (JADD I, p. 564), Canon A, V, 21; B, VI, 9; D, IV, 17.

***Nukurtu**(*PAP-ur-tu*)**-wa**, *amēl* ^{āl}*Zu-nu*, TA 220,3.

Nu-la...., JADD 295, R. 5 (B. C. 730?).

Nu-ni-ia (hypocor., cf. *Nūnu*)
JADD 57, R. E. 1 (B. C. 644).

***Nu-un-nu** (cf. Νόννα, Νόννος, Νοῦννος etc. of Asia Minor), *amēl* ^{āl}*Ḫu-u-ur-ma*, on Hittite tablet, OLZ IX (1906), 632.

Nūnu (cf. Bi. נִין), in ^{āl}*ŠE* ^{m}*Nu-ni-ni*, JADD 742, 16.

Nu-nu-a (hypocor. cf. *Nu-ni-ia*; and *Nu-nu*|*na-a* in later Bab. texts, see TNB)
JADD 198, R. 8 (B. C. 697).

Nu-na-ūmē(? *UD-me*)...., PSBA XXX (1908), p. 137, 5.

Nu-ur (abbrev.; for NBa. texts, see TNB)
JADD 618, L. E. 2, as Epon. T.

Nūr-Adad (abbrev.; for Cass. & NBa. texts, see BE XV, TNB)
1. *LAḪ-*^{d}*IM*, ^{h}*nasīku ša* ^{māt}*Dagara*, Anp.: Ann. II, 21, 30, 49 (I R 20. 21. KB I, p. 74, 78).
2. *LAH-U*, Anp.: Ann. II, 49, var. to (1).
3. ^{d}*Nu-ur-*^{d}*IM* (*Immer*, see SAK p. 208), king of Larsa, I R 2, no. IV, 3 (KB III, 1, p. 90. CT XXI, pl. 29). *Nu-ur-*^{d}*Im* T-D LC.

Nu-ur-aḫē(*SEŠ*^{bi})**-šū** (abbrev.), in *alu šá Nur-aḫēšu*, Meliš.: Susa 3, I 17.
Nu-ur-aḫ-ḫi-šu, f. of *In-bu-ša*, DEP VI, p. 52.

Nu-ra-a-a (hypocor., cf. *Nūrta*)
JADD 246, 8, slave sold.

Nūrānu (hypocor.)
1. *LAḪ-a-nu*, ^{h}...., JADD 404, R. 6 (B. C. 674). ^{h}*nāgiru*, B. C. 682, JADD 215, R. 3. ^{h}*rab ki-ṣir*, B. C. 684, JADD 230, R. 1 (KB IV, p. 120). ^{h}*sukkallu*, in Barḥalṣi, JADD 675, 5.
2. *Nu-ra-a-ni*, JADD 113, R. 2 (B. C. 680).
3. *Nu-ra-nu*, JADD 902, 4.

Nūr-biti, or *Ṣab-bīti*, JADD 387, 6 (B. C. 651?).

Nūr-dāmiq(? *LAḪ-ŠIG*), JADD 955, R. 1, 2.

^{f}Nūr-ēkalli(? *LAḪ-E.GAL*)
JADD 59, 11 (B. C. 681).

Nūr-ēkalli-ú(*šami*?)**-mu**, *e-mid rēši*, Abp.: K. 2846, 10 (WAF I, p. 474 ff.).

Nūr(*LAḪ*)-^{d}**Da-gan**(?), *šarru*, CT XXII, 48, 10.

Nūrēa, see *Nūriia*.

Nūri (hypocor.)
1. *LAḪ-i*, HABL 433, R. 7.
2. *Nu-ri-i*, *rēʾū*, JADD 741, 20.

Nūriia (hypocor. cf. *Nūri*, *Nūraia*; for OBa. & NBa. texts, see RPN, TNB)
1. *LAḪ-e-a*, ^{h}*bēl piḫāti*, HABL 754, 12, *ša* ^{āl}*Ša-me-di*. 790, 5. ^{h}*A.BA* ^{māt}*Ar-ma-a-a mār šarri*, JADD 385, R. 13. In *Bit-*^{m}*Nūrēa*, Shmk.: CT X, pl. 6, 24, 29.
f. of *Zērta*, Nai.: CT X, pl. 3, 15 (KB IV, p. 92).
2. *Nu-ri-ia*, 82-9-18, 4074. ^{h}*rab kiṣir*, HABL 965, 14.

Nūr-ili (abbrev., cf. OBa. *Nu-úr-i-li* RPN)
1. *LAḪ-AN*, 83-1-18, 695, III, 11, spec. Agk. V R 33, VI 24 (KB III, pt. 1, p. 148).
2. *Nu-ur-AN*, K. 241, XII, 19, spec.

Nūr-iliia(*LAḪ AN-a-a*), or *Nur-*^{d}*A-a*, JADD 388, 4.

Nūr-Ištar (for OBa. texts, see RPN)
1. *LAḪ-XV*, s. of *Na-an-ni-a*, VS I, 87, 3.
2. *Nu-ri-XV*, JADD 741, 9.

Nūr-lišir(*LAḪ-SI.DI*)
f. of *Šamāia* & *Šamūa*, Neb. I: CT IX, pl. 4, 2, pl. 5, 29; *šangū* ^{d}*URU-ia*. — KB III, pt. 1, p. 172. King, BBS, p. 95, pl. XCV.

Nūr-Marduk (for Cass. & NBa. texts, see BE XV, TNB)
LAḪ-^{d}*AMAR.UD*, f. of *Gula-balāṭsu-iqbi* and *Šamaš-udammiq*, Nku.: Lo. 102, IV B, 6. VI, 22. — KB IV, p. 88, 92. King, BBS, pp. 58, 68, pl. LXXVI, LXXIX.
f. of *Ibni-Marduk*, Nai.: BM. 90936, II, 10 (King, BBS, p. 108, pl. CV).

Nūr(*LAḪ*)**-Papsukkal**
f. of *Marduku*; Nshi: VS I, 36, III 19.

Nūr-Sin (for Cass. & NBa. texts, see BE XV, TNB)
LAḪ-^{d}*XXX*, JADD 891, R. 3.
f. of *Qīšti*(*Ša-baʾ*)*-ia*, Sarg. St., II, 13; V 14. — KB IV, pp. 160, 164.
f. of *Anum-nāṣir*, Sarg. st., II, 14; V 15. — KB ibid.
f. of *Ibnā*, HABL 969, 3.
f. of *Nabū-lēʾ*, Sarg. st., I, 3; III 19, 23; IV, 1, 18. — KB IV, pp. 158, 160, 162.

Nūr-Šamaš (cf. נורשמש APO; for OBa. & NBa. texts, see T-D LC, TNB)

1. *LAḪ-^{d}Ša-maš*, JADD 2, R. 6 (Ep. A). 168, R. 6. 307, L. E. 2 (III R 49, 47c. Ep. F). 343, 1. 830, 4.
2. *LAḪ-^{d}UD*, K. 241, XI, 22, spec. *^{ḫ}nappaḫ ḫurāṣi*, JADD 345. R. 5.

Nūr-šarri(? or *Šāb-šarri*, *LAḪ-MAN*), K.241, XII, 7, spec.

Nūr(?*Pir*, *LAḪ*)**-ša-at-ti**
JADD 741, 26.

Nurzanu
1. *LAḪ-za-nu*, K. 241, VIII, 41, spec.
2. *Nu-ur-za-nu*, HABL 500, R. 13.
f. of *Ibašši-ilu*, KK. 1330. 1331 (TRep. 115 E. 174 A).
3. *Nu-úr-za-nu*, in later Bab. texts, see TNB.
f. of *Rāši-ilu*, KK. 721. 811 (TRep. 130. 246).

Nu-ur-zu, JADD 259, R. 1.

Nusku^{1}-ab-uṣur "Nusku, protect the father!" VS I, 97, 14.

Nusku-aḫ-iddin "Nusku has given a son" (for Cass. texts, see BE XVII, pt. I)
^{d}*PA.KU-PAP-AŠ*, JADD 446, L.E. 3 (Ep. Q).
^{ḫ}*ša eli ga-la-te*, JADD 618, R. 8 (Ep. T).

Nusku^{1}-amuranni(*ŠI.LAL-an-ni*), or *-ēmuranni*
s. of *Bābilāia*, JADD 387, R. 11 (B. C. 651?)

Nusku^{1}-balāṭ-uṣur(*TI.LA-PAR*)
s. of *Aššur-napšat-irām*, JADD 344, R. 3.

Nusku^{1}-bēl(*U*)...., JADD 572, R. 8.

Nuskn-da-a-a-an "Nusku is judge" (Ba.) BM. 90833, 5. — KING, BBS, p. 84, pl. LXXXI.

Nusku^{1}-dūri (abbrev.)
JADD 3, I, 12.

Nusku-ib-ni "Nusku has created" (Ba.)
s. of *Upaḫḫir-Nusku*; *nisak ^{d}En-lil*, Neb. I Nippur, II 13, III 10, 31.

Nusku-iddin "Nusku has given" (for NBa. texts, see TNB)
1. ^{d}*Nusku-AŠ*, JADD 219, R. 4. 569, R. 14 (B. C. 695).
s. of *Šarru-ludāri*, JADD 876, 1.
2. ^{d}*Nusku-SE-na*, V R 44, 16d, renders ^{d}*SES. KAK-MA.AN.SE*, prob. ancient Bab. writer, see JENSEN, ZA IX, p. 190.

Nusku-iliia "Nusku is my god"
1. ^{d}*Nusku-AN-a-a*, JADD 9, R. 2 (B. C. 686). 24, R. 4 (B. C. 645?). 124, R. 1 (B. C. 674). 126, 8 (B. C. 674). 478, R. 4. 576, R. 5 (B. C. 676). 601, 1. 798, 4. 807, R. 19. ^{ḫ}*amēl urqi*, JADB 1, I, 13, 41. ^{ḫ}*SAG*, of ^{āl}*Kummuḫ*, B. C. 645 (?), JADD 25, R. 2.
f. of *Sîn-ēreš*, JADB 3, IV, 10. 4, IV, 15.
2. *Nu-uš-ku-AN-a-a*, JADD 113, R. 5 (B. C. 680).

Nusku-li' "Nusku is mighty" (cf. *Našuḫli*')
^{d}*PA.KU-ZU*, JADB 5, II, 13.

Nusku-nāṣir(*PAP*) "Nusku protects"
JADD 72, 2 (B. C. 677).

Nusku-šar-uṣur "Nusku, protect the king!"
^{d}*PA.KU-MAN-PAP*, ^{ḫ}*šanū ša ^{ḫ}BI.LUB ummi šarri*, JADD 860, I, 24.

Nusku-šēzibanni "Nusku, save me!"
1. ^{d}*Nusku-še-zib-a-ni*, JADD 913, R. 8, slave.
2. ^{d}*Nusku-še-zib-an-ni*, JADD 741, 11.
s. of *Ḫanî*, JADB 2, II, 18.

***Nu-šá-a-bu**
f. of *A-kab-še*, VS I 109, 4.

^{d}**Nu-uš-ḫu-sa-an-ni** (prob. for *Nušḫu-ḫusanni*; KOHLER-UNGNAD, AR, p. 79: *Nušḫu-sa-*[*lik-*]*an-ni*)
^{ḫ}*rakbu GAB^{bi}*, JADD 420, 11 = 421 (B. C. 666).

***Pa-a(-a)-uk-ku** (Iran., cf. *Da-a-a-uk-ku*)
šá ^{āl}Bīt-Kap-si, Sarg. VIIIth, 45. *šá ^{āl}Kilam-ba-te*, Sarg. VIIIth, 43.

***Pad(d)ū-ilu** (cf. Bi. פַּדְוּאֵל)
1. *Pad-du-u-AN*, 83-1-18, 695, III 27, spec.
2. *Pa-du-ú-AN*, *bit am-man-a-a*, JADD 1110, I, 5.

***Pa-di-i** (WSem., cf. *Pad(d)ū-ilu*, *Padā*, *Padiia* TNB)
JADD 148, 5. 621, R. 18 (III R 50, no. 3, 33. Ep. F). VS I, 91, 21. *amēl urqi*, in ^{āl}*Ša-i-di*, JADB 4, IV 3. ^{ḫ}*rab ālāni*, JADD 814, 17. *rab naggari*, JADD 814, 9. King of Ekron, *šarru*, Senn.: King III 6, 33, 60; Kui. I 22, 26 (III R 12); Tay. II 70; III 7, 25. — KB II, pp. 92, 94.

***Pa-'-e** (El., JENSEN, WZKM VI, p. 217)
King of Elam, Abp.: A, III R 23, VII 69; Ann. VII 51: *ša milyrit Ummanaldaš ēpušu bēlut ^{mât}Elamti*; X 17 = A, III R 26, X 2: *Tammaritu Pa'e Ummanaldaš ša arka aḫāmeš ēpušū bēlut ^{mât}Elamti* (KB II, pp. 212, 230). II R 66, II 3 = CT X, pl. 8, 6 = Lay. 86, 6 = VS I, 80, 4. K. 6382. ^{ḫ}*qēpu ša ^{mât}A-ra-mu*, HABL 1115, 8.

***Pa-ḫa-am-na-ta**, *Pa-ḫa-na-te* (Eg. P*ʾ*-ḥm-nṯ(r), RANKE, Material, p. 15) "Servant of god"
ʰrābiṣ šarri, of *Šumur* and *Ullaza*, TA 60, 10, 20, 22. 62, 1. 68, 22. 131, 35.

***ᶠPa-ḫi-i** (cf. Eg. n. pr. m. פחו = Παχοις APO p. 232)
JADD 619, 11, slave (Ep. S).

***Paḫura**, *Piḫura*, *Puḫuru* (Eg. P*ʾ*-ḥr, RANKE, Material, pp. 14, 17) "The Syrian"
Pa-ḫu-ra, TA 122, 31. *Bi-ḫu-ra*, TA 117, 61. 123, 13, 35. 132, 47. *Pu-ḫu-ri*, TA 190, 2. *Pu-ḫu-ru*, TA 57, 6, 10. 189, 17, 18. 208, 11. *Pu-ḫu-ur*, TA 207, 17.

Pa-ak(?)**-di-3a**
f. of *Nabû-sa-gi-ib*, HABL 847, 3.

Pa-ak(?)**-ka**(?)**-rum**, OLZ VIII, col. 132 (Ep. Sili).

Pa-al...., JADD 830, 9.

Pal-ḫu(-ú)-še-zib "He saved the god-fearing" (scarcely *Bal-bak-šēzib*, cf. ZIMMERN, KA p. 472, n. 2)
ʰirrišu, JADD 742, 20. 857, IV 6. *ʰtamkaru*, JADD 276, R. 9 (B. C. 862).

Pa-li-ḫa (hypocor.; perhaps Mit.)
f. of *Ki-bi-ḫa*, CT II, 21, 3.

Pa-li-iḫ-ka-lib-luṭ "May the worshipper of thee live!"
HABL 212, 10, b. of *Nabû-aḫ-ēreš*.

***Pa-li-ṭu** (WSem.; cf. He. פָּלִיט escaped one; Bi. פָּלֵט, Thamud. and Safait. פלט, MVG IX, p. 25)
JADD 743, R. 2.
f. of *Ḫanî*, JADB 2, II, 16.

***Pal-ṭi-i** (WSem., cf. Bi. פַּלָּטִי)
VS I, 87, 26.

***Pal-ṭi-a-a** (hypocor.)
s. of *Rîd*..., PSBA XXX (1908), p. 138, 34 (B. C. Ep. N).

***Pal-ṭi-ḫa-u** (cf. Bi. פלטיהו)
ardu, HABL 633, R. 4, 27.

***Pa-a-lu-ḫa** (perhaps = *Baʾluḫa*), TA 165, 9. Cf. *Pa-a-lu-ú-ma*, TA 162, 76. Cf. *Balumme*.

***Pa-ma-ḫu**... (Eg.; cf. *ʰpa-ma-ḫa-a* TA 162, 71) *šaknu*, TA 7, 76.

***Pa-mu-ú**
JADD 311, R. 13 (Ep. S).

***Pa-na-am-mu-u** (= Ar. פנמו, Kar. Παναμύης, Pisid. Πανᾳμύας)
King of Sam'al (733 B. C.), f. of בררכב, *ʰᵃˡSa-am-ʾ-la-a-a*, Tigl.IV: Ann.152 (IIIR 9); B, 58 (II R 67). — KB II, pp. 20, 30.

Pān-Ašur-lāmur, "May I see the face of Ashur" (cf. NBa. *Pān-Ašur-limur* TNB)
1. *SI-ÁŠ-šur-la-mur*, K.241, VII, 17, spec. HABL 1064, 1(?). Epon. B. C. 776, of *Aššūr*, III R 1, III, 41; B. C. 759, Canon A, IV 10; *šá ᵃˡArbail*, Canon E + 81-2-4, 187, R. 18.
2. *ŠI-AŠ-šur-ŠI*, Epon. B. C. 776, Canon B, IV, 13; C, I, 25; III R 1, III, 41.

***Pa-a-ni-ik-ri**
ʰpa-ti-li ša ᵐᵃᵗ ᵃˡQu-ma-an-ni, in Hittite inscription, OLZ IX (1906), 632.

Pān(*ŠI*)**-ili-ka-míš** "Before the god he is prostrate"
K. 241, IX, 40, spec.

Pān-Ištar-lāmur, "May I see the face of Ishtar!"
1. *ŠI-XV-la-mur*, JADD 68, R. E. 2 (B. C. 645). 811, 6.
2. *ŠI-ᵈXV-la-mur*, JADD 387, R. 10 (B. C. 651). 452, 5.
3. *ŠI-Ištar-ŠI.LAL*, Louvre, AO 2221, E (OLZ VI, col. 199).

Pān-Nabû[2]**-lāmur**
JADD [504, 1]. HABL [875, R. 8].

Pa-nu...., JADD 807, R. 21.

***ᶠPa-pa**(?)**-a**
JADD 420, 6. 421, 7, slave sold, in *ᵃˡTil-na-ḫi-ri*, B. C. 670.

***Pap-pa-da**
JADD 429, 27, sold.

***Pa-ap-pa-na, Pa-ap-pa-aš** (cf. Παπᾶς, Παππᾶς etc., lallnames of Asia Minor)
ʰu-ri-an-ni-in|*iš*..., on Hittite tablet, OLZ IX (1906), 632.

Pap-pa-ṭum, an ancient author, Sm. 669, 5 (NE p. 91).

Pappū (hypocor., cf. OBa. *Pap-pa-ā* RPN, NBa. *Pap-pa-a-a* TNB)
1. *Pap-pu-u*, JADD 5, 4 (III R 47, 39 c. B. C. 712). 281, R. 7 (B. C. 694). 538, R. 2. 893, 6. 913, 2. 987, I, 8. JADB 2, III, 8. 12, II, 5. K. 241, XI, 15, spec. *ʰāsû*, JADD 912, R. 4. *amēl*

urqi, JADB 1, I, 4. *ʰbēl narkabti*, JADB 857, III, 41. *irrišu*, JADB 742, 13. *ʰA.BA ēkalli*, JADB 1077, I, 34.

2. *Paṗ-pu-ú*, HABL [767, 10], of *Raṣappa*, JADB 243, 3 (B. C. 688). 329, 6 (Ep. K).

Paṗ-pu-u-nāṣir(*PAP*), or *Qūr-bu-bēl-nāṣir* JADB 171, 2.

ᵈPapsukkal-ša-iq-bu-ul-i-ni "Papsukkal has not altered his promise" (cf. *Ša-Marduk-ul-i-ni* BE IX, TNB, *Nusku-lā-ēni*(*EN*)-*pīšu* CBM 3078, 12 (BE XV), *ʲTa-aq-bu-ul-te-ni* BE XV) V R 44, 51 d, renders *ᵈNIN-ITU-NIR-KA-NU-PAL-PAL.*

***Pa-a-pu**(?) (cf. *A-ki-pa-pu*) TA 333, 22.

Pa-qa-a-na..., JADB 267, 5.

Pāqa-ana-Arbaili (Ar. docket פקאראבא, STEVENSON, Contracts, no. 17; cf. *Upāga-ana-Arbail*)

Pa-qa-a-na-IV-AN, JADB 327, 8, R. 3 (Ep. N).

***Pa-qa-ḫa** (He. פקח)

ʰmuttaggišu, HABL 102, 4, R. 3. *ʰrab ālāni*, JADB 234, R. 8 (III R 49, 20 a. B. C. 710). 238, R. 12 (B. C. 688). King of Israel, Tigl. IV, III R 10, 28 (KB II, p. 32).

***Pa-aq-ru-ru** (Eg. P3-qrr, "the Frog", STEINDORFF, BA I, p. 348, cf. RANKE, Material p. 31) *šar ᵃˡPisaptu*, Abp.: A I, 95 (III R 17); Ann. I, 93; III R 28, 33. — KB II, pp. 160, 162, n. 6.

***Pa-ra-da-'** (Pe. *Prâda*, El. *Pirrada*), *ʰmar-guma-a-a*, the Margian pretender, B. C. 521, Dar. Beh. 68, 93.

Pāri, see *Pāru.*

***Pa-ri-a-ma-ḫu-ú** (Eg.), sent by Ramses II to Kurunta, the king of Tarḫuntaš, Boghazköi, RANKE, Material, p. 16.

***Pa-ri-ḫi-a** (Med.)

s. of *Gāgi*, b. of *Sarati*, Abp. B, III R 31, IV 1 (K. 1732. KB II, p. 180, n. 16).

***Pa-ri-pa-ḫá** JADB 572, R. 5.

Parnūa, see *Eparnūa.*

ᶠPar-su-ú..., m. of *Ḫar-šarru*, JADB 387, R. 6.

Par-ṣi-i (cf. Bi. פרץ)

ᵃˡTil-ᵈNIN-IB-a-a, B. C. 742, JADB 75, R. 12.

Paršidu

1. *Par-ši-di*, JADB 416, 2 (B. C. 710).

2. *Par-ši-du*, JADB 412, 5 (III R 48, 5 a. B. C. 747). 660, 10. 714, 11. 809, 32, s. of *Ālḫi-lāmur* (B. C. 713).

3. *Par-ší....*, JADB 467, 3.

***Par-ta-a-ma** (OPe. parḫama best, cf. *Par*[*Par-ta-am-mu* ʰ*Par-sa-a-a* Dar. 379, 3. 410, 2) JADB 122, 3 (B. C. 682). 123, 1, 4.

***Pa-ar-túk-ku**(?) (Iran.)

Šá ᵐᵃᵗAn-tir-pat-ti-a-nu, Sarg. A, II 25.

Pa-a-ru[**ri**, Sm. 474.

***Parū** (El.)

1. *Pa-ru-u*, ʰ*ḫazān ᵐᵃᵗḪilmu*, Abp.: B, VII, 9, 18 (III R 33).

s. of *Ummanaldas*, b. of *Kudurru*, Abp. B: K. 1716, B 7. K. 2867, 21. Cf. K. 2825 (G. SMITH, Hist. p. 195 III R 37, 70 b).

2. *Pa-ru-ú*, s. of *Ummanaldas*, Abp.: B, IV, 82, 92 (III R 31).

***Parumartiš** (OPe. *Fravartiš*, El. *Pirrumartiš*, Gr. Φραόρτης)

Pa-ar(*-ú*)*-mar-ti-iš*, the Median pretender, Dar. Beh. III R 39—40, 43, 58, 64, 92.

***Pa-ru-uš-ta** (cf. Bi. פרמשתא)

ᵐᵃᵗKi-ba-ru-ša-a-a, Shamsh. III, 51 (I R 30. KB I, p. 182).

***Pa-ru-ta-a-ni**

s. of *Ar-zi-zi*, ʰ*irrišu ša* ʰ*šartinnu*, JADB 160, R. 4 (Ep. G).

Parūṭu

1. *Pa-ru-ṭi*, JADB 428, 8.

2. *Pa-ru-ṭí*, JADB 165, R. E. 4 (Ep. Q).

3. *Pa-ru-ṭu*, JADB 285, R. 2 (B. C. 686). 428, R. 1.

4. *Pa-ru-uṭ-ṭu*, MVG VIII (1903), p. 111, 30 (Ep. P).

Pa-si-i (hypocor., cf. *Pa-as-si*, BE XIV, *Pa*(*-a*)*-si-ia*[*iá* in Old- and Neo-Ba. texts, RPN and TNB, Ph. פסנעם) VS I, 100, 11.

Pa-ši-i (cf. *Pa-šú*(?)*-ú* TNB)

JADB 165, 3, *daḫanu* (Ep. Q). 282, 2. 622, R. 7 (Ep. D). VS I, 93, 33 (Ep. D).

s. of *Ibaššī-ilāni*, of *ᵃˡDaḫan-Adad*, B. C. 648(?), JADB 373, 1, R. 7.

***Pa-aš-šú-nu**, *nasīku ša ᵃˡNuḫāni*, Sarg. Ann. 268.

***Pa-áš-tum-me-e** (cf. Εὔπαστος, Θεόπαστος, Cre-

tian πάστας "lord", HOMMEL, Grundriss p. 62), messenger of the king of Alasia, TA 37, 21.

Pa-ták ..., JADD 431, R. 9 (B. C. 673).

ᶠPa-ʾ-ú (cf. *pāʾū* a bird) Bu. 89-4-26, 6.

***Paʾuru,** *Puʾuru* (Eg.), *ʰrabiṣ šarri,* in Jerusalem and Gaza:

1. *Pa-ú-ru,* TA 287, 45.
2. *Pu-ú-ru,* TA 289, 38.

***Pa-wa-ra** (Eg. P*ʾ*-wr, RANKE, Material, p. 16), TA 124, 41. 132, 38. 263, 21. See also *Bi-wa-ri.*

***Pi-an-ti-ia** (Mit.)
f. of *Še-el-lu,* CT II, 21, 23.

Pi-el-lu-lu
s. of *Nūr-Šamaš, ardu ša ᵈTe-im-ti-ri,* DEP VI, p. 52.

Pi-ḫa-me
ʰšanā, HABL 784, 5.

***Pi-ḫi-ri-im** (cf. Lykaon. Πίγραμις, SACHAU, ZA VII p. 102)
ᵐᵃᵗḪi-lu-ka-a-a, prince of Cilicia, Shalm. III.: Mon. I 51 (III R 7). — KB I, p. 158.

***Pi-la-a-gu-ra(-a)** (Gr., probably Φιλάγοραϛ), see under *Mé-la-a-gu-ra.*

Pi-la-an-zu-zu, see *Meli-ᵈZaza.*

Pilaqā (*ʔ ᵈBAL-a*)
JADD 59, 5, sold (B. C. 681). 661, 18.

Pi-la-qu "The axe" (cf. *Bi-la-aq-qu* BE XV) JADD 752, 11.

Pilaqu(*GIŠ.BAL*)**-su-pi-nun-e** (*ʔ*)
JADD 150, 3 (B. C. 679).

Pi-li-si-it, Capp. Ch. 2, 16.

***Pi-pa-za-ni**
s. of *A-šuk*(*ʔ*)*-ma-ri ...,* VS I, 108, 11.

Pi-qa-qi (cf. *Pa-ki-ki* BE X; ḳāḳā garrulus)
JADD 371, 4 (B. C. 698).

Pir'-Aia(*ᵈGAL*)
f. of *Nergal-ša-li ...,* Nai.: BM. 90936, II 14 (KING, BBS, p. 108, pl. CV).

Pir'-Amurri "Offspring of Amurru" (in *Bit-ᵐPir'-Amurri,* as name of a family or a clan)
1. *Pir'-ᵈKUR.GAL,* Meliš.: Susa 3, I 25; II 40, 47; III 17, 25, 32. Merod. I: Susa 14, I 11. Mae.: OBI 149, I 4, 10, 13, 17; II 5.

No. 1.

2. *Pir'-ᵈMAR.TU,* Meliš.: Lo. 101, I 6, 7, 12. Cf. *Pir-ḫi-ᵈMAR.TU,* CT VI, pl. 4, 8 b.

Pir-ḫi-a-a (hypocor.)
ʰ[*A.BA*], JADD 255, R. 17.

Pir-ḫi-a-lišir(*SI.DI*) "May my offspring succeed"
Sm. 55, XI 9, spec.

Pir-ḫu (abbrev., cf OBa. *Pir-ḫu-um* RPN) K. 915.

***Pi-ri-ša-a-ti** (cf. Turco-Pe. Perizādeh, JIN p. 247, PRAŠEK, GMP I, p. 73), king of Gizilbunda, Shamsh. V: III 14 (IR 30. KB I, p. 180).

***Pi-ri-iz-zi** (Eg., or Mit., cf. RANKE, Material, p. 24) *mār šipri* of Tushratta, TA 27, 89. 93. 28, 12.

Pir(Parʾ)-šá
ʰnāgir Bīt-Sîn-šēmē, Neb. I, Nippur, V 20.

Pi-ir-Šamaš "Offspring of Shamash"
s. of *Šú-ma-at*(*ʔ*)*-Šamaš,* DEP II, p. 93, I 14.

Pi-ir-'u (abbrev.), HABL 447, R. 16
s. of *Ki-din-Sîn, akil MUᵐᵉ,* Nshi.: VS I, 36, IV 3.

***Pir'ū** (Eg. pr-*ʾ*, pharaoh, STEINDORFF, BA I, p. 343, RANKE, Material, p. 32)
šar ᵐᵃᵗMuṣuri, the king of Egypt:
1. *Pi-ir-'*, Sarg.: Ann. 97.
2. *Pi-ir-'-u,* Sarg.: A, III 30 (KB II, p. 64, n. **).
3. *Pi-ir-'-ú,* Sarg.: Khors. 27 (KB II, p. 54).

Pi-sa-an-di
JADD 743, R. 4.

***Pi-sa-ni-ši**
JADD 102, L. E. 4 (Ep. I). *Pi-si-ni-ši, ʰrab ḫanšā,* JADD 197, R. 3 (B. C. 646?). Cf. *ᵈPi-si ....,* JADD 264, 10.

***Pisīri(s)** (Hit.)
Hittite king of Carchemish, deported to Assyria, B. C. 717:
1. *Pi-i-is-si-ri, ᵃˡGar-ga-miš-a-a,* Sarg.: Cyl. 26 (IR 36). — KB II, p. 42.
2. *Pi-si-i-ri,* Sarg.: Cyl. 26. *ᵃˡGar-ga-miš-a-a,* Sarg.: Ann. 46.
3. *Pi-si-ri, šar ᵐᵃᵗḪatti,* Sarg.: N, 10. *šar ᵃˡGargamiš ša ᵐᵃᵗḪatti,* Sarg.: N, 22. — KB II, p. 38.
4. *Pi-si-ri-is, ᵃˡGar-ga-miš-a-a,* Tigl. IV: Ann. 88, 151 (III R 9, 51). — KB II, p. 30.

***Pi-ša-me-il-ki** (Eg. Pśmṭk, NBa. *Pi-sa-mi-is-ki* Dar. 301, 17, Ar. פסמשך, Gr. Ψαμμήτιχος,

Psammeticus, STEINDORFF, BA I, p. 360 f., RANKE, Material, p. 32, 40; cf. W. M. MÜLLER, OLZ 16, 49 ff.), Abp.: A, III 26. *Tu-ša-me-il-ki, šar ^{mât}Muṣur*, Abp.: Ann. II 111. — KB II, p. 176.

***Pi-ša-an-ḫu-ru** (Eg. P*ꜣ*-šrj-n-Ḥr, Gr. Ψενῦρις, STEINDORFF, BA I, p. 347 f., RANKE, Material, p. 32) "Son of Horus"
šar ^{mât}Natḫû (in Egypt), Abp.: A, III R 17, I 94; Ann. I 92. — KB II, p. 160.

***Pi-šá-ar-mu**
^{ḫ}mušarkis, B. C. 695, JADD 34, R. 2.

Piš-gal-dara-maš
s. of *Gul-ki-šar*, king of Babylonia, King-list B, R. 7. *Piš-gal*, King-list, A, I 9.

***Pu-ba-aḫ-la**(*Ba'lu*)
s. of *Abdi-Aširta*, TA 104, 7. Cf. *Pu-^{d}IM, amēl ^{âl}Iurza^{ki}*, TA 314, 2. 315, 2. 316, 2, 17.

***Pud-aḫi** (= Mit. *Bi-en-te-ši-na*), see *Bud-aḫi*.

Pu-di...., JADD 630, 8.

***Pudi-Ba'al**, see *Budi-Ba'al*.

***Pudi-Ḫipa** (Mit., cf. *^{I}Pudu-Ḫipa*), perhaps the true reading of *Abdi-Ḫipa* (q. v.), see GUSTAVS, OLZ 14 (1911), col. 341 ff.

Pudi-ilu, see *Arik-dēn-ilu*. Cf. *Budu-ilu*.

***Pu-di-ma-a-ni**, see *Puṭi-Mani*.

***Pu-di-saḫ-a-u**, or *Sud*(?)*-di-ta*(?)*-a-u* (KOHLER-UNGNAD, AR, p. 46), JADD 311, L.E. 3, III p. 526.

Pu(*Bi*)**-ud**(*ut*)**-ki-im**, Capp. Ch. 4, 6.

***Pu-di**(**ṭi**)**-še-ri** (cf. RANKE, Material, p. 37), possibly **Budi-Šêrî* (cf. Pu. עבדשחר)
JADD 763, 13.

***^{I}Pu-du-ḫi-pa** (Hit.)
MDOG 35, pp. 20, 27, wi. of *Ḫattušil, šarratu rabîtu šarrat ^{mât} ^{âl}Ḫatti*.

Pu-du-ilu, see *Budu-ilu*.

Pu-du-pi-ia-ti, see *Puṭu-Paiti*.

Pu-gid-da-nu, see *Bu*(*Gid-*)*gid-da-nu*.

Pu-ug-lu "The radish", see *Bu-uk-lu*.

Pu-ḫi-i... (cf. *Pu-ḫu-um* CT II, 10, 22, *Bu-ḫi-ḫa*), JADD 310, R. 18 (B. C. 669).

Pu-ḫi-lu, JADD 913, 3, slave.

***Pu-ḫu-ru**, see *Paḫura*.

***Pu**(**Bu**)**-ú-a-a-ma** (Eg. P-w*ꜣ*-r-m, SPIEGELBERG, ZA XV, p. 396 f.)
šar ^{âl}Pi[*Bi-in-di-di*, king of Mendes, Abp.: A, III R 17, I 101; Ann. I 99. — KB II, p. 162.

Pūlu "The stone" (cf. Ar. כֵּיפָא > Κηφᾶς > Πέτρος)
1. *Pu-u-lu*, JADD 350, R. 13 (B. C. 707). 913, 3(?). *^{ḫ}rakbu*, JADD 860, II 15.
2. *Pu-ú-lu*, HABL 975, 2. 1060, 2. *^{ḫ}kalû*, HABL 951, 5. *^{ḫ}sasinnu*, JADD 281, R. 8 (B. C. 694).
3. *Pu-lu* (Bi. פּוּל, LXX Φουλ, Canon of Ptolem. Πῶρος, Ba. name of Tigl. IV), King-list A, IV 8.

***Pú-up-ri**
mār šipri of Tushratta, TA 28, 12. 29, 91.

***Pu-ra-gu-uš** (Can., cf. ברגש POGNON, Inscriptions 86, Bi. פַּרְעֹשׁ)
Ta'annek 3, 10.

Pur-^{d}Sa-gal-e, see *Būr-^{d}Sa-gal-e*.

***Pur**(**Bur**)**-si-la-a** (Iran.(?), cf. *Burzilā*, JIN, p. 74) *^{ḫ}šalšu šá mār šarri, ^{ḫ}Elamāja*, HABL 140, 11.

Pu-us-su-tú, Cass. tablet, PSBA, 1907, Nov. pl. II, R. 29.

***Pu-ṣu-su**, see *Bu-ṣu-su*, q. v.

Pu(**Bu**)**-šú-lu**
^{ḫ}asû, JADD 417, R. 6.

Pu-ti-i...., JADD 928, III, 11.

***Pu-ṭi-ḫu-u-ru-u**(Eg. P*ꜣ*-dj-Ḥr, cf. JOHNS, ADD III, p. 166, RANKE, Material, p. 33) "Gift of Horus"
JADD 763, 7, prob. slave.

***Pu-ṭi-ma-a-ni** (Eg.(?), cf. RANKE, Material, p. 37; cf. Eg.-Ar. פמון)
JADD 763, 12.

Pu-uṭ-ra-nu
K. 241, XII, 8, spec.

***Pu-ṭu-biš-ti** (Eg. P*ꜣ*-dj-B*ꜣ*št(.t), Gr. Πετοβάστις, Πετοβάστης, Πετουβάστις) "Gift of B*ꜣ*št", STEINDORFF, BA I, p. 349, RANKE, Material, p. 33)
šar ^{âl}Ṣa-^{ꜣ}-nu, king of Tanis in Egypt, Abp.: A, III R 17, I 98; Ann. I, 96 (V R 1). — KB II, p. 162.

***Pu-ṭu-um-ḫi-e-še** (Eg. P*ꜣ*-dj-M*ꜣ*-ḫš*ꜣ* "Gift of M*ꜣ*-ḫš*ꜣ*", RANKE, Material, p. 34)
JADD 307, R. 17 (III R 47, 37 c. Ep. F).

***Puṭu-Paili** (Eg., cf. RANKE, Material, p. 34)
1. *Pu-ṭu-^{d}Pa-i-ti*, JADD 307, L. E. 2 (III R 49 47 c. Ep. F).
2. *Pu-du-pi-ia-ti*, JADD 99, 3 (B. C. 670).

Pu-zu-ur-^{d}Amurru (*KUR.GAL*) "Security of Amurru" (perhaps abbrev.)
^{h}*malaḫu*, pilot of the ark, IV R 43, II, 35 (KB VI, 1, p. 236).

Puzur-Ašur
King of Assyria, s. of *Ašir-nirari* (KŠ. 19699, MDOG 49, p. 15), contemp. with, Burnaburiaš:
1. *Pu-su-ur-^{d}A-šir*, KAHI I, 58, 3.
2. *Pu-zur-ÁŠ-šur, šar ^{mât}Aššur*, Synchron. I 5: contemp. with Burnaburiaš.
3. *Pu-zur-^{d}A-šur*, Adnir. I, KAHI I, 4, 31: *a-bi šarru ālik pāniia*.
4. *Pu-zur-^{d}A.USAR*, Adnir. I, KAHI I, 3, 37: *a-bi šarru ālik pāniia*.

Qa-a, JADD 246, R. 10.

Qa-ba-su-ilu, JADD 638, R. 8.

Qa-ba-a-te, JADD 521, 1.

Qadmu(^{d}*TAR*)**-dan-nu**
f. of *Lip-ṭi-ri-ilu*, HABL 964, 14.

Qa-ḫi-[ia] (cf. BE IX, 70, 7), JADD 285, 6, ^{h}*mukīl apāte*, B. C. 686.

Qa-a-ilu, 83-1-18, 695, III, 25, spec.

Qál (?)**-lu-su**, K. 241, XII 2, spec.

***Qál-pa-ru-da** (cf. ? גברד CIS II pt. 1, no. 75, SACHAU, ZA VI, p. 432 f.)
^{mât}*Pa-ti-na-a-a ^{mât}Gúr-gu-ma-a-a*, king of Gurgum, Shalm. III: Mon. II, 84 (III R 8), cf. KA^{3} p. 54; *Qál-pa-ru-un-di*, Shalm.: Co. 95. *Qar-pa-ru-un-da*, Shalm.: Ob. Epigr. V. — KB I, pp. 150, 172.

Qa-lu-un-zu
^{h}*sukkallu rabū*, JADD 326, R. 15 (B. C. 692).

Qa-ma-A-šur, Capp. G 17, 14. 23, 7 bis.

***Qa-na-a-ilu** (WSem. cf. *Ilu-ganā*, Bi. אֵלְקָנָה)
83-1-18, 695, III, 26, spec.

Qa-an-na-su-si, HABL 494, R. 6.

Qa-an-ni-i
s. of *Ab-bu-zu*, ^{āl}*Kan-nu-'-a-a*, VS I, 94, 1, 7.

Qa-nu-ni (cf. ^{āl}*Qa-nu-u-nu*, K. 13033), JADD 660, 2, 11. 714, 3
No. 1.
f. of *Kiṣir-Adad, Ku-ra-di*(?), *Ḫu*(?)*-ra-ṣu*(?), JADD 660, 11 = 714, 12 = 809, 33.

Qaqqadānu "The grasshopper" (cf. *Qaq-qa-di-nu* TNB)
1. *Ga-ga-da-nun*, f. of *A-šir-e-mu-ki*, gf. of *Za-ḫa-ar*, Capp. G, 9, 5.
2. *Qaq-qa-da-a-ni*, HABL 590, 6.
3. *Qaq-qa-da-nu, ^{mât}U-ka-a-a*, HABL 444, 7.
4. *SAG.DU-a-nu, ^{h}turtānu*, HABL 197, R. 1. 492, 7.

Qar-bat-tú
^{h}*bēl narkabti*(?), JADD 860, II, 21.

***Qar-ḫa-a** "The bald" (Ar.; for NBa. texts, see BE IX, X, TNB)
JADD 703, 1 (B. C. 683). KŠ.: CT 33, 16, 14 = 16. ^{h}*irrišu* (B. C. 670), JADD 420, 4. 421, 6. ^{h}*nāgiru*, JADD 815, R. III, 2. ^{h}*ša šēpā*, B. C. 688(?), JADD 400, R. 19.

***Qa-ri-ḫi** (cf. Bi. קָרְחָה)
^{āl}*še Qa-ri-ḫi*, JADB 21, 6.

Qa-ri-Ištar(^{d}*XV*)
JADD 709, 3.

Qar(?*Am*)**-ma**(?*na*)**-ia**, JADD 661, 1.

***Qarparunda**, see *Qalparuda*.

Qàs-su-ni (cf. ^{d}*Samnuḫu-qas-su-nu*)
JADD 855, 14.

***Qa-ta-zi-lu/li**, ^{mât}*Kumuḫāia*, Anp. Ann. III 95. Shalm. III: Mon. I 37. II 29. — KB I, pp. 110, 156, 162.

[*Qa-t]i-ḫu-ti-šú-pa (Hit.; *qa-ti-ḫi = šēpā*, TA 53, 64; cf. names as *Šepā-Adad*), TA 58, 2.

Qa-ti-ilu (abbrev.)
^{h}*ḫazānu Ninua*, JADD 815, I, 1.

***Qa-ú-su**, or *Qa-sam-su* (cf. KA^{3}, p. 473)
amēl urgi, B. C. 694, JADD 427, 7 (III R 48, 48 b. KB IV, p. 116, II 7).

***Qa-uš-gab-ri** (Edom., cf. KA p. 473)
šar ^{āl}/^{mât}Ú-du-me, king of Edom, Esarh. B, V, 14 (III R 16. KB II, p. 148). Abp.: Rm. 3, II, 32 (KB II, p. 239).

***Qa-uš-ma-la-ka** (Edom., cf. KA. p. 473)
^{mât}*Ú-du-ma-a-a*, king of Edom, Tigl. IV, B, R. 11 (III R 67, 11. KB II, p. 20).

Qibī-ilāni(*E-AN^{ḫi}*) (abbrev.)
Epon. VS I, 99, 8.

Qi-bit-Adad(*IM*) (abbrev.)
^{h}*šaknu*, JADD 159, inside, 2.

Qibīt-Aššur (*Kī-bit-AŠ-šur*; abbrev.)
JADD 37, B. E. 1 (B. C. 676). 363, R. 8 (B. C. 682). *malaḫ*, Louvre, AO 2221, R. 11 (B. C. 656(?); OLZ VI (1903), col. 199).

Qibit-Ištar (abbrev.)
1. *Qi-bit-XV*, ^{ḫ}*rab bānūti*, JADD 62, 6.
2. *Qi-bit-^{d}XV*, JADD 173, 1 (Ep. G).

Qi-bit-ni-e (cf. *Kī-bi-ni-i*), JADD 391, 15 (B. C. 717). [394, 7].

Qibīt-NIN.IB (*Kī-bit-MAŠ*; abbrev.)
JADD 37, R. 2 (B. C. 676).

Qibit-^{d}Ša-lá (abbrev.)
MVG VIII, p. 111, 23 (Ep. P).

Qi-il-ti-i (hypocor., cf. ^{ša}*qi-il-tum*; *Nabū-ki-il-tu* BE VIII, pt. 1, 8, 11)
f. of *Aplīa*, gf. of *Ša-pī-Bēl*, HABL 877, R. 2 = JADD 889.

Qi-sa-a-a (hypocor.)
^{ḫ}*zammaru*, HABL 473, 10.

***Qīsu** (cf. Bi. קִישׁ, and *Iqīsu*)
1. *Kī-i-su*, *šar* ^{āl}*Ḫal-di-li*, Esarh. B, IV 19 (III R 15. KB II, p. 146). 80-7-19, 15, 19. *šar* ^{āl}*Sillūa*, king of Salamis, Esarh. B, V, 20 (III R 16. KB II, p. 148).
2. *Kī-su*, *šar* ^{māt}*Silūa*, Abp. Rm. 3, II, 44 (KB II, p. 240).
3. *Qi-i-su*, *šar* ^{āl}*Meḫiniš*, Epon. B. C. 755, Canon A, IV, 14, abbrev. from *Iqīsu*, q. v.

Qišti-^{d}....(*ŠA.BA-AN*....)
Agk. V R 33, VI, 37. — KB III, pt. 1, p. 148.

Qišti-ja(*ŠA.BA-ia*) (hypocor.)
K. 4682, 23(?).
s. of *Nūr-Sin*, Sarg. St. II 13; V 11. — KB IV, p. 160, 164.

Qišti-Adad(*ŠA.BA-^{d}IM*) "Present of Adad"
s. of *A.KU-bāni*, K. 8748.

Qišti-Marduk "Present of Marduk" (for OBa. and NBa. texts, see RPN, TNB)
ŠA.BA-^{d}AMAR.UD, HABL 1016, 1, writer to Sargon II.

Qi-še-nu, Qi-ti-nu (cf. OBa. *Ku-ut-tu-nu* Dilbat, Bi. קִקָּנוּ), JADD 21, R. 4 (B. C. 682). 68, L. E. 1 (B. C. 645?).

Qi-it-ri-i
JADD 16, 2 (Ep. O).

Qu-u-a (cf. *Uqūa*, and Cilician names Κοα, Κοη, Κοα, Κούας, ZA VII, p. 101)
JADD 40, R. 5 (B. C. 676). 46, R. 5 (III R 47, 44 b). K. 1008. ^{ḫ}*qēpu*, JADD 241, R. 9(?). ^{ḫ}*ša ANŠU-ni*, HABL 307, 3.

Qu-a-qu-a
^{ḫ}*qa-ri-bu bir-ti*...., JADD 469, R. 10.

Qu-u-ia (= *Qu-u-a*)
JADD 43, R. 7 (B. C. 687); cf. *Qu(i)-ia-a*, ^{ḫ}*irrišu*, JADD 742, 38.

Qu-i-li
ša šēpa, JADD 872, 2.

Qu-ma-na-a-a "Native of Comana"
amēl urqi, JADD 742, 32.

^{r}Qu-na-ba-tú
wi. of *Bēl-iddina*, JADD 891, 4.

Qu-ni-i, JADB 5, II, 18.

***Qu-ni-ḫu-ru** (Eg.)
JADD 102, L. E. 3 (Ep. I).

Qu-qi-i (cf. قُوق, قُقّا pelican)
^{ḫ}*rag-gi-mu*, JADD 860, III, 20.

Qu-qu-u-a (cf. *Ku-ku-u-ia* T-D LC), JADD 852, I, 8.

Qur-bu-ilu
JADD 90, R. 6 (B. C. 734).

Qúr(*PAP*)**-bu-u-nāṣir**(*PAP*)
JADD 171, 3.

Qurdī (hypocor.)
1. *Qur-di-i*, JADD 83, R. 7 (III R 50, no. 2, 16; B. C. 679). 84, R. 4 (B. C. 679). 357, 1. 404, R. 2 (B. C. 674). ^{ḫ}*barū*(?), HABL 633, R. 3 (WSml. II, p. 44). ^{ḫ}*irrišu*, JADD 742, R. 18.
2. *Qúr-di-i*, JADD 357, E. 2, var. to (1).
3. *Qur-di-i*, HABL 90, 7.

Qurdi-Adad "My strength is Adad"
1. *Qur-di-^{d}IM*, JADD 58, 7, slave sold, B. C. 694. 92, R. 5. ^{ḫ}*rab urāte*, B. C. 692, JADD 440, R. 3 (B. C. 692). ^{ḫ}*rakbu*, JADD 207, R. 7 (III R 46, 29a; Ep. B). ^{ḫ}*še-laḫ-ṭa-a-a*, JADD 769, 5. ^{ḫ}*A.BA ša ēkalli maḫirte ša* ^{āl}*Kalḫi*, B. C. 709, JADD 1141, 37.
2. *Qur-di-U*, JADD [111, 3.] 371, R. 4 (B. C. 698). *rab urāte*, JADD 151, R. 8 (III R 50, no. 1, 15; Ep. Y).
3. *Qur-di-^{d}U*, JADD 364, R. 4 (B. C. 679).

Qur-di-Aia(*^{d}GAL*) "My strength in Aya"
JADD 752, 21.

Qur-di-Arba'ilu(*IV-AN*) "My strength is Arbela"
āsū, JADD 851, II, 7.

Qur-di-Ašur[2] "My strength is Ashur"
JADD 863, II, 29. 993, III, 7. *ʰšakin mār šarri*, JADD 857, III, 31. Epon. B. C. 873, III R 1, I, 37; B. C. 837, Canon B, II, 32. III R 1, II, 27; B. C. 767, of *Aḫi-Zuḫṭa*, Canon A, IV, 2 + Canon E.

Qur-di-Bēlit(*ᵈNIN.LIL*) "My strength is Belit"
JADD 884, 2.

Qur-di-ilu ..., JADD 320, R. 6 (B. C. 691?).

Qurdi-Ištar "My strength is Ishtar"
1. *Qur-di-XV*, JADD 138, R. 1. 350, 6 (B. C. 707). 826, 7. *ʰrab nikasi*, JADD 854, R. 5.
2. *Qur-di-ᵈXV*, HABL 592, R. 3. JADD 493, R. 9. 602, R. 6. 81-2-4. 100(?).
f. of *ᵈA-u-lu-a-a*, PSBA XXX (1908), p. 138, 33 (B. C. Ep. N).

Qurdi-Nergal "My strength is Nergal"
1. *Qur-di-U.GUR*, JADD 741, 29. *ʰirrišu*, JADD 742, R. 21. *ʰpurkullu*, HABL 429, 8.
2. *Qur-di-ᵈU.GUR*, JADD 320, R. 1 (B. C. 691). 842, II, 6(?).

Qur-di-šarru(*MAN*) "My strength is the king"
ʰšaknu, B. C. 644, JADD 4, R. 2.

Qúr-du-ka, see *Aḫi-ktn-pi*.

Qu-ri-i, JADD 525, R. 9.

Qúr-ri-tu, or *Aḫi-ri-ba* (KOHLER-UNGNAD, AR, p. 25), JADD 661, 14.

Qúr-ú-bi (cf. city name *Qurubi*)
JADD 151, 6 (III R 50, 6 a, Ep. Y).

***Ra-ba**(= **pa**?)**-ia** (Can., cf. *Ra-pa-ia*), Taʿannek 8, 4.

Rabā-ša-Marduk (*GAL-a-ša-ᵈAMAR.UD*; cf. *Raba*(*šu-ša*)*-NIN.IB* in NBa. texts, TNB, p. 173 a; for analogous names in Cassite texts, see BE XIV, XV)
f. of *Enlil-šum-ibni*, Nai.: CT X, 3, 24. — KB IV, p. 94.

***Rab-bi-ilu** (cf. *Ra-ab-bi-iliˡᵘ* BE IX, X, *Ra-bi-ilu* on tablet from Tell El Hesy, BAUDISSIN, AE, p. 323, note 2, Ar. רבאל)
83-1-18, 695, III, 22, spec. Cf. *GAL-AN*, TA 170, 33.

Rabi(*GAL, Irbiṭ*)**-A-šur**, Capp. G 2, 9. 23, 4 bis.

Rabi(*GAL*)**-zi**(?)**-me-el-tim**, Capp. G, 11, 23.

***Rab**(*GAL*)**-zi-id-ki**(*ṣidqi*) (Can.), TA 170, 37.

Ra-di-mu (cf. NBa. *Ra-dím-*(*nú*) TNB, Thamud. רדם MVG IX, p. 18)
JADD 279, R. 3 (B. C. 681).

Rad-ma-nu
ʰna-sik ša ᵃˡÚ-pi-i, HABL 608, 14, R. 6.

Ra-ḫaṣ, or **Ra-ṣil** (cf. *Bēl-ra-ši-ilṣil*, *Ina-Esagil-ra-ṣil* BE X, *Ra-ṣil-ilu* BE VIII, pt. 1)
f. of *Aḫa-bēl-šumāte*, *La-ba-šu* and *Sin-aḫ-erība*, Sarg. St. IV, 17 (KB IV, p. 162).

***Ra-ḫi-ma-a** (cf. *ʲRaḫṭmā*, TNB p. 174, Ar. رَحِيمًا "amabilis" SCHIFFER, Aramäer p. 35 f.)
ʰrēʾu enzāti, in *ᵃˡGaduātā*, JADB 1, II, 27.

***Ra-ḫi-me-i**, JADD 186, R. 8 (B. C. 674).

***[Ra]-ḫi-me-ilu** (cf. NBa. *Ra-ḫi-im-ANᵏⁱ* = Ar. docket רחימאל, BE X, 68)
ša ᵃˡḪa-at-pi ..., B. C. 698, JADD 191, R. 3.

***Ra-ḫi-me-šarru** (cf. *Ra-ḫi-nu-šarru*), PSBA XXX (1908), p. 137, 2 (B. C. Ep. N).

***Ra-ḫi-mu-šarru** (cf. *Ra*[*Ri-ḫi-me-šarru*)
JADD 741, 17. *ʰmukīl apāte dannu*, JADD 352, R. 4 (Ep. S).

Ra-ḫi-iṣ-šarru (for the meaning, cf. *Ta-ki-el-Ašur*)
K. 5425, 3 (WSml. II, p. 12) = HABL 1026.

***Ra-aḫ-ma-nu-ma** (Ar.(?), cf. RANKE, Material, p. 17), *da-gu-al mātāti ša šarri*, TA 284, 9.

***Ra-a-a-di-ša-di-i** (Iran.?)
ʰrab ḫalṣu of *ᵃˡArsianiš*, Abp. B III, 70 (III R 30. KB II p. 242).

Rak-sa-li, see *Salsali*.

Ra-ma-da (perhaps < **Rām-Adad*)
JADD 877, 3.

Ra-ma-ilu (cf. *Elu-ra-ma*, *Ra-me-ilu*)
83-1-18, 695, III, 14, spec.

ᵈRa-man-ib-ni "Ramman has created"
JADD 298, 1 (B. C. 680).

ᵈRa-man-nādin-aplu(*AŠ-A*) "Ramman gives a son"
ᵃˡŠa-ṣa-bi-na-a-a, B. C. 681, JADD 269, R. 9.

***Ra-man-ra-ba** (probably WSem., cf. *Adad-rabā*)
JADD 68, L. E. 3 (B. C. 645?).

***Ramatiia** (Med.)
1. *Ra-ma-te-ḫa*, *ʰḫazānu ša ᵃˡUrakazabarna mātᵘ Ma-da-a-a*, Esarh. A & C, IV, 21 (I R 46. KB II, p. 132); [83-1-18, 483, 4], see WINCKLER, AF II, p. 8. HABL 645, R. 10(?), see HÜSING, OLZ II, p. 140.

2. *Ra-ma-ti-ḫa*(?), ^{mât}*A-ra-zi-[aš?]*, Tigl. IV, Ann. 44.

***Ra-me-ilu** (cf. *Ra-ma-ilu*, Si. רמ־אל)
^{ḫ}*Arbaḫāḫa*, HABL 140, 15.

***Ra-me-ti-i** (cf. *Ra-ma-te-ḫa*)
HABL 713, 8. JADD [190, R. 7?] (B. C. 668).

ʳRam-ti-i (hypocor., cf. */Rāmtu*)
JADD 741, 28.

ʳRāmtu (cf. OBa. */Ra-im-tum*, Dilbat p. 108, */Ra-i-im-tum* T-D LC)
1. */Ram-ti*, m. of *Dūr-makt-Ištar*, si. of *Nabû-naʾid*, JADD 640, 7 (Ep. O). — KB IV, p. 154.
2. */Ram-tu*, 81-2-4, 255, VII, 11, spec. Louvre, AD 2221, 5 (B. C. 656(?); OLZ 1903, col. 198).

Ra-a-mu-šá-ilāni-šu "Grace of his gods"
HABL 1110, 2.

***Ra-pa-a** (WSem. abbrev., cf. Bi. רָפָא, Pa. רפא)
s. of *Ab-di-li-me*, ^{ḫ}*zammaru*, of ^{âl}*Šid-di-a-si-ka*, JADD 151, 1, 5, R. 3 (III R 50, no. 1).

***Ra-pa-ḫa** (cf. Bi. רְפָיָה, *Ḫa-ra-pa-a*)
JADD 422, R. 11.

***Ra(-a)-pi-ʾ** (WSem., cf. Ar. رفد)
^{ḫ}*nastku* of ^{mât}*Ḫindaru*, Sarg. Ann. 269. *šá* ^{ḫ}*Ḫi-in-da-ri*, Sarg.: Ann. 269 = ABEL no. 32, 6.
f. of ^{d}*A-u-dan-in-a-ni*, VS I, 100, 2.

***Raʾsū** (Eg.(?), cf. RANKE, Material, p. 37)
1. *Raʾ-si-i, ḫar-di-bi*, JADD 851, III, 13.
2. *Ra-suʾ*, ^{ḫ}*malaḫu*, B. C. 692, JADD 324, R. 14 (III R 48, no. 3).

***Raʾ-su-nu**
f. of *Da-di-su-ru*, HABL 132, 8, 14.

Ra-ṣa-pa-a-a "Native of the city of Rezeph"
HABL 843, 8. Cf. *Ra-ṣap-a*[*-a*], JADD 993, R. III 18, f. of *Ašur-kilani*.

***Ra-ṣun-nu/ni** (= Bi. רְצִין, LXX Ρασων, Ραασσων)
^{mât}*Dimasqi*, king of Damascus, Tigl. IV: Ann. 83, 150, 205, 236 (III R 9, 50. KB II, p. 30).

Ra-ši-ilu (for NBa. texts, see TNB; cf. *Ra-a-šu-ilu* BE VIII, pt. 1)
JADD 775, 6.

Ra-šil, see *Ra-ḫaṣ*.

***Ra-tu-lu**, JADD 435, R. 2, sold.

***Raʾū** (cf. Bi. רְעִי, SCHIFFER, Spuren, p. 31)
1. *Raʾ-u*, JADD 38, R. 5 (Ep. D).
2. *Raʾ-ú*, JADD 39, R. 4 var. to (1), (III R 46, 14 d). [290, *s*].
3. *Ra-ú ...*, ^{ḫ}*tamkaru*, JADD 822, 4.

***Raʾ-ú-a-nu** (Ar., cf. *Raʾû*)
HABL 830, 3, nephew of *Bēl-iddin*, ^{âl}*Na-gi-a-ta-a-a*.

Rēnšu-ilu (*Ri-en-šu-AN* < *Rēmšu-ilu*) "His favor is the god"
83-1-18, 695, III, 28, spec.

Rēš-A-šur, Epon. MDOG 40, p. 19.

***Ri-a-ma-še-šа, ma-a-i-^{d}A-ma-ṇa** (Eg. Rʿ-mś-św, m(r)j-ʾImn)
Ramses II, king of Egypt, in treaty with Ḫattušil, OLZ IX (1906), 629.

***Ri-a-na-ap/pa** (Eg. Rʿ-nf(r), RANKE, Material, p. 18) "Re is good"
^{ḫ}*rābiṣu ša šarri*, TA 292, 36. 315, 13. 326, 17.

***Rib-Adda** (WSem.)
1. *Ri-ib-ad-da*, TA 73, 2. 74, 1. 75, 1. 92, 25.
2. *Ri-ib-ad-di*, TA 84, 3. 92, 1. 94, 1. 129, 45. 138, 66, 90, 111.
3. [*Ri*]*-ib-ḫa-ad-*[*da*], TA 68, 1.
4. *Ri-ib-id-di*, TA 126, 1.
5. *Ri-ib-^{d}IM*, TA 71, 2. 76, 1. 77, 2. 78, 1. 79, 1. 82, 3. 83, 1, 40. 85, 2, 24. 86, 2. 87, 3. 88, 1. 89, 1. 90, 3. 93, 2. 95, 2. 96, 1. 102, 3. 103, 3. 104, 3. 105, 1, 88. 106, 1, 14, 31. 107, 1. 108, 1. 109, 1. 110, 2. 111, 3. 112, 1. 113, 24. 114, 1. 116, 1. 117, 1. 118, 3. 119, 1, 19, 34. 121, 1, 23. 122, 1. 123, 1. 124, 2, 6, 18. 125, 2. 129, 1. 130, 3. 132, 2. 136, 2. 137, 1. 138, 2. 142, 2.

Ribāḫa "Born on the fourth day"
1. *Ri-ba-a-a*, JADD 125, R. 7 (B. C. 687).
2. *UD-IV-KAM-a-a*, 82-3-23, 137; K. 241, IX, 22, spec.

Ribāte (hypocor., cf. Ar. ربط BE X, *Ri-bat*, *Ri-ba-a-ta*/*tú* in NBa. texts, see BE IX, TNB, */Ri-ba-tum* T-D LC)
1. *Ri-ba-a-te*, JADD 173, 6, 17 (Ep. G). 374, 10 (B. C. 685). 642, L. E. 2 (III R 49, 41 b; Ep. R).
s. of *Šalimdu*, JADD 361, 8 (Ep. F).
2. *Ri-ba-te*, JADD 624, 12 (B. C. 687).
3. *SU-a-te*, JADD 361, B. E. 4 (Ep. F).
4. *SU-a-ti*, K. 241, X, 28, spec.
5. *SU^{bl}-te*, JADD 374, R. 4 (B. C. 685).

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Ribāt-ilāni(*SU-AN^{it}-ni*; cf. *Ki-bat-AN*..., BE XIV, 171, 1).
JADD 138, 8. ^{h}*tamkar*, JADD 328, 7, 15 (B. C. 698).

Ri-da[-a] (hypocor., cf. *Ri-di-i* BE XIV) ^{h}*rab išparē*, JADD 679, 4.

Riḫānu "Remainder" (?)
1. *Ri-ḫa-a-ni*, ^{h}*ḪU.KAK*, HABL 212, 18.
2. *Ri-ḫa-nu*, JADD 402, 5. ^{h}*qēpu ša Esaggil*, Shmk.: CT X, pl. 7, 44.

Ri-ḫa-te (hypocor., cf. *Riḫētu* in NBa. texts, BE X, TNB p. 174, *Ri-ḫi-tu* BE XIV) JADD 213, R. 7 (B. C. 681). 228, R. 5.

Ri-ḫi-me-šarru(*MAN*) (cf. *Ra-ḫi-me|mu-šarru*) ^{h}*tamkaru*, B. C. 665, JADD 237, R. 11.

Ri-ḫu-ša-ilāni "The seed of the gods" (Hinke) *mār šarri*, Nku.: Lo. 102, IV, 43. — KB IV, p. 90.

Ri-$^{\flat}$-i-kaš-ši-i "Shepherd of the Cassites" VR 44, 23 b, renders *Ku-ur-gal-zu*.

Rīm-a-na-BE, see *Rimani-Bēl*.

Rimannī (hypocor.)
1. *LID-a-ni-i*, JADD 111, R. 2.
2. *LID-an-ni-i*, ^{h}...., JADD 273, R. 12.

Rīmanni..... JADD 395, 7 (B. C. 724). .... *LID-an-ni*, HABL 978, 2.

Rīmanni-Adad "Be merciful to me, oh Adad!" (cf. *Adad-rimanni*)
1. *Rīm-a-na-^{d}IM*, ^{h}*mukīl apāti dannu ša Ašur-bān-aplu šar ^{māt}Aššūr*, B. C. 667, JADD 200, 5. ^{h}*mutīr pūti*, JADD 860, II, 25.
2. *Rīm-a-ni-^{d}IM*, JADD 470, R. 2 (B. C. 663?). 503, 8. ^{h}*mukīl apāti* (*dannu ša Ašur-bān-aplū šar ^{māt}Aššūr*), JADD 35, 4 (B. C. 665?). 65, 3 (B. C. 668). 115, 3 (B. C. 664?). [116, 9]. 174, 6. 203, R. 3. 258, 7 (B. C. 666). 260, R. 10, ^{h}*mukīl apāti ša du-na-na-te*. 270, 9. 271, 6, R. 6. 322, 6, 13. 418, 11, R. 7. 419, 8, 11, R. 7. 420, 9 (B. C. 670). 451, B. E. 3. [596, 2]. ^{h}*A.BA ša rab ēkalli*, JADD 642, R. 16 (Ep. R).
3. *Rīm-a-ni-U*, JADD [60, 6]. 121, 3 (B. C. 671). ^{h}*irrīšu*, JADD 742, 36. ^{h}*mukīl apāti* (*dannu ša šar ^{māt}Aššūr*), JADD 183, 3, 12. 424, R. 2. 857, I, 10(?). ^{h}*rab bīt ilāni ša ^{āl}Aššūr*, JADD 261, R. 13. ^{h}*šalšu*, JADD 244, R. 9.
4. *Rīm-a-ni-^{d}U*, ^{h}*mukīl apāti dannu*, JADD 187, 2, 11 = HABL 609.
5. *Rīm-an-ni-^{d}IM*, JADD 247, 5, 15. ^{h}*bēl apati*, B. C. 665(?), JADD 237, 5, 13. ^{h}*mukīl apāti* (*dannu ša Ašur-bān-aplu šar ^{māt}Aššūr*), JADD 172, 6, 17 (B. C. 670). 266, 9 (B. C. 670). 331, 7 (B. C. 665?). 444, 13, 21 (B. C. 660?). 448, 15. 471, 15, R. 2. ^{h}*tamkaru*, B. C. 676, JADD 256, R. 5.
6. *Rīm-an-ni-^{d}U*, JADD 477, 9.
7. *Rīma-ni-U*, ^{h}*mušarkis*, HABL 132, R. 12.

Rīmanni-Ašur "Be merciful to me, oh Ashur!" (cf. *Ašur-rīmanni*)
Rīm-a-ni-$^{(d)}$AŠ-šur, JADD 246, R. 11. 752, 13.

Rīmanni-Bēl "Be merciful to me, oh Bel!" (cf. *Bēl-rīmanni*; for NBa. texts, see TNB)
1. *Rīm-a-na-BE*, s. of *Ṭatana-Eli*, of *Bīt-Abi-ilta*, JADD 621, 1 (Ep. F).
2. *Rīm-a-ni-BE*, JADD 262, R. 7. ^{h}*SE.GAR*, JADD 364, R. 11 (B. C. 679).

Rīmanni-ilu "Be merciful to me, oh god!" (cf. *Ilu-rīmanni*)
1. *Rīm-ana-AN*, JADB 4, VIII, 3.
2. *Rīm-a-ni-AN*, JADB 4, VIII, 4. 6, VIII, 3. JADD 66, L. E. 1 (B. C. 693). 147, 2 (B. C. 648?). 165, R. 3 (Ep. Q). 210, 1, 6, 9, R. 1 (Ep. W). 393, R. 5. ^{h}*tamkaru*, B. C. 646(?), JADD 197, R. 4.
3. *Rīma-ni-AN*, JADD 491, R. 10 (B. C. 693). 496, 2.
4. *Rīm-ma-ni-AN*, ^{h}*SAG ša Bēl-tarsi-iluma ^{h}šakin ^{āl}Kalḫi*, B. C. 798, OLZ III, col. 434.
5. *Ri-man-ni-AN*, ^{h}*mušarkisu*, HABL 326, R. 4, 8, 9; cf. *Rīmanni-Adad*.
6. *Rīm-an-ni-AN*, K. 241, VIII, 10, spec.

Rīmanni-Ištar "Be merciful to me, oh Ishtar!"
1. *Rīm-a-ni-XV*, JADD 170, L. E. 2. ^{h}*bēl narkabti*, JADD 857, II, 12.
2. *Rīm-a-ni-^{d}XV*, ^{h}...., JADD 439, 1.
3. *Rīm-a-na-XV*, ^{h}*bēl n[arkabti]*, JADD 860, R. 6.

Rīmanni-Marduk "Be merciful to me, oh Marduk!" (cf. *Marduk-rīmanni*)
Rīm-a-ni-^{d}ŠU, JADD 262, R. 6.

Rīmanni-Šamaš "Be merciful to me, oh Shamash!" (cf. *Šamaš-rīmanni*)
Rīm-a-ni-^{d}UD, ^{h}*A.BA*, JADD 640, R. 8 (Ep. O).

Ri-im-^{d}A-nu-um "Be merciful, oh Anu!"
šar Bābili, ancient Bab. king, K. 4709 = IV R 35, no. 8, 1; cf. SAK p. 236, note b.

Ri-me-ni-Marduk[1] "Merciful is Marduk"
Merod. I: IV R 38, I, 34. KB IV, p. 60.

Rīm-Sin "Servant of Sin"
King of Ur, king of Larsa:
1. *AM-^{d}XXX, šar Uru^{ki}*, Chron. K^{2}, 9, 15.
2. *Ri-im-^{d}EN.ZU*, s. of *Kudur-Mabuk*, b. of *Warad-Sin*, LENORMANT, Choix, 70, 11 (KB III 1, p. 98, SAK p. 220). VA 3025, 9 (SAK p. 220. MDOG no. 5, p. 17).
3. *^{d}Ri-im-^{d}EN.ZU*, IR 3, no. X, 7 (KB III, 1, p. 94. SAK p. 218). Déc. pl. 41, 9 (SAK p. 216). OBI 128, 8 (SAK p. 218). Mitteil. d. ak. or. Ver. zu Berlin I, 17, no. 3 (KB III 1, p. 96. SAK p. 218).

Ri-mu..., HABL 1076, R. 1.

Ri-mu-u-a (hypocor., cf. OBa. *Ri-mu-um* RPN) JADD 147, R. 5 (B. C. 648?).

Rīmuš (abbrev., cf. *Rēnšu-ilu*; for reading and meaning of the name, formerly read *Al-ušaršid* (HILPRECHT) or *Urumuš*, see THUREAU-DANGIN, RA, VIII, p. 140 f., HROZNÝ, WZKM, 23 p. 191 ff., 26 p. 152, note; cf. *Ì-li-Ri-mu-uš* OLZ XI, col. 313, *Ri-mu-uš^{ki}* AO 5474, R. III 1, *Ri-mu-šum*, s. of *Narām-Sin*, CT 2: 34, 17 a)
King of Agade, probably s. of Šarrukin:
1. *Ri-muš, šarru*, K. 1365, 1. Sm. 823, 5 (BOISSIER, Choix, p. 81).
2. *Ri-mu-uš, šar kiššati*, AO 5476, II 11. 5477, 5 (RA VIII, pp. 136, 139. OBI, nos. 5—8).

Rīmūt (abbrev., for Cass. and NBa. texts, see BE XV, TNB)
1. *Ri-mut*, HABL 287, 4.
2. *Rim-ut*, K. 243, X, 13, spec. *kiṣir šarri*, B. C. 682, JADD 276, R. 7.
3. *Ri-mu-ta*, s. of *Bēlani*, b. of *Tabnūta*, Meliš.: Lo. 103, III, 11 (KB III 1, p. 158).
4. *Ri-mu-te*, HABL 910, 2. JADD 829, 7 (B.C. 671).
5. *Ri-mu-ti* = (3), Lo. 103, III, 27, 31.
6. *Ri-mu-tu*, HABL 293, R. 1. 915, R. 2. K. 7317. 13173 (time Sargon II). TRep. 145. 265 c. BM. 91015, 7 (KING, BBS, p. 109, pl. CVI) *mašmašu*, HABL 447, 6. ^{h}*šalšu*, JADD 882, 1.
7. *Ri-mu-tú*, HABL 17, R. 4. ^{h}*Urukāja*, JADD 882, R. 1.
8. *Rīm-u-tú, mašmašu*, JADD 851, I, 15.

^{r}Ri-mu-te, IV R 61, II, 13.

^{r}Ri-mu-tú, JADD 243, 5.

Rīmūt-Adad(*Rīm-ut-^{d}IM*) "Grace of Adad" JADD 409, 9.

Rīmūt-Bau "Grace of Bau" (cf. *Ri-mut-^{d}Ba-u*/*Bābu* TNB)
Rīm-ut-^{d}Ba-ú, JADD 155, R. 6 (B. C. 683).

Rīmūt-Bēl "Grace of Bel" (cf. *Ri-mut*/*mu-ut-^{d}EN* TNB)
1. [*Rīm*]*-ut-^{d}BE, mašmašu*, JADD 851, I, 8.
2. *Rīm-ut-EN*, JADD 61, R. 6 (Ep. L).

Rīmūt-Gula "Grace of Gula" (for Cass. and NBa. texts, see BE XIV, TNB)
1. *Rīm-ut-^{d}Gu-la*, s. of *Bēl-iddina*, JADD 891, 3.
2. *Ri-mut-^{d}Gu-la, ^{h}bēl paḫati Bīt-Sin-šēmē*, Neb. I Nippur, V 15.

Rīmūt-ilāni "Grace of the gods" (for NBa. texts, see TNB)
1. *Rīm-ut-AN^{ḫ}-ni*, JADD 45, 2 (Ep. T).
2. *Rīm-ut-AN^{ḫ}*, JADD 16, R. 4 (III R 47, no. 4; Ep. O). 447, 5, sold, B. C. 683.
3. *Rīm-ut-AN^{ḫ}-ni*, JADD 4, 4 (B. C. 644?).
4. *Rīm-mu-ut-AN^{ḫ}-ni*, JADD 311, R. 18 (Ep. S).

Rīmūt-ili "Grace of the god"
1. *Rīm-ut-AN*, JADD 122, R. 5 (B. C. 682). 123, R. 5. 340, L. E. 1 (Ep. Z). 410, 5. 462, R. 8 (B. C. 678). 831, 1. K. 241, VII, 6; VIII, 13, spec. *ša ^{ál}Še-Laqipi*, B. C. 710, JADD 416, R. 4. ^{h}*SAG ša ^{á}Šakinte*, JADD 356, 5.
2. *Rīmu-ti-AN*, JADD 356, 11, var. to (1).
3. *Ri-mut-ti-AN*, JADD 136, 4 (Ep. Λ).

Rīmūt-Ištar(*Rīm-ut-^{d}XV*) "Grace of Ishtar" JADD 13, 5.

Ri-mu-ut-Nabû[2] "Grace of Nabu" (for NBa. texts, see TNB)
JADD 572, R. 11.

Ri-mut-Nergal "Grace of Nergal"
s. of *Ḥarī-šarru*(*i*), JADD 356, 8, cf. l. 2.

Ri-pi-te (cf. ? Ar. رفث), JADD 713, 2.

Ri-i-qa, TA 1, 18. *ri-ka*, I, 96.

Ri(? **Ḫu**)**-ra-ṣu** (KOHLER-UNGNAD, AR, p. 11)
s. of *Qanāni*, JADD 809, 23, cf. MVG VIII, p. 92.

Ri-sa-a-a (cf. *Ri-si-i*, TNB)
JADD 230, R. 10 (B. C. 684). 623, 9 (III R 46, 54 b; Ep. A). *mutir puti*, JADD 294, 5 (B. C. 700).

Ri-iš-Adad[1] "Servant of Adad"
šar ^{āl}A-pi-rak^{ki}, Chron. K[1], R. 2. IV R 34, 13 b.

Rit-ti-Marduk[1] "My hand (= help) is Marduk" (HINKE), if not abbrev.
bēl biti ša Bīt-Kar-zi-ḫa-ab-ku, Neb. I, V R 55, I 25, 35, 45, *mār Kar-zi-ḫa-ab-ku*, ibid. II 7. — KB III 1, pp. 164—168.

Ri'ū-piḫāti (^{m}*SIB-NAM*)
f. of *Taqīša-Bēlit*, Mna.: III R 43, II 8.

Ri-'-ú-tu (abbrev., cf. *Ḫānitum-rē'ūtu* TNB)
JADD 775, 6.

Ri-za
f. of ^{d}*Au-killanni*, JADD 153, 2. 154, 1.

Ri-zi-in-ni
^{ḫ}*SAG*, Meliš.: Lo. 101, II, 5 (KB IV, p. 58).

^{f}Ru-bu-ut-tum, ^{f}NUN-ut-tum (NBa.)
83-1-18, 1846, R. IV, 6, 7, spec.

***Ru-ḫu-bi** (Ammon.; cf. Bi. רְחֹב)
f. of *Ba-'-sa*, Shalm. III: Mon. II, 95. — KB I, p. 172.

***Rūkiptu**
s. of *Mitinti*, f. of *Šar-lu-dāri*, king of Ashkelon:
1. *Ru-kip-ti*, f. of *Šar-lu-dāri*, Senn. King II, 92; Kui. I 21 (III R 12); Tay. II, 62 (I R 38. KB II, p. 92); III R 12, Slab I, 21.
2. *Ru-u-kip-tu*, s. of [*Mitinti*], Tigl. IV, Lay. pl. 73, 16; Ann. [210].

***Ru-mi-in**...., TA 42, 23.

Ru-ra-di-di
^{ḫ}*SAG ša ^{l}šakinte*, B. C. 687, JADD 218, R. 2; cf. 314, R. 4.

Ru-ra-su(?) (all the name?, cf. STRECK, ZA, XV p. 358, n. 1)
^{ḫ}*ḫazānu ša ^{māt}Tabāri*, a Median chief, Sarg. A II, 21 (WS II, pl. 44).

***Rusā**, var. *Ursā*
Rusas I., *šar ^{māt}Ur-ar-ṭi*|^{māt}*Ur-ar-ṭa-a-a*, king of Urartu, son of Sarduris III.:
1. *Ru-sa-a*, Sarg.: Ann. 58, 75, 117.
2. *Ur-sa-a*, Sarg.: Ann. 40, 52, 58, 79, 107, 123, 136, 138, 173; Bull, 15; Cyl. 27; Cypr. I 46; Khors. No. 1. 31, 37, 39, 42, 53, 72, 76; Sm. 2021, I 1; VIIIth, 56, 81, 85, 91, 92, 123, 148: *maliku*, 163, 174, 202: *šarru maliku*, 277, 358, 403, 411, 421, 422; XIV 47, 55. Cf. HABL 441, R. 3.
- Rusas II., son of Argistis II., *Ru-sa(-a)-še Ar-giš-ti-ḫi-ni-še*, in Khald. inscriptions, ZDMG 56 p. 102 ff., JRAS 1912, p. 112. *Ur-sa-a-a*(!), Esarh.: K. 2852 + K. 9962, III 21 (WAF II, p. 40), K. 4268, R. 6. *Ru-sa-še*, As.-Khald. bilinguis from Tôpzana, ZDMG 58, p. 834 f.
Rusas III., son of Erimenas (LEHMANN, ZA VII, p. 265, IX, p. 82 ff.) *Ru-sa-a šar ^{māt}Ur-ar-ṭa*, Abp. III R 37, 3 a.

Ru(?)**-sa-a-a**, JADD 877, 8.

***Ru-uz-ma-an-ia** (Iran. SCHEFTELOWITZ, MEYER, KZ 38, p. 271; 42, p. 18)
amēl ^{āl}Šá-ru-na^{ki}, TA 241, 3.

***Sa-a-ad**, JADD 175, 1, 4, R. 1 (B. C. 676).

***Sa-'-al-ti-ilu** (Bi. שַׁאַלְתִּיאֵל, NBa. *Šal-ti-ilu* TNB p. 187)
83-1-18, 695, III, 29, cf. JOHNS, ADD III, p. XV.

***Sab-ḫar-ru**, varr. *Sab-ḫa-ar-ru*, *Sáb-ḫar-ru* (cf. *Sa-bi-ḫa-ri* UMBS II, pt. 2, 90. 6, *Sa-ambi-ḫa-ri* BE XIV, 12, 9)
nasīku of *Ḫindaru*, Sarg. Ann. 269.

Sa-dir(?), HABL 231, 6, 10, R. 3.

***Sa-du-nu**, or *Sa-ni-nu*, q. v.
^{ḫ}*rab ḫalṣi*, commander of *Bāb-dūri*, Sarg. Ann. 270.

Sa-[e-nu]?, JADD 661, 16.

Sāeru, see *Sairu*.

Sagab (abbrev., cf. Bi. שָׂגִיב, Sab. שגב; as Epon. perhaps identical with *Nabū-sagib*)
1. *Sa-gab*, JADD 26, R. 5 (B. C. 680). D. T. 317, in letter. Epon. B. C. 649(?), JADD 333, R. 8, ^{ḫ}*ša-kin*.... 574, R. 6. 698, R. 2; KK. 102, R. 1. 159, 40. 375. 385. 401. 1360. 3161. [4696]. 81-7-27, 136.
2. *Sa-gab-bu*, Epon. B. C. 649(?), II R 69, no. 3, R. 8 a.
3. *Sā-gab*, Epon. B. C. 649(?), Canon C, V, 15; III R 1, IV, 13, var. HABL 423, 17. JADD 927, II, 5(?). KK. 4, 30. 303. 392. 396, *bēl*

pilḫāti of *Ḫarrān*. 1423. 1611. 3791. 82-5-22, 86. 137; Bu. 91-5-9, 208.

4. *Sā-ga-bi*, HABL 527, R. 11.

5. *Sā-'-gáb(kap)*, s. of *Bēl-eṭir*, HABL 266, 7.

Sag-ga.... (cf. OBa. *Sag-ga-tum*, Dilbat p. 109) Adadšumuṣur: DEP II, p. 97, 9.

***ᶠSa-gi-bi-e**, JADD 811, 4.

***Sā-gi-bi-ilu** (cf. Bi. שַׁגִּיר)
ʰam-ka-nu-ú-a, HABL 1052, 7.

***Sa-gi-bi-šarru**(*? milki*)
ʰšaknu, JADB 4, IV, 4.

***Sagibū**

1. *Sa-gi-bi-i*, JADD 72, 9, R. 9 (B. C. 677). 573, R. 9. *ʰišparu*, JADD 268, 1, sold. *ʰqēpu ša ēkalli*, JADD 244, R. 16.

2. *Sā-kip-i*, *ʰqēpu*, JADD 58, R. 8 (B. C. 694).

3. *Sa-gi-bu*, s. of *Pappū*, JADB 1, I, 5.

***Sa-gi-il-bi-'-di** (HILPRECHT, BE X, p. 62, note § is inclined to identify the first element with (*Ē*)*Sagila*)
ʰardu ša ʰsukkalli, B. C. 714(?), JADD 248, R. 11.

Sa-ag-lu (cf. *Sag-gi-il*, *Sag-gi-lu* BE X, TNB), or *Saklu* "The fool"
JADD 61, R. 8 (Ep. L).

ᶠ ᵈSAG-mudammiq(*ŠIG*)**-sar-be**(*bat'*, cf. *arad ᵈIštar sa-ar-ba-at* T-D LC 83)
d. of *Ardi-Šibitti*, Nku.: Lo. 102, I, 16, 27, 34 (KB IV, p. 82).

Sa-ḫa-a-a(?), JADD 1104, R. 1.

ᶠSaḫ(?)**-di-e**, 82-3-23, 135, V, 7, spec.

Sa-aḫ-du
b. of *Nabû-ušēzib*, K. 5461, 9 (WSml. II, p. 51) = HABL 1028, 10.

Sa-aḫ-ḫi-i, JADD 695, R. 4 (B. C. 717).

***ᶠSa-ḫi-iš**
d. of *Atarqāmu*, JADD 321, 2, sold *adi imri*.

***Saḫ-pi-ma-a-ú** (Eg., cf. שחפימו, JOHNS, ADD III, p. 515, RANKE, Material, p. 35)
ʰNI.DU.DU, JADD 307, R. 9 (Ep. F).

Sa-ia, K. 11439, L. E. 2 (KGAS 35).

***Sa-id-qi-bēl**(*? U*)
ardu ša ʰmār šipri, JADD 469, R. 7.

***Sa-[']-id-qi-ᵈALAD**
JADD 469, R. 6.

Sa-i-la-a (cf. *Sa'ilu*, OBa. *Sa-i-la-tum*, RPN)
s. of *Zabdānu*, JADD 675, R. 17.

Sā'ilu (cf. *Sa-'-lu*)

1. *Sa-i-li*, JADD 155, 3 (B. C. 683), var. to (3).

2. *Sa-i-ilu*(*AN*), JADD 500, R. 15, of *Tealdu*.

3. *Sa-i-lu*, JADD 155, 4 (B. C. 683). *ʰrab MU* (*nuḫatimmē*), as Epon. ω, JADD 435, L. E. 3. *ʰrab BI.LUB*, HABL 767, 7.

4. *Sa-'-i-li*, *ᵃˢᵗŠE*, JADD 744, 5.

Sāiru (cf. *ᵃˢᵗSa-i-ri* JADD 383, 5. 414, 8; *Sa-i-ru-um* DEP X 98, 9)

1. *Sa-a-e-ri*, HABL 222, R. 15.

2. *Sa-e-ru*, HABL 222, 6 (V R 53, 6a). JADD 155, R. 4 (B. C. 683). 273, R. 5. *ʰšalšu*, JADD 273, R. 5 (B. C. 683). [322, R. 4].

3. *Sa-i-ru*, *ʰšalšu*, B. C. 667, JADD 185, R. 15.

***Sa-kan-da-da** (WSem. *שכנהדד, cf. Bi. שַׁכְנִיָהוּ) JADD 877, R. 2.

***Sakānu** (cf. OBa. *Sa-ka-nu-um*, BE VI, pt. 1)

1. *Sa-ka-a-an*, JADD 22, R. 3 (III R 47, 11 c. Ep. α).

2. *Sa-ka-nu*, JADD 433, R. 6.

3. *Sa-kan-nu*, *ʰmukīl apāti*, B. C. 663, JADD 115, R. 6. 470, R. 15. 529, R. 7. 571, R. 5.

4. *Sa-ak-kan*, *ʰmukīl apāti*, B. C. 670, JADD 60, B. E. 11. 421, R. 7. 611, R. 3.

5. *Sak-ka-a-an*, 83-1-18, 695, III, 16, spec.

6. *Sa-kan*, *ʰmukīl apāti*, JADD 35, B. E. 1 (B. C. 665). 185, R. 6 (B. C. 666).

7. *Sak-kan*, *ʰmukīl apāti*, JADD 116, R. 8.

8. *Sa-ak-kan-nu*, JADD 174, R. 10.

9. *Sa-ka-'*, JADD 332, R. 10.

Sa-ku-ku (cf. *Sukkuku* "The deaf" BE XIV), *ʰrakbu*, JADD 860, II, 14.

***Sa-ku-a-ta-a**
šá ᵐᵃʳQa-ni-un, HABL 444, 8.

Sa-la...., JADD 593, 2 (B. C. 742?).

***Sa-la-a-ilu** (cf. *Sa-li-ilu* VS VIII, 14, 11) 83-1-18, 695, III, 21a, cf. JOHNS, ADD III, p. XV.

Sa-al-AN....., JADD 435, B. E. 2.

Sa-la-ma...(?), JADB 7, III, 16.

***Sa-la-ma-me**, or perhaps *Salamatu* (cf. Bi. שַׁלְמוֹת) *ʰmutr pātu*, B. C. 680, JADD 113, R. 4.

***Salāmānu** (WSem., cf. *Ša-la*|*lam-ma-nu* in NBa. texts TNB, Bi. שַׁלְמָה, Σαλωμών)

1. *Sa-la-ma-a-nu*, *ʰirrišu*, JADD 742, 24.

2. *Sa-la-ma-nu*, HABL 140, 3. 775, 3. 777, 3. KK. 4690, 3. 13509. ^{mât}*Ma-'-ba-a-a*, of Moab, Tigl. IV, B, 63 (II R 67. KB II, p. 20).
3. *Sa-lam-a-nu*, ^{h}*rab kiṣir ummi šarri*, JADD 857, II, 31.

Sa-la-ma-šarri(*?milki*)
JADD 598, R. 6.

***Sa-lam-me** (cf. *Ša-lam-mu* TNB), in ^{ál}*Ša-Salamme*, JADD 742, R. 32. Cf. ^{ál}*Sa-lamme-e*, HABL 726, R. 11.

***Sa-la-mu** (WSem. abbrev., cf. *Abi-salāmi*)
^{h}*irrišu*, JADB 8, I, 13.

Sa-li-la-a-nu
JADD 473, 2, 15. 474, 3 (B. C. 698).

Sa-lim-du (cf. *Ša-lim-dū*)
^{h}*A.BA*, JADD 640, R. 9 (Ep. O). 642, R. 15 (III R 49, 32 b. Ep. R).

Sal-sa-li
^{h}*A.BA*, B. C. 677, JADD 194, R. 5.

***Sa-'-lu** (cf. Ar. سعلى; ^{ál}*Sa-'-lu*)
ša ^{ál}*I-bu-li*, *nastku ša* ^{h}*Pu-qu-di*, Sarg. Ann. 268.

***Sa-ma-'** (WSem., cf. Bi. שָׁמָע, *Ša-ma-'*)
^{h}*mu-ra-ba-nu*, JADD 238, R. 4, *ša mār šarri* (B. C. 688). 239, 16, *ša mār šarri* (B. C. 688). 240, R. 5, *ša Nergal-šum*.... (B. C. 693). 427, R. 7 (III R 48, no. 4. B. C. 694).

Sa-ma-ba(*?na*)**-a-a**, JADD 618, 11 (Ep. T).

Sa-ma-ḫi
s. of *Aḫē-līšir*, VS I, 88, 26.

Samaku (cf. *?Sa-ma-ki-ilu* TNB, Bi. סַמְכִיהוּ)
1. *Sa-ma-ka*, JADD 598, R. 8.
2. *Sa-ma-ku*, f. of *Šamaš-kēn-uṣur*, JADD 321, 5, 8.

Sa-am-bu-uk-bēl(*?U*), K. 1749, 4 = JADD III, Add. p. 15.

***Sa-me**(-') (WSem., cf. *Sa-ma-'*)
JADD 51, R. 1 (B. C. 683). 359, R. 13 (B. C. 680). ^{h}*nastku ša* ^{mât}*Ḫindaru*, Sarg. Ann. 269.
s. of *Kilaku*, JADD 275, R. 10.

***Sa-am**(-')**-gu-nu** (cf. *Šama'gunu* and *Šabagunu*; WSem., perhaps < שַׁמְעוֹן = *Ša-ma-aḫ-ú-nu* BE IX)
s. of *Bēl-iqīša*, ^{mât}*Gam-bu-la-a-a*, b. of *Dunānu*, Abp.: A, III R 19, III, 111; Ann. III 57; B, III R 33, VI 64; III R 37, 75 a.

No. 1.

Sa-a-mi (i. e. *Sāmu*, cf. *Sa-'-mu*)
f. of *Ur-Bēlit-muballiṭat-mītuti*, b. of *Tākil-ana-ilīšu*, Meliš.: Lo. 103, IV, 8. — KB III, pt. 1, p. 158. KING, BBS, p. 15.

Sa-mi-du (also in Cass. texts, see BE XIV, XV; cf. ^{iṣṣur}*sa-me-di*)
s. of *Marduk-ēa*, *bēl piḫati Bīt-Ada*, Mna.: III R 43, II, 21. — KB IV, p. 70.

^{f}**Sa-mil-tu**, 82-3-23, 135, V, 9.

^{f}**Sa-am-mu-ra-mat** (cf. *Semiramis*)
zinnīšit ēkalli, Adnir. IV: 1R 35, no. 2, 9 (KB I, p. 192). *zinnīšit ēkalli* of *Šamši-Adad* (V), m. of *Adad-nirari* (IV), daughter-in-law(*? kal-lat*) of *Šulmān-ašarid* (III). MDOG 42, p. 38.

Sa-am-nu..., HABL 888, 2.

Samnuḫ-bēl-uṣur
1. ^{d}*Sa-am-nu-ḫa-U-PAP*, HABL 937, 2(?).
2. ^{d}*Sa-am-nu-ḫu-U-PAP*, HABL 938, 2.

^{d}**Sa-am-nu-ḫu-qas-su-nu**
HABL 888, 14.

***Sa-am-sa-a-a** (WSem. hypocor., cf. NBa. *Šamša-a*[*ḫ*]*a*, Bi. שִׁמְשַׁי)
JADD 661, 18.

***Sam-si-i** (WSem., hypocor., cf. *Šamši*)
^{h}*rab kiṣir*, B. C. 686, JADD 453, R. 12.

***^{f}Samsī** (WSem.)
Queen of Arabia, about B. C. 733—715
1. ^{f}*Sa-am-si*, *šarrat* ^{mât}*Aribi* Tigl. IV, Ann. 210; III R 10, 30 (KB II, p. 32). Sarg. Ann. 97; Pr. 27 (KB II, p. 54).
2. ^{f}*Sam-si*, HABL 631, 6 = JADD 759, 6 (WSml. II, p. 62).

***Sam-si-a** (WSem. hypocor.)
JADD 316, 2, slave sold.

***Sam-si-ḫa-a-bi** (WSem. *שמשיהב)
JADB 8, I, 22.

***Sa-am-si-Adad**, see *Šamši-Adad*.

Samsi-aḫēa(*d Sam-si-PAP.ME-a*)
VS I, 88, 31.

***[Sam]-si-id-ri** (WSem.)
^{h}*ša šēpā*, JADB 4, III, 2. *Sam-si-id-*[*ri*]. JADD 749, 7.

***Sam-si-ila-a-a** "The sun is my god"
JADD 743, 11, 13.
s. of *Adad-bēl-uṣur*, JADB 3, V, 4.

Sam-si-ilu, III R 1, III, 27; IV, 17, var. of *Šamši-ilu* q. v.

Sam-si-sa..., JADD 910, 5.

***Samsu-ditana** (WSem.) "The sun (god) is our leader"

s. of *Ammi-sadugga*; eleventh and last king of the first Bab. dynasty:

1. *MAN-di-ta-na*, Chron. K², R. 10.
2. *Sa-am-si-di-ta-na*, *šarru*, see RANKE, PN, p. 140.
3. *Sa-am-su-di-ta-na*, King-list B, 11, s. of *Ammisadugga*. POEBEL, BE VI, 2, no. 131. 132. RANKE, PN, p. 140.

***Samsu-iluna** (WSem.) "The sun is our god"

s. of *Ḫammurapi*, f. of *Abišu* (*Ebišum*); the seventh king of the first Bab. dynasty:

1. *Sa-am-si-i-la-na*, *šarru*, BE VI, pt. 1, 51a, 18.
2. *Sa-am-si-lu*, *šarru*, BE VI, pt. 1, 48, 11.
3. *Sa-am-su-i-lu-na*, King-list B, 7, s. of *Ḫammurapi*, f. of *Ebišum*. Chron. K², [13,] *šar Babili*, R. 5, 7, f. of *A-bi-ši*, contemp. of *Iluma-ilu*. Cf. KING, Chronicles, and RANKE, PN. K. 10863 (possibly); and passim.
4. *Sa-am-su-li-ni*, Dilbat p. 109.
5. *Sa-am-su-lu-na*, *šarru*, see RANKE, PN, p. 140.
6. *Sa-am-su-lu-nu*, in *Nār-sa-am-su-lu-nu-naqab-nuḫšu*, II R 51, 51.

Sa-²-mu (cf. *Sāmu* BE VIII, 1, XIV, TNB, OBa. *Sa-mu-um* RPN, *Sa-mi-ia* BE VI, 1, "dark", cf. *Ṣa-al-mu*, *ᶠṢalimtu* BE XV, *ᶠSa-am-tum* T-D LC)

JADD 259, R. 4.

Sa-mu-na-apal-iddin (*A-ÁŠ*) "Eshmun has given a son"

JADB 8, I, 6.

***Sa-mu-nu-ia-tu-ni** (Ph. אשמניתן)

f. of *Ab-kal-li-pi*, JADD 160, R. 11.

ᶠSa-an..., JADD 288, 7.

Sanānu (abbrev., cf. *Adad-sa-na-ni*, OBa. *Sa-na-nu* Dilbat p. 109)

1. *Sa-na*..., JADD 290, 7.
2. *Sa-na-a-nu*, JADD 122, R. 3; 123, R. 2 (B. C. 682). VS I, 96, 3.
3. *Sa-na-an*, *ᵏmār šipri ša rab bīti*, JADD 62, 7.

Sansana, see *Zanasana*.

***Sa-na-šú**

ᵐᵃᵗKi-pa-ba-ru-ta-ka-a-a, Shams. V, III, 47 (I R 30. KB I, p. 182).

***Sa-an-dak-sat-ru** (Iran., JIN p. 283)

s. of *Tugdamme*, K. 3412, 25 (JA S. IX, Vol. I, p. 361 ff., WAF I, p. 493).

***Sa-an-da-pi-i** (probably for *Sanda-dapi*, SAYCE, PSBA 28 (1906), p. 92)

ᵏamēl ᵘᵍurqi, HABL 167, 15.

***Sa-an-dar-(š)ar-me** (Cilic.)

ᵐᵃᵗḪi-lak-ka-a-a, king of Cilicia, gave his daughter in marriage to Ashurbanipal, Abp. A, III R 18, II 113; Ann. II, 75 (KB II, p. 172).

***Sa-an-du(-u)-ar-ri** (Cilic.)

šar ᵃˡKundi ᵃˡSizū (i. e. Anchiale and Sis in Cilicia, see KA³ p. 88), Esarh. A, I, 35, 49 (I R 45. KB II, p. 126).

***Sangar** (Hit., cf. Bi. שַׁמְגַּר, סַמְגַּר)

šar ᵐᵃᵗḪattē ᵃˡ|ᵐᵃᵗGarga-miš-a-a, king of Hittites in Carchemish:

1. *Sa-an-ga-ar*, Shalm. III: Co. 90.
2. *Sa-an-gar*, Shalm.: Co. 85; Mon. II, 82 (III R 8. KB I, p. 170).
3. *Sa-an-ga-ra*, Anp.: Ann. III, 65 (I R 25. KB I, p. 206), *šar ᵐᵃᵗḪatte*. Shalm. III: Bal. F; Mon. I, 42; II, 19, 27; Ob. 85, *ᵃˡ|ᵐᵃᵗGar-ga-miš-a-a*. — KB I, pp. 138, 158, 160, 162.
4. *Sa-ga-ra*, *ᵃˡGar-ga-miš-a-a*, Shalm.: Mon. I, 53 (III R 7. KB I, p. 158).

***Sa-an-gi-i** (cf. El. *sangi*, *sungi* "king" HÜSING, Memnon, IV 28; *ᵐᵃᵗBīt Sa-an-gi* in Media) JADD 229, R. 6 (III R 46, 50 c. B. C. 680).

***Sa-ni-i** (cf. *Sa-ni-um* DEP X 98, 7, *ᵖŠa-ru-ri-sa-ni*)

HABL 529, R. 14, *ina ᵃˡUr-zu-ḫi-na*. *ᵏrab āli*, JADD 455, R. 4.

Sa-ni-ia (hypocor., cf. BE XIV)

ᵏḫazānu, HABL 590, 5, R. 6.

***Sa-ni-b(p)u** (WSem., cf. OBa. *Sa-ni-bu-um*, Dilbat p. 109)

ᵃˡBīt-am-ma-na-a-a, Tigl. IV, B 60 (II R 67. KB II, p. 20).

Sa-ni-ni (cf. *mār Sa-ni-ni*, BE XIV)

HABL 231, 4, R. 7. *Sa-ni(-i)-nu*, *ᵏrab ḫalṣi*, Sarg. Ann. 279.

***Sa-pa-lu-ul-me** (Hit. = *Šubbiluliuma*, HOMMEL, Grundr. p. 43, cf. Sꜣ-pꜣ-rw-rw, JENSEN, ZDMG 48, p. 237)
^{mât}*Pa-ti-na-a-a*, of Patin, Shalm. Mon. I, 42, 52 (III R 7. KB I, p. 156. 158).

***Sa-pa-ṭi-ba-al** (Ph. שפטבעל)
mār ʾakinlū, Abp.: A, III R 18, II 121, 130; Ann. II, 83, 90 (KB II, p. 172).

Sa-pi-ku/ki (cf. OBa. *Sa-bi-kum* T-D LC)
^{h}*Da-ra-ta-a-a*, HABL 222, 1, R. 16 (V R 53).
^{h}*A.BA*, JADD 533, 1 (B. C. 650?).
f. of *Aḫûnu*, ^{h}*A.BA* ^{âl}*Kutâ-a-a*, JADD 891, R. 8.
f. of *Kidin-Marduk*, JADD 891, 13.

Sa-pi-in-mât-nu-kúr-ti
V R 44, 14 b, renders *IŠ-KI-PAL* q. v.

Sap-pa-a-a (for NBa. texts, see TNB)
f. of *Kaššâ-nâdin-aḫi*, Chron. A, V 7. — KB II, p. 272.

Sa-a-pu
s. of *Aḫi-Nanâ*, JADD 652, R. 6.

ʳSa-ra-a-a (cf. Bi. שָׂרַי)
HABL 220, 2.

Sarânu
1. *Sa-ra-a-an*, 83-1-18, 695, III 15, spec.
2. *Sa-ra-a-ni*, an Erechite, JADD 882, R. 1.
3. *Sa-ra-an*, JADD 6, R. 5.

***Sar-a-ti** (cf. Σάρατος, JIN p. 288, Zaratus Plin. 30, 2, 5, STRECK, ZA XV, p. 321, n.)
s. of *Gâgi*, ^{h}*ḫazân* ^{mât}*Sa-ḫi*, b. of *Pa-ri-ḫi-a*, Abp.: B, IV 1 (III R 31. KB I, p. 180, n. 16). K. 6384 (OLZ I, col. 71).

***Sard(a)urri** (cf. *Sa-an-du-u-ar-ri*)
Kings of Urarṭu:
1. *Sa-ar-da-ur-ri*, ^{mât}*Ur-ar-ṭa-a-a*, Tigl. IV: Pl. I 20 (KB II, pl. 6) = Sardur III.
2. *Sa-ar-du-ri*, ^{mât}*Ur-ar-ṭa-a-a*, Tigl. IV: Pl. II 29, 35 = Sardur III.
3. *Sa*[*-ar*]*-du*[*-ur*]*-ri*, Tigl. IV: Ann. 65 = Sardur III.
4. *Sar-du-ri*(*-še*), SAYCE LIII, 2 (DWAk. 36, II, p. 9).
5. *Si-e-du-ri*, ^{mât}*Ú-ra-ar-ṭa-a-a*, Shalm.: Ob. 144 (Lay. 94. KB I, p. 144) = Sardur II., B. C. 833.
6. ^{d}*RI-BÁD* (*Ištar-dûri*), s. of *Lu-ti-ip-ri*, *šarru rabû*, LEHM.-HAUPT, Materialien, no. 45—47 = Sardur I.
7. ^{d}*RI-du-ri*, s. of *Argistis*, inscription from Astwadzashen, DWAk. 36, II, p. 15 = Sardur III.
f. of *Išpuiniš*, king of Biaina, inscription from Ashrut-Darga, DWAk. 36, II = Sardur II.
8. *XV-BÁD*, *šar* ^{mât}*Urarṭi*, Abp.: A, III R 26, X 22, 24; Ann. X 40, 43 (KB II, p. 230) = Sardur IV.

***Sa-a-ri-u-ni**, JADD 618, 10 (Ep. T).

***ʳSa-ar-pal-li**, JADD 894, 2.

Sa-ar-ri-ia (hypocor., cf. *Sa-ar-rum* "The obstinate" Dilbat), P. 105, 4.

***Sarrupši**, king of *Nuḫašše*, contemp. with Šubbiluliuma and Tušratta, MDOG 35, p. 35. OLZ XIII, col. 292.

***Sar(Šar)-ru-ti** (Med., cf. *Sar-a-ti*)
ša $^{âl/mât}$*Kar-zi-nu-u*, a Median chief, Sarg.: A, II 33. VIIIth, I 48.

Sa-ar-sa-a, *ša šêpâ*, JADD 872, 3.

Sa-sa-a-a (hypocor., cf. *Sa-si-ia*; *sâsu* moth, or a precious stone)
irrišu, JADD 742, R. 25.

Sa-si . . ., JADD 804, R. 5.

Sa-a-si, *mâr* ^{mât}*Uz-za-a*, B. C. 832, Shalm. III: Ob. 154. — KB I, p. 146.

Sasî (hypocor., cf. *Sa-sa-a-a*, *Sa-si-ia*, ^{f}*Sa-si-*^{d}*Papsukkal* BE XV)
1. *Sa-a-si-i*, JADD 624, 11 (B. C. 687).
2. *Sa-si-i*, HABL 181, 12. 447, 19. 1004, R. 2. JADB 6, VII 2. K. 241, X 8, spec. JADD 121, R. 5 (B. C. 671). 204, 1 (B. C. 668). 447, 6, slave sold, B. C. 683. 582, R. 3. KK. 1357, in letter. 4786. 82-5-22, 108. 83-1-18, 121. ^{h}. . . ., JADD 65, 5 (B. C. 668). ^{h}*ḫazânu*, JADD 448, R. 10.

Sa-si-ia (hypocor., cf. *Sâsi*)
KK. 1353. 7378. For Old- and Neo-Ba. texts, see RPN and TNB.

Sa(-a)-su(-ú) (cf. *Sâsi*)
JADD 772, 5. ^{h}*ardu* of *Sâsi*, B. C. 668, JADD 204, 3.

***Sa-tar-pa-nu** (Iran. = *Khšathrapâvan*, HÜSING, MVG II, p. 217, note 2, STRECK, ZA XV, p. 347 f., n. 4)

šá ^{mât}Ub-bu-ri-a, a Median chief, Sarg. A, II, 24 (WS II, pl. 44). *ša ^{âl}Ba-ri-ka-nu*, Sarg. VIIIth, 49.

Sa-tar-e-šú (Iran., *khšatḥra* + *e-šu*, cf. *Mizdaešu* and *Bag-ešu*, BE IX)
^{h}ḫazānu ša ^{mât}Tabāri, a Median chief, Sarg. A, II, 21 (WS II, pl. 44). *Sa-tar-e-šu*, *^{h}ḫazānu šá nār-ti*, Sarg.: VIIIth, 42.

Sa-ti-ri-a-a
Shams. V: III, 63 (IR 31. KB I, p. 182), ruler in Nairi.

Sa-u-li (WSem., Bi. שָׁאוּל, SCHIFFER, Spuren, p. 20)
s. of *^{d}A-u-sa-lim*, *^{âl}Kan-nu-'-a-a*, VS I, 93, 1.

Sa-uš-ša-tar (Iran.)
f. of *Artatama* I, ancestor of Dušratta, MDOG 35, p. 37; cf. p. 52.

Si-e-da-la (= *Si-'-da-la-a*)
JADD 388, 3.

Si-e-du-ri, see *Sardaurri*.

Si-e-ḫa-an (Ar. = *Si-'-ḫa-an*)
^{h}ša eli āli, B. C. 686, JADD 285, 5.

Si-e-ḫa-za-a (Ar., cf. חִזְקִיָּהוּ)
JADD 387, R. 4 (B. C. 651?).

Si-e-ḫa-te (hypocor.(?), cf. *Mardukāte*)
JADD 283, 6 = 802, 6.

Si-e-i-me (WSem. = *Si-'-im-me*)
JADD 282, 1. 283, 7 = 802.

Si-e-lu-ki-di, see *Si-'-lu-ki-di*.

Si-e-ni
šar Da-ḫa-e-ni, Tigl. I: Ann. V, 22 (IR 13. KB I, p. 32).

Si-e-nūri(?*ZAB* . . .) (cf. *Si'nūri*)
JADD 455, R. 6.

Si-e-ru
^{h}rab bīti, B. C. 686, JADD 285, 4.

Si-e-sa-ka-a (Ar. = *Si-'-sa-ka-a*)
^{h}rab bīti, B. C. 677, JADD 194, 1, 4.

Si-e-se-ki
JADD 194, R. 4 (B. C. 677).

Sētinu
1. *Si-e-ti-ni*, *^{h}bēl piḫāti*, HABL 380, 6.
2. *Si-ti-nu*, *^{h}bēl piḫāti ša ^{mât}. . . te-ni*, HABL 444, 6.

^{d}Si-'-a-a-li
JADD 217, 2, 5, 11.

Si-'-a-ḫa-di (Ar; cf. He. יְהוֹאָחָז)
JADD 3, VIII, 15, 19, in ^{âl}*Še Adalal*.

Si'-aqab (Ar.)
1. *Si-'-a-qa-ba*, *^{h}maṣṣar qabli*, in ^{âl}*Ianibir-ṣuḫuri*, JADD 1, II, 38.
2. *Si-a-qa-bi*, *^{h}qēpu*, in ^{âl}*Ḫalulē*, JADD 9, III, 3.

Si-'-ba-nik (cf. *Ia-ab-ni-ik*(*g*, *q*) RPN p. 113)
JADD 66, B. E. 2 (B. C. 693).

Si-'-da-la-a (Ar. = *Si-e-da-la*) "Si' has saved"
^{h}SAG GAB^{bi}, B. C. 666, JADD 185, R. 16.

Si-'-di-ki-ir (Ar., cf. **Bin-di-ki-ri*)
JADD 8, I, 20.

Si-'-di-i-i-ni (Ar.) "Si', save me!"
s. of *Ḫalmusu*, JADD 2, II, 6.

Si'-dūri(*Si*(*'*)-*BÁD*) "Si' is my wall"
JADD 229, R. 8 (B. C. 680). 746, R. 15. *^{h}A.BA ša ummi šarri*, JADD 428, 6, R. 3.

Si-'-edu(?*ÁŠ.A.AN*) (probably Ar.)
^{h} ^{is}narkabti GAB^{bi}, B. C. 666, JADD 420, R. 5. 421, R. 12.

Si-'-gab . . ., JADD 572, R. 6. Cf. *Si-gab-a*.

Si-'-gab-ba-ri (Ar., cf. **Ili-ga-bar*|*ga-ba-ri*|*gab-ri* BE IX, X, Bi. גַּבְרִיאֵל)
JADD 263, 8.

Si-'-ḫa-an "Si' has been merciful" (Ar. = *Si-e-ḫa-an*, cf. Bi. יוֹרְחָנָן)
JADD 578, R. 9.

Si-'-ḫa-ri (Ar.)
^{h}nappaḫu, JADD 7, L. E. II, 1. *^{h}šalšu ḫinni*, B. C. 670, JADD 420, R. 2. 421, R. 9.

Si-'-ḫu-ut-ni "Si' is my protection"
^{h}naggaru, B. C. 680, JADD 231, R. 10.

Si-'-ia-ba-ba
f. of *Aḫi-nūri*, JADD 5, I, 12.

Si-'-id-ri (Ar.) "Si' is my help"
JADD 438, R. 9. *amēl urqi*, in ^{âl}*Ḫamedē*, JADD 1, II, 1.

Si-'-im-me (WSem. = *Si-e-i-me*)
JADD 126, 1, 5 (B. C. 674). 278, 3, slave sold (B. C. 683?).

Si-'-kit-ri "Si' is my ally"
JADD 6, 1. Cf. *Si-'-kit*(*i*)-*ra*, f. of *Nabā-bēlīa*, OLZ VI, col. 199, 16.

Si-'-la-a-nu
MVG VIII, p. 111, 20 (Ep. P).

Si-'/**e-lu-ki-di** (Ar., cf.? אֵל־לְכֵד)
Cousin of *Gi-ri-milki*, Sarg. HABL 131, 16, R. 11.

***Si'-ma'di/mādi** (Ar., cf. Bi. מַעְדִּיָה, SArb. מעד־כרב)
1. *Si'-ma-a-di*, JADD 229, 9 (B. C. 680).
2. *Si'-ma'-di*, ^{h}*rab ālāni ša mār šarri*, B. C. 680-3, JADD 231, 7. 278, 6.
3. *Si'-[ma]ḫ-di*, ^{h}*irrišu*, JADB 6, I 7.

***Si'-ma-na-ni** (Ar.)
JADB 7, III, 6, L. E. I, 3.

***Si'-ma-nu**, JADD 813, 1.

***Si'-ma-ta'**
JADB 5, I, 25.

Si'-nādin-aplu(*AŠ-A*) "Si' gives a son"
f. of *Arnabā*, JADB 1, I, 2.

Si'-na-pi (cf. *Na-pi-i*)
amēl urqi, in ^{āl}*Še-šarri*, JADB 1, I, 30.

Si'-nu-ri "Si' is my light" (cf. *Si-e-nūri*)
JADD 83, R. 5 (III R 50, no. 2, 11. B. C. 679). 84, R. 2. 268, 2, slave sold. ^{h}*irrišu*, in ^{āl}*Tullūni*, JADB 3, I, 1.

Si'-pa-rak-ka (WSem., cf. *Adad-barakka*)
JADD 273, R. 10.

***Si'-qa-tar** (Ar.) "Si' is a rock"
JADD 193, R. 6.

***Si'-ra-ḫi-i** (Ar.) "Si' is my shepherd"
šá piḫāt ^{āl}*Kar-Adad*, JADD 960, III, 9.

***Si'-ra-pa'** (Ar.) "Si' has healed"
^{h}*bēl piḫāti*, HABL 916, R. 1.

***Si'-sa-ka-a** (Ar. = *Si-e-sa-ka-a*, cf. *Adad-sa-ka-*[*a*])
JADB 5, I, 4. 9, IV, 9.

***Si'-ši-im-ki** (Ar.) "Si' is my support" (cf. *Ilu-ši-im-ki*)
amēl urqi, JADB 13, I, 11.

***Si'-ṭu-ri** (Ar.) "Si' is my mountain"
^{h}*nappaḫu*, B. C. 712, JADD 5, R. 4.

Si'-ušallim(*DI*)
f. of *Ku-ta-a-a*, HABL 502, 8.

***Si'-za-ba-di** (Ar., cf. Bi. אִיזְבַד)
JADD 215, 1, 4, 6 (B. C. 682).

Sib-'(-e) (Bi. סוא (סבא), called בִּלְּהָ מִצְרַיִם 2 Reg. 17,4; cf. STEINDORFF, BA I, p. 339 ff., WINCKLER, KA^{3}, p. 146, RANKE, Material, p. 38)
^{h}*turtannu*, Sarg. Ann. 27, 29. ^{h}*tartan* ^{māt}*Muṣu-ri*, Sarg. Khors. 25, 26 (KB II, p. 54).

***Si-bir** (according to PEISER and ROST, MVG II, p. 130, note 3, probably abbreviated from *Simbar-Šipak*, q. v.)
šar ^{māt}*Karduniaš*, Anp.: Ann. II, 81 (I R 22. KB I, p. 84).

Sibitti(?)**-aḫē-iddin**
^{d}*VII-bi-PAP*^{ḫ}*-ÁŠ*, Sm. 55, XI, 11, spec.

***Si-bi-it-ti-bi'-il/li** (Ph., cf. *Sa-pa-ṭi-Ba'al*)
^{āl}*Gu-ub-la-a-a*, ruler of Gebal, B. C. 738, Tigl. IV: Ann. 151; B, 57. — KB II, pp. 20, 30.

Si-ib-li-a
šá ^{māt}*Alzi*, HABL 444, 9.

Si-dá-la-bi-ri
^{h}*kalū*, OBa. author, K. 9717, 13. Sm. 669, R. 8; NE pp. 90, 92.

***Si-gab-a** (cf. Ar. שגבי, *Si-gi-ba* BE XV), or *Si'-ġabā*
JADD 229, 5, slave sold, B. C. 680 (III R 46, no. 6).

Si-hír-^{d}Šar-pa-ni-tum
V R 44, 31 d, renders ..... ^{d}*ERU* (BL 11484), perhaps ancient Bab. writer.

***Si-ia-a** (without ^{m}; cf. OBa. *Si-ia-tum*, RPN, BE XIV, *Si-ia-a-ti* BE VIII, 1, *Si-iá-tu* P 97, 20, *Si-'ia-a-tu* TNB), f. of ...., Simb.: Lay. 53, 21.

Si-kil-li-Adad[1] (cf. *Si-kil-tum* UMBS 59, 6, *Si-kil-li*, *Sik-li* BE XV)
V R 44, 47 d, renders *MAŠ-ŠÚ-GÁL-AN-UD-KA-DÉ*.

Si-kín-an-ni "Care for me!"
JADD 117, R. 5, B. C. 674.

Si-i-li (cf. (*Bīt*) ^{m}*Si-li*, BE XIV, XV)
JADD 33, R. 6 (B. C. 692). [290, 6]. Epon., ^{h}*rab MU*, VS I, 86, 3. OLZ VIII, col. 132.
f. of *Aḫi-nūri*, JADD 318, 3 (III R 46, 3 b).

Si-li-i (hypocor., cf. *Si-il-Tešup* BE XV)
HABL 233, R. 2.

Si-li-a(-ra), Capp. TH.-D, LC 240, 2, 3, 16, 19, 22.

Silim-Adad "Grace of Adad"
1. *Si-lim-^{d}IM*, JADD 852, I, 11. ^{h}*qēpu* ^{h}*ardu šá* ^{h}*bēl piḫāti šá* ^{āl}*Kalḫi*, B. C. 714, JADD 248, R. 13.
s. of *Nabû-rīḫtu-uṣur*, JADD 307, 6 (III R 49, 6 c. Ep. F).
2. *Si-lim-U*, JADD 165, R. E. 2 (Ep. Q). 429, 28, sold.

Silim-Ašur "Grace of Ashur" (for NBa. texts, see TNB)
1. *Si-lim-AŠ-šur*, HABL 1035, R. 12. JADD

15, 3 (B. C. 672). 41, 4 (B. C. 671). 44, 4 (B. C. 670). 83, 2, 5 (III R 50, no. 2. B. C. 679). 84, 2, 5 (B. C. 679). 113, 2 (B. C. 680). 124, 2 (B. C. 674). 126, 4 (B. C. 674). 168, 6. 186, 5 (B. C. 679). 227, 5. 421, R. 2 (B. C. 670). 445, R. 4. [815, II, 4.] 986, R. II, 4. K. 9212, in letter. *ʰrakbu*, JADD 151, R. 9 (III R 50, no. 1, 16. Ep. Y). *sukkallu*, JADD 815, R. II, 7. *ʰsukkallu dannu*, JADD 433, R. 5. 444, R. [8] (B. C. 660?). 470, R. 10 (B. C. 663?). *ʰšaknu*, JADD 630, 11. Epon., B. C. 659(?), III R 1, VI, 21; JADD 233, R. 18.

f. of *Ašur-rēš-iši*, JADD 88, 3 (III R 47, 3 b. Ep. W).

2. *Si-lim-ᵈḪi*, JADD 99, 5 (B. C. 670).

Si-lim-ilu (cf. *Si-lim-AN*^{il} BE IX, X) JADD 44, R. 1 (B. C. 670). 618, 6, 13 (Ep. T). 637, R. 3. K. 241, IX, 43, spec. BM. 103391, 13 (CT 33: 18). *ʰrab ki-ṣir mār šarri*, JADD 857, I, 36. *ʰša eli ki-ṣa-te*, B. C. 700, JADD 112, R. 4. *ʰšangū*, JADD 245, R. 7.

Si-lim-si(*Si*?), JADD 89, R. E. 1 (B. C. 683).

Si-lim-Šamaš "Grace of Shamash" *ʰrab ki-ṣir*, B. C. 674, JADD 70, 1.

ʿSi-li-in-ni Bu. 89-4-26, 4.

***Silūku** = Σέλευκος

1. *Si-il-lu-uk* CT IV, 29, 13 d.

2. *Si-lu-ku*, OPPERT, Doc. jur. pp. 303, 310 (KB IV, p. 316). Rm. IV, 97, 27. ZA VII, p. 331.

3. *Si-lu-uk-ku*, s. of *An-ti-ʾ-ku-us*, V R 66, II 25; f. of *An-ti-ʾ-ku-us*, *šar ʰMa-ak-ka-du-na-a-a*, *šar Bābili*, V R 66, II 2.

Simānāja "Born in the month of Siwan" (*ara*^{ši})*LIBIT-a-a*, K. 1535 (TRep. 277, G).

s. of *Nabū-balliṭ*, cousin of *Ašur-nāʾid*, *ʰšangū šanū*, HABL 577, 14.

***Simbar-Šīpak** (Cass.)

King of Babylonia, circ. B. C. 1042—1025 (Dynasty E), s. of *Eriba-Sin*:

1. *Si-im-bar-ši-pak*, *šar Bābili*, Simb.: Lay. 53, 32 (12th year); Nai.: V R 60, I, 13 (KB III, 1, p. 176).

2. *Sim-bar-ši-i-pak*, s. of *Eriba-Sin*, Chron. K^3, 12.

3. *Sim-bar-ši*[*-pak*], King-list A, III 6, reigned for 18 years.

4. *Sim-bar-ši-pak*, V R 44, 21 a, renders *Li-dan-Marduk*.

s. of *Eriba-Sin*, *šab palī Damiq-ilušu*; Chron. A, V 2 (KB II, p. 272), reigned for 17 years.

***Si-im-bu-ru** (El., cf. *Sibir* and *Simbar-Šīpak*) *ʰnāgiru ša mātElamti*, Abp. K. 2674, 4 = III R 37, 45 a.

Si-im-si-ma-n[**u**], JADD 672, 4.

***Si-im-ti-ši-il-ḫa-ak**

f. of *Kudur-Mabuk*, ancient king of Larsa, I R 2, no. III, 5 (CT XXI, pl. 33. KB III, 1, p. 92. SAK p. 210).

Si-in…., JADD 830, 6.

Sin-ab-uṣur "Sin, protect the father!" (for NBa. texts, see TNB) ^{d}*XXX-AD-PAP*, JADD 237, R. 6 (B. C. 665?). *ʰA. BA*, JADD 353, R. 1.

Sin-aḫ-eriba(^{d}*XXX-ŠEŠ-eri-ba*)

s. of *Ra-ḫaṣ*, *ʰriqqu ša* ^{d}*GAL*, Sarg. St. IV 16. — KB IV, p. 162.

Sin-aḫēriba (Bi. סנחארים, סנחרב, Ar. סנחאריב and שנחאריב APO, Herod. Σαναχάριβος, LXX Σενναχηριμ; DELITZSCH, Miscellen I, p. 189 f., UNGNAD, ZDMG 62, p. 721 ff., TORCZYNER, WZKM 24, p. 427 ff.)

King of Assyria, B. C. 705—681, s. of *Sargon* and *Naqia* (*Zakūtu*), f. of *Ašur-aḫ-iddin*, *Ašur-nadin-šum*, *Ašur-mušētiq*, *Arad-Bēlit*, *Nergal-MU*….. and *ʿŠAD-i-tu*(?) (JADD 804), father-in-law of *Šu-sanqu*:

1. $^{(d)}$*XXX-PAP.ME-SU*, s. of *Sarruktu*; f. of *Ašur-aḫ-iddin*, gf. of *Ašur-bān-aplu* and *Šamaš-šum-ukin*, *šar mātAššur*, Shmk. S^1, 10; f. of *Ašur-etil-ilāni-ktu-aplu*, *šar kiššati šar mātAššur*, Esarh. KAHI I, 54, 2.

2. ^{d}*XXX-PAP*^{il}*-eri-ba*, *šar mātAššur*, Abp.: A, III R 21, V 58; Ann. IV 126. K. 6109.

s. of *Šarrukin*, descend. of *Bēl-bāni*, f. of *Ašur-aḫ-iddin*, *šarru rabū š. dannu š. kiššati š. mātAššur*, Esarh. Neg. 3.

3. *XXX-PAP*^{il}*-SU*, HABL 43, 7, 19, 27. 199, 2. 730, 1. JADD 854, 10, his *kiṣir eššu* named. *šar mātAššur*, Senn.: KAHI I, 48, 2: *ēpiš*

ṣalam ^{d}Ašur u ilāni rabūti. As Epon. B. C. 687, JADD 43, L. E. 1; *šar ^{mât}Aššūr*, JADD 100, R. 7. 218, B. E. 1. 624, R. 15.

s. of *Šarrukīn*, f. of *Ašur-aḫ-iddin*, Lay. 83, C. *šar ^{mât}Aššūr*, Esarh.: I R 48, no. 3; f. of *Ašur-etil-ilāni-kīn-aplu, šar kiššati šar ^{mât}Aššūr*, Esarh.: KAHI I, 53, 2.

f. of *^{f}Nad(?)-i-tū...., šar ^{mât}Aššur*, JADD 80.4, 5.

4. *^{d}XXX-PAP^{hl}-SU*, HABL 196, 2. 197, 2. 198, 2. 216, 9, as *mār šarri rabū*. 442, R. 2. 454, 7. 731, 2, JADD 253, 7, his *^{h}muktl apāti* named. 255, 7. 853, 6, his *kiṣir eššu*. Sm. 1893. 82-5-22, 108. 83-1-18, 231. II R 69, no. 6, 11: [*ina kussi ittušib*]. Senn.: Bav. III R 14, 12. *a-ša-rid kal mal-ki*, Senn.: Kui.: III R 13, 4, 20. *šar ^{mât}Aššūr*, JADD 230, R. 19 (B. C. 684). 447, R. 14, his 23th year = B. C. 683). 645, R. 3, his *zinnišit ēkalli ^{f}Na-ki$^{?}$-a*. Senn.: Bav. III R 14, 20; KAHI I, 50, his *zinnišit ēkalli ^{f}Tašmētum-šarrat*; Lay. 75, E; I R 7, J, 2; KK. 1356, 1: *ēpiš ṣalam ^{d}Ašur ù ilāni rabūti.* 2673, 5 (III R 4, no. 2; KB I, p. 10). Esarh.: A, I R 45, II 56 (KB II, p. 130). *šarru dannu šar kiššati šar ^{mât}Aššūr*, Senn.: Lay. 75, A. *šar kiššati*, JADD 89, R. 2 (B. C. 683). *šar kiššati šar ^{mât}Aššūr*, III R 55, 11 b. Senn.: I R 6, 8, B; 7, H 1, I 1 (KB II, p. 114); III R 4, 31, a; KAHI I (*ēpiš ṣalam ^{d}Ašur u ilāni rabūti*), 43. 44. 45. 47. 49. 72. 73. 74; Lay. 81, C; VS I, 75 *ēpiš ṣalam* etc. 76. *šarru rabū šarru dannu šar kiššati šar ^{mât}Aššūr*, Senn.: I R 7, D, E; K. 1635, 1; KAHI I, 46, 4; Lay. 82, B, C. *šarru rabū šar kiššati šar ^{mât}Aššūr dandannu etil kal malki*, Lay. 75, D; I R 6, no. 8, A. Epon. B. C. 687, III R 1, V 37; JADD 125, R. 8; *šarru*, Canon B, VI 6; *šar ^{mât}Aššūr*, Canon D, IV 15; JADD 212, L. E. 2. 317, R. 7. 335, L. E. 3.

s. of *Šarrukīn*, f. of *Ašuraḫiddin, šar ^{mât}Aššūr*, Esarh.: Lay. 19, 1, 6; I R 48, no. 2; *šar kiššati šar ^{mât}Aššūr*, Esarh.: KAHI I, 52, 1; VS I, 78, R. 15: *zēr šarrūti darū ša ^{d}EN-ba-ni mār A-da-si*; gf. of *Ašurbānaplu*, Abp.: L^{4}, I 2; ggf. of *Sin-šar-iškun, šarru rabū šarru dannu šar kiššati šar ^{mât}Aššūr*, Sshi.: KAHI I, 56, 4.

f. of *Ašur-aḫ-iddin, šarru rabū šarru dannu šar kiššati šar ^{mât}Aššūr*, Esarh.: KAHI I, 55, 4; gf. of *Ašurbānaplu, šar ^{mât}Aššūr*, Abp.: DT. 40, IV 65 (IV R 63); JADD 648, 3; III R 34, 51, b; 36, 42, a. IV R 60^{38}, 30, b; 63, IV, 65. V R 18, 38, a; 52, 24, c. Ann. I 25. IV 71, 126. X 53. K. 3062. *šarru dannu šar kiššati šar ^{mât}Aššūr*, Abp.: L^{1}, 7. *šar kiššati šar ^{mât}Aššūr*, Abp.: B, III R 27, 5. II R 36, 16, e. III R 38, 8, a. IV R 53, IV 40. *šarru rabū šarru dannu šar kiššati šar ^{mât}Aššūr*, Abp.: We. Misc. pl. 7, 7.

5. *^{d}XXX-PAP-SU*, king of Babylon, King-list A, IV 12 (*palu ḫa-bi rabi*), 19.

6. *^{d}XXX-ŠEŠ^{hl}-eri-ba*, K. 3071.

7. *^{d}XXX-ŠEŠ^{hl}-SU*, Chron. B, II, 21, 26, 36. III, 9, 35. K. 6177. *šar ^{mât}Aššūr*, Chron. B, III, 34. *šar ^{mât}Aššūr ašarid kal malki*, Senn.: Bav. III R 14, 18. *šarru rabū šarru dannu šar kiššati šar ^{mât}Aššūr šar kibrāt irbittim*, Senn.: Bav., 3.

s. of *Šarrukīn*, f. of *Ašur-aḫ-iddin*, gf. of *Ašurbānaplu* and *Šamaššumukīn*; *šarru rabū šarru dannu šar kiššati šar ^{mât}Aššūr*, Shmk.: Cyl. 21 (KB III, pt. 1, p. 196).

f. of *Ašur-aḫ-iddin*, gf. of *Ašurbānaplu*; *šar ^{mât}Aššūr*, Abp.: A, III R 17, I 25; 21, V 7; 26, X, 33. *šar kiššati šar ^{mât}Aššūr*, Abp.: S^{2}, 22. *šarru rabū šarru dannu šar kiššati šar ^{mât}Aššūr*, Abp.: 86918 (CT IX, 6), 9. III R 16, no. 5, 6. V R 62, no. 1, 7. L^{2}, 7. P^{1}, 6. P^{2}, 9. S^{3}, 33.

f. of *Ašur-nādin-šumi*, Chron. B, II 30.

8. *^{d}EN.ZU-PAP.ME-eri-ba*, *šar ^{mât}Aššūr*, Senn.: VS I, 74, 2.

9. *^{d}EN.ZU-PAP^{hl}-SU*, as Epon. B. C. 687, III R 1, V 37.

10. *^{d}EN.ZU-ŠEŠ^{hl}-eri-ba*; *ašarid kal malki*, Senn.: Ki. VI 89. *šar ^{mât}Aššūr*, Senn.: Bell. 42. Ki. VII 76, 78. Rassam 68. K. 3071, R. 8. 56-9-9, 138 (III R 3, no. 13). 56-9-9, 147, dupl. of last. I R 7, C 2, G. III R 2,

XVII 41, cf. l. 61. *šar kiššati šar ^{mât}Aššūr*, JADD 620, 1. Senn.: Ki. V 48. III R 16, no. 3, 1. *šarru rabû šarru dannu šar ^{mât}Aššūr*, Senn.: Bell. 2. *šarru rabû šarru dannu šar kiššati šar ^{mât}Aššūr šar kibrât irbitti*, Senn.: Co. 1 (I R 43); Ki. I 1, Kui. I 1; Tay. I 1; I R 7, F, 1.

11. ^{d}*EN.ZU-ŠEŠ-SU, šar kiššati šar ^{mât}Aššūr*, JADD 645, 2.

12. ^{d}*QAR-PAP^{bl}-eri-ba, mâr šarri rabû šá Šarrukîn*, K. 2169, R. 12.

13. *Sinaḫērība, šar ^{mât}Aššūr*, founder of the temple of *Za-gá-gá* in the city of Aššur, MDOG 44, p. 29.

f. of *Ašur-aḫ-iddin*; *šar kiššati šar ^{mât}Aššūr*, MDOG 26, p. 21.

Sin-aḫ-iddin "Sin has given a brother" (for OBa. and NBa. texts, see RPN, TNB)

1. $^{(d)}$*XXX-PAP-ÁŠ*, BM 103392, 10 (CT XXXIII, 19). JADD 142, R. 3 (B. C. 684). 589, R. 4. *A.BA*, JADD 349, L. E. 1 (Ep. Q).

2. ^{d}*XXX-PAP-SE-na*, JADD 256, 1 (B. C. 676).

3. ^{d}*XXX-ŠEŠ-SE-na*, HABL 447, 5.

Sin-aḫ-šubši "Sin, call a brother into being!" (Ba.)

^{d}*XXX-ŠEŠ-šub-ši*, 82-5-22, 123.

Sin-aḫ-uṣur "Sin, protect the brother!"

XXX-PAP-PAP, JADD 194, R. 2 (B. C. 677). Sarg.: VIIIth, 132.

***Si-na-in-ni** (cf. *Si-ni-en-ni* CBS, 4572, CPN p. 125) JADD 446, 9, slave sold (Ep. Q).

Si-in-ālik-pāni(*? *DU-ŠI*), or *Si-in-du-ši* JADD 247, 1, sold.

Sin-apal..., V R 44, 25, d, renders ^{d}*LUGAL-UNU-DUMU*.

Sin-apal-iddin "Sin has given a son" (for Cass. and NBa. texts, see BE XV, XVII, TNB)

1. ^{d}*XXX-A-SE-na*, JADD 384, 6, R. 2.

2. ^{d}*XXX-TUR.UŠ-SE-na*, f. of *Mušallim*, VS I, 35, 23 (KB IV, p. 96).

Sin-apal-iqīša(^{d}*XXX-TUR.UŠ-BA-ša*) "Sin has presented a son"

Imb.: BM 91015, R. 18. — KING, BBS, p. 110, pl. CVI.

f. of *Iddin-^{d}NIN.IB*, Mna.: PSBA XIX (1897), p. 71, l. 3.

Sin-apal-uṣur (^{d}*XXX-A-PAP*) "Sin, protect the son!"

^{h}*rab ḫiṣir*, JADD 387, R. 9 (B. C. 651?).

Sin-ašarid "Sin is the first in place" (cf. OBa. ^{d}*EN.ZU-a-ša-ri-id* RPN)

1. $^{(d)}$*XXX-MAŠ*, JADD 224, R. 1. 478, 4. 701, 4 (B. C. 677). ^{h}*šalšu* (*dannu ša mâr šarri*), B. C. 671—663, JADD 60, R. 7. 377, R. 7. 470, R. 22.

2. ^{d}*XXX-SAG.KAL*, Aai.: BM. 103215, R. 4 (KING, BBS p. 100, pl. 17). In *Bît-Sin-ašarid*, Neb. I: CT IX, pl. 4, 23 (KB III, 1, p. 172). OBI 150 (VS I, 58), I 2, 4.

Sin-balāṭsu-iqbi "Sin has announced his life"

1. *XXX-TI-su-E, kalû*, JADD 851, III, 2.

2. ^{d}*XXX-TI-su-iq-bi*, HABL 473, 5.

3. ^{d}*XXX-TIN-su-iq-bi*, HABL 426, 7. 839, 18. 1106, R. 6.

Sin-bān-aḫūa "Sin is creator of my brother"

^{d}*XXX-KAK-ŠEŠ-ú-a*, HABL 1106, 19.

Sin-bar-ḫi-ili(^{ḫl}), or *Sin-rîm-ilâni* K. 5380.

f. of *Sin-iddin*, HABL 1000, 18 (WSml. II, p. 30).

Sin-bēl-aḫēšu "Sin is lord of his brothers" (cf. OBa. *Sin-be-el-i-li* RPN)

XXX-EN-PAP.ME-šu, HABL 974, 8.

Sin-bē[l-ki]t-ti (cf. *Šamaš-bēl-kit-ti* BE XIV)

f. of *Bau-aḫ-iddina*, Imb.: BM. 91015, R. 23. — KING, BBS, p. 110, pl. CVI.

Sin-bēl-šumāti "Sin is lord of the sons" (cf. OBa. *Sin-be-el-ab-li* RPN)

XXX-EN-MU^{hl}, JADD 858, 11. ^{h}*ša bît bēli*, JADD 857, II, 6.

Sin-bēl-uṣur "Sin, protect the lord!" (cf. *Sin-bēl-ú-ṣur* TNB)

XXX-EN-PAP, JADD 216, 2. 219, R. 5. ^{h}*rab ki-ṣir*, B. C. 682, JADD 276, R. 4. ^{h}*rab ki-ṣir ša mâti*, B. C. 670, JADD 625, R. 8.

Sin-da-b[i-ib?], 83-1-18, 695, IV, 21, spec.

Sin-daḫanu(^{d}*XXX-DI.KUD*), "Sin is judge"

s. of *Ḫa-ma-si-ia*, VS I, 102, 5.

f. of *Bēl-nāsir*, Kandal.: VS V, 5, 5. — KB IV, p. 172.

Sin-dini-ēpuš "Sin has maintained my cause"
ᵈXXX-di-ni-KAK-uš, HABL 291, R. 5.

Sin-du-la...., 83-1-18, 695, IV, 26, cf. JOHNS, ADD III, p. XV.

***Si-in-du-ši**(?), JADD 247, 1, slave sold.

Sin(*EN.ZU*)**-dul-lum-ma**, HABL 607, 7.

Sin-dūri "Sin is my wall"
1. *ᵈXXX-BÁD*, HABL 1016, 5 (WSml. II, p. 40). K. 1941, time of Sargon II. 80-7-19, 45, writer to king, 83-1-18, 695, IV, 21, spec.
2. *ᵈXXX-du-ri*, HABL 1016, R. 5, 8 (var.).

Sin-dūr-uṣur "Sin, protect the wall!"
ᵈXXX-BÁD-PAP, HABL 222, 17.

Sin-e-pi-ri "Sin supports" (cf. *Sin-e-pi-rum* BE XV)
f. of *Ēulmas-dnanni*, Imb.: BM. 91015, 12, 22, R. 26. — KING, BBS, p. 109 f., pl. CVI.

Sin-ēreš "Sin has planted" (cf. OBa. *Sin-e-ri-iš* RPN, Cass. *Sin-PIN-iš* BE XVII, 1)
1. *XXX-KAM-eš*, *ʰirrišu*, JADD 742, R. 29.
2. *XXX-PIN-eš*, JADD 947, R. 7. *ʰnuḫatimmu*, JADB 3, III, 7.
s. of *Nusku-iliia*, JADB 3, IV, 9.
3. *ᵈXXX-PIN-eš*, JADD 643, 6. K. 3787 (B. C. 710; KB IV, p. 166).

Sin-ēriba (cf. OBa. and NBa. *Sin-e-ri-ib*/*eri-ba-am*/*e-ri-ba-am*/*i-ri-ba*(*-am*) Dilbat, RPN, TNB)
1. *ᵈXXX-eri-ba*, K. 13191.
2. *ᵈXXX-SU*, JADD 855, 2. MVG VIII, p. 111, 25 (Ep. P).

Sin(*ᵈEN.ZU*)**-ga-ši-id** "Sin is lofty"(?)
Ancient king of Erech, IR 3, no. VIII, 1, 1; 2, 1, *LUGAL-UNUG-ki-GA* (KB III, 1, p. 82. SAK p. 220). IV R 35, no. 3, 5 (CT XXI, pl. 15. KB III, 1, p. 84. SAK p. 222). CT XXI, pl. 13, 5. K. 7855, *šar Uruk šar Amnanum*.

Sin-ibni "Sin has created" (for OBa. and NBa. texts, see RPN, TNB)
1. *ᵈXXX-ib-ni*, HABL 753, R. 2. Rm. 961. 82-5-22, 165.
2. *ᵈXXX-ib-nu*, *ʰnuḫatimmu*, Sarg. St. II, 16 (KB IV, p. 160).
3. *ᵈXXX-ib-ni*, VR 44, 13d, renders *ᵈŠEŠ.KI-ù-tu*.
No. 1.
4. *ᵈŠEŠ.KI-ib-ni*, HABL 974, 6.
5. *XXX-KAK*(?), HABL 523, 1.

Sin-iddin "Sin has given" (for NBa. texts, see TNB)
1. *ᵈXXX-ÁŠ*, *ʰ*....., of *Til-NIN.IB*, B. C. 742(?), JADD 75, R. 11.
2. *ᵈXXX-MU*, s. of *Sin-bar-ḫi-ilāni*, HABL 1000, 18.
3. *ᵈXXX-SE-na*, HABL 414, R. 2. 516, R. 13. 759, 4. 963, R. 3. K. 1159.

Sin(*ᵈEN.ZU*)**-i-din-na-am** "Sin has given" (OBa.)
King of Larsa, king of Sumer and Accad, IR 3, no. IX, 1 (CT XXI, pl. 30, 7. SAK p. 210), of *Ga-eš*[ki]. IR 5, no. XX, 1 (KB III, 1, p. 92. SAK p. 210). IV R 36, no. 2, 6, 21 (SAK p. 208). BA I, p. 305, I, 1, II, 12 (KB III, 1, p. 90. SAK p. 208).

Sin-ik-ka-ša, 83-1-18, 695, IV, 19, spec.

Sin-iliia "Sin is my god" (cf. OBa. *Sin-ilum* RPN, NBa. *Sin-ili*(*ni*) TNB)
(*ᵈ*)*XXX-AN-a-a*, HABL 528, 2. JADD 186, R. 2 (B. C. 674). 1036, IV, 4. *ʰmušarkis*, JADD 105, R. 8 (Ep. Z).

Siniq-Ištar, see *Singi-Ištar*.

Sin-itti(*Ki*)**-a** "Sin is with me"
JADD 244, R. 12.

Sin-kabti-ilāni "Sin is the most mighty of the gods" (Ba.)
1. *ᵈXXX-BE-AN*[ki], s. of *Ka-an-di*, *šakin Bit-ᵐPir'-ᵈAmurru*, Mae.: OBI, 149, I, 2.
2. *ᵈXXX-k*[*ab-ti*]*-AN*[ki], s. of *Šamaš-šum-līšir*, gs. of *Ku-dur-ri*, *ʰBI.LUB*, Mshz.: BM. 104404, II, 1. — KING, BBS, p. 81, pl. 13.

Sin-karābi-išme "Sin has heard my prayer"
1. *ᵈXXX-GAZ.GAZ-iš-me*, in later Bab. texts (Neb. 136, 10. 137, 16. 141, 15. 161, 6), see TNB.
f. of *Nergal-ašarid*, Shmk.: CT X, pl. 7, 49.
2. *ᵈXXX-GAZ.GAZ-iš-mi*, Neb. 420, 20.
3. *ᵈXXX-GAZ.GAZ-ŠE.GA*, in later Bab. texts, see TNB.
4. *ᵈXXX-GAZ.GAZ-še-me*, Nabd. 508, 20.
5. *ᵈXXX-GAZ.GAZ-ši-me*, Neb. 424, 4.
6. *ᵈXXX-ka-ra-bi-i-ši-me*, Nabd. 534, 21.
7. *ᵈXXX-ka-ra-bi-i-šim-me*, Nabd. 1032, 22.
8. *ᵈXXX-ka-ra-bi-i-ši-mu*, Cyr. L. 16, 3.

9. ^{d}*XXX-ka-ra-bi-iš-me,* Nerigl. 2, 16. Camb. L. 18, 12.
10. ^{d}*XXX-ka-rab-iš-me,* f. of *Išum-bāni,* Merod. II, Bl. st. V, 12 (KB III, 1, p. 192).
11. ^{d}*XXX-KAR-ba-i-ši-me,* Nabd. 648, 8.
12. *XXX-KAR-bi-eš-me,* BE XVII, pt. 1.
13. ^{d}*XXX-KAR-bi-iš-me,* see BE XIV, p. 22, pl. 4, 23.
14. ^{d}*XXX-KÁR-bi-iš-me,* BE XV (95, 4)

Sin-kēn-uṣur "Sin protect the faithful one!"
XXX-DU-PAP, ^{h}*mutīr pūti,* HABL 598, 3, 11.

Sin-ku-ṣur-a-ni "Sin, preserve me!"
JADD 628, 1 (Ep. P).

Sin-li-'-i-kul-la-ti "Sin is almighty"
V R 44, 11d, renders ^{d}*ŠEŠ.KI-ID.GÁL-KAK.A.BI.*

Sin-liqi-unnini "Sin, accept my sighing!" (OBa.)
1. ^{d}*XXX-li-ki-un-ni-ni,* Sm. 669, R. 5 (NE p. 92), writer or author of the Gilgamesh-Epos.
2. ^{d}*XXX-li-ki-un-nin-ni,* K. 9717, 10 (NE p. 90), same person.

Sin-lišir (abbrev., for NBa. texts, see TNB)
^{d}*XXX-SI.DI,* f. of *Ba-bi-la-a-a,* Mna.: I R 66, II, 8, III R 43, II, 2. — KB IV, pp. 66, 68. KING, BBS, pp. 44, 99.

***Si-in-liš**(*?gam*)**-ši-pu**
^{h}*rab* ^{āl}*ḫalṣi,* Sarg. Ann. 279.

Sin-ma-gir "Sin is favorable" (for OBa. texts, see TNB) Abp.: Ann. VII, 48 (?V R 7. KB II, p. 212). Cf. n. 1. *Bit-*^{m}*Sin-māgir.*

Sin-māt-ibni (*XXX-KUR*(*?*)*-KAK*)
^{h}*nuḫatimmu,* B. C. 667, JADD 27, R. 6.

Sin-mu ...., JADD 471, 18, B.E. 1. Aai.: BM. 90940, 7 (KING, BBS, p. 82, pl. 14).

Sin-muballiṭ "Sin quickens" (OBa.)
s. of *Abil-Sin,* king of Babylon (Dyn. A: 5):
1. ^{d}*XXX-mu-bal-liṭ,* Chron. A, [IV 4]. King-list B, 5.
2. ^{d}*EN.ZU-mu-ba-li*[*ṭ*]*-iṭ, šarru,* T-D LC.

Sin-MU-KAB (*?*)
HABL 964, R. 5.

Sin-mu-šal-lim "Sin preserves" (cf. OBa. *Sin-mu-šá-lim*)
Epon. B.C. 747 (*?*), cf. *Sin-šallimanni,* JADD 67, L. E. 1(*?*).
s. of *Bu-*[*ru-ša*], Nku.: Lo. 102 (90835), VI 15. —KBIV, p. 90. KING, BBS, p. 58, pl. LXXIX.

Sin-nādin-aḫē "Sin is giver of brothers" (for NBa. texts, see TNB)
1. ^{d}*XXX-SE-PAP*^{hl}, 83-1-18, 695, IV, 18, spec.
2. ^{d}*XXX-SE-na-PAP*^{hl}, JADD 118, R. 7 (B.C. 673).

Sin-nādin-aḫu "Sin gives a brother" (for Cass. and NBa. texts, see BE XV, IX)
XXX-SE-PAP, JADD 262, 6.

Sin-nādin-aplu "Sin gives a son" (cf. *Sin-nadin-ap-lim* BE XVII, 1)
1. *XXX-ÁŠ-A,* JADD 262, 7.
2. ^{d}*XXX-SE-na-A,* s. of *Ašur-aḫ-iddin* (Esarhaddon), K. 195, 7 (KGAS 107).
3. ^{d}*XXX-SE-na-TUR.UŠ,* V R 44, 52d, renders ^{d}*A.KU-SAG.AL.GI.*
s. of *Ašur-aḫ-iddin* (Esarhaddon), K. 195, 2 (KGAS 107).

Sin-nā'id "Sin is exalted" (cf. OBa. *Sin-na-id* RPN)
^{d}*XXX-I,* HABL 151, 2. JADB 1, I, 12. JADD 68, L. E. 4 (B. C. 645). 195, 1 (B. C. 730). 297, R. 6 (Ep. I). 311, R. E. 1 (Ep. S). 464, 9. 509, R. 5. 548, R. 2. 864, 3. ^{h}*ḫazānu ša* ^{al}*Aššūr,* HABL 150, 2. 812, 2. ^{h}*rab-kiṣir,* JADD 236, R. 7.
f. of *Sanṣuru,* JADD 22, 5 (III R 47, 5c).

Sin-nāṣir "Sin is a protector" (for OBa. and NBa. texts, see RPN, TNB)
1. *EN.ZU-PAP,* ^{h}*Da-ra-ta-a-a,* HABL 222, 2.
2. ^{d}*XXX-PAP-ir,* JADD 285, R. 5 (B. C. 686). ^{h}*nāgiru,* B. C. 686, JADD 285, R. 7.

Sin(^{d}*XXX*)**-ni-ja** (hypocor., cf. OBa. *Sin-ni-i, Sin-ni-ʒa* RPN), BM 103395 (CT 33, pl. 15).

***Sin**(*XXX*)**-na-tan** (WSem.)
JADD 578, R. 10. *Si-na-tan,* JADD 237, 1, 4, 10 (B. C. 655*?*). Cf. *Si-na* ...., JADD 261, 4.

Sin-pirḫi-ukīn "Sin has established an offspring"
^{d}*XXX-pir-ḫi-DU-in,* HABL 1, 7.

Sinqāte-il-ēpuš (*?XXX-in-qa-te-AN-KAK*)
VS I, 91, 26.

Sin-qi (abbrev., cf. *?Si-in-ni-gi-ia* Camb. 11, 3).
s. of *Kīn-abūa,* JADD 311, L. E. 2 (Ep. S).

Sin-qi-Ašur (probably abbrev.)
s. of *Abi-ṭābu,* Louvre, AO 2221, R. 14 (B. C. 656(*?*); OLZ VI, col. 199).

Sinqi-Ištar (probably abbrev.)
1. *Si-in-ki-XV*, ^{h}*irrišu*, JADD 742, 6, 18. 743, R. 5.
2. *Si-in-qi-XV*, PSBA XXX (1908), p. 111, *14*; p. 112, *13* (B. C. 681).
3. *Si-nig-XV*, JADD 110, 3, R. 2, 4.
4. *Sin-qi-Ištar*, Louvre AO 2221, 5, 7, 13 (B. C. 656(?); OLZ VI (1903), col. 198).

^{f}Sin-qi-Ištar(*XV*)
JADD 76, 4, lady to whom ^{f}*Šakinte* assigned a slave for life, B. C. 652(?), cf. KB IV, p. 146f.

^{f}Si-in-qi-ša-a-mur "See her need!"(?)
mārat ^{āl}*Arba'ili*, a prophetess, IV R 61, 9 b.

Sin-ra-bi "Sin is great" (OBa., cf. RPN)
V R 44, 57d, renders ^{d}*ŠEŠ.KI-GU.LA*.

Sin-ra-ma...., 83-1-18, 695, IV, 25, cf. JOHNS, ADD III, p. XV.

Sin-rīmanni "Sin, be merciful to me!"
1. ^{d}*XXX-ri-man-ni*, JADD 506, E. 3.
2. ^{d}*XXX-rīm*[*-a-ni*], JADD 172, R. 7 (B. C. 670).
3. ^{d}*XXX-rīma-ni*, JADD 47, 3 (B. C. 683).

Sin(^{d}*EN.ZU*)**-ri-iš-a-bi**
Cass. tablet, PSBA 1907, Nov. pl. II 6.

Sin-ṣa-la...., 83-1-18, 695, IV, 22, cf. JOHNS, ADD III, p. XV.

Sin-ṣalūlu...
^{d}*XXX-AN+PA*..., 83-1-18, 695, IV, 25, spec. (? cf. JADD III, p. XV).

Sin-ṣa-ṣu...., JADD 288, R. 5.

Sin-ša-du-nu "Sin is our mountain" (for OBa. and NBa. texts, see RPN, TNB)
f. of *Marduk-zēr-ibni*, Shmk.: CT X, pl. 7, 46. — KING, BBS, p. 75.

Sin-šallimanni "Sin, keep me safe!"
1. ^{d}*XXX-DI-an-ni*, Epon. B. C. 747, Canon A, IV 22; *ša* ^{māt}*Raṣappa*, Canon E+81-2-4, 187, R. [31].
2. ^{d}*XXX-šal-lim-a-ni*, Epon. B. C. 747, II R 69, no. 3, 7 b, Canon B, V 2; C, II 27. JADD 412, L. E. 1; ^{h}*sakin* ^{māt}*Ra-ṣa-pi*, JADD 412, L. E. 1.
3. ^{d}*XXX-šal-lim-an-ni*, Epon. B. C. 747, Canon D, III 7.

Sin-šar-aḫēšu "Sin is king of his brothers"
1. ^{d}*XXX-MAN-PAP^{hl}-šu*, JADD 45, 4 (Ep. T).
2. *XXX-MAN-*^{d}*PAP^{hl}-šu*, JADD 1125, III, 3.

Sin-šar-ibni "Sin has created the king" (for NBa. texts, see TNB)
$^{(d)}$*XXX-MAN-KAK*, JADD 754, 9. K. 102, R. 2 (B. C. 649?) ^{h}*šū-ut-rēš*, JADD 649, 12, ^{h}*šakin* ^{āl}*ŠE*, 650, 17. 807, 12. K. 6223, 9 (WAF II, p. 5), time of *Ashur-etil-ilāni*.

Sin-šar-ilāni "Sin is king of the gods"
1. ^{d}*XXX-LUGAL-AN^{hl}*, JADD 261, R. 15, his *šalšu*. 81-7-29, 151.
2. ^{d}*XXX-MAN-AN^{hl}*, JADD 631, 1 (B. C. 680). 857, II, 28. K. 13099.

Sin-šar-iškun "Sin has established the king"
The last Assyrian king, B. C. 614—606, Sarakos of the Greeks. Inscriptions are KAHI, I, 56, K. 1662, publ. by SCHRADER, Ber. KSGW 1880, p. 33 ff., transl. KB II, p. 271. Duplicates of this are KK. 1663, 1664, 8540, 8541, DT 64, 80-7-19, 13 and 81-7-27, 8.
1. ^{d}*XXX-LUGAL-GAR*, VS VI, 2, 17 (KB IV, p. 174; 2^{d} year).
2. ^{d}*XXX-LUGAL-GAR-un*, K. [1662] (I R 8, no. 6, 2. KB II, p. 270), *šar kiššati* [*šar* ^{māt}*Aššūr*, DT 64]. *šar* ^{māt}*Aššūr*, 82-7-14, 21 (EVETTS, Bab. Texte, p. 90; 3^{d} year). 94-6-11, 36, 15 (ZA IX, p. 398; 7th year). — KB IV, pp. 174, 176.
s. of *Ašūr-bān-aplu*, gs. of *Ašur-aḫ-iddin*, ggs. of *Sinaḫērība*, gggs. of *Šarrukīn*: *šarru rabū šarru* [*dannu šar kiššati šar* ^{māt}*Aššūr*], Ssi.: KAHI, I, 56, 1.
3. ^{d}*XXX-MAN-GAR*, s. of *Ašur-bān-aplu*, ZA XI, p. 47.

Sin-šar-uṣur "Sin, protect the king!" (= Ar. שנאסרצר; cf. TNB)
1. ^{d}*XXX-LUGAL-PAP*, HABL 974, R. 5. 1121, 2.
2. ^{d}*XXX-LUGAL-ŠEŠ*, HABL 290, 4. 947, R. 9.
3. ^{d}*XXX-LUGAL-ú-ṣur*, 82-5-22, 167.
4. ^{d}*XXX-MAN-PAP*, HABL 1002, R. 3. JADD 324, R. E. 2 (III R 48, 22 b. B. C. 692). 325, 7 (Ep. A). 334, B. E. 3. 844, 5. 931, R. 1. K. 392 (B. C. 649?). As Epon A", JADD 325, L. E. 1. ^{h}*ardu ša Nabū-šar-uṣur*, JADD 814, 12. ^{h}*arkū*, as Epon. A', JADD 414, R. E. 2. ^{h}*āsū*, Sm. 471 (cf. 5). ^{h}*mukīl apāti*, B. C. 671, JADD 41, B. E. 1. ^{h}*mutīr pūti*, JADD 318, R. 16 (III R 46, 37 b, Ep. A).

^{h}*šanū šá* ^{mât}*Laḫiri*, B. C. 670, JADD 625, 3.
^{h}*A.BA māti*, as Epon. A, JADD 623, R. 16.
s. of *Nikkal-iddina*, Abp.: K. 1425.

5. *XXX-MAN-PAP*, HABL 523, 2. JADD 69, R. 6 (B. C. 692). 136, 2 (Ep. λ). 334, 3. 813, 9. 849, I, 7. K. 7484. *āsû*, JADD 851, II, 12. ^{h}*bēl piḫāti Ḫindan*, as Epon. B, JADD 207, R. E. 1. ^{h}*mutîr pûti*, B. C. 663(?), JADD 56, R. 5. ^{h}*šanū*, B. C. 693 or 688, JADD 32, 2. ^{h}*A.BA māti*, as Epon. A, JADD 318, R. 18. VS I, 95, 23.
s. of *Nabû-nāṣir*, JADD 446, R. 22 (Ep. Q).

6. *XXX-MAN-u-zu-ur*, as Epon. A'', JADD 2, R. 2.

Sin-šar-uṣurani(?)
^{d}*XXX-LUGAL-PAP-a-ni*, HABL 459, 4.

Sin-še-mi (P. 100, 14)
BM. 38646, I, 6 (KING, BBS, p. 93, pl. 19).

Sin-šul...., ḪABL 1032, R. 11.

Sin-šum-iddina "Sin has given a son"
XXX-MU-SE-na, JADD 194, R. 3 (B. C. 677).

Sin-šum-lišir "Sin, may the son thrive!"
1. ^{d}*XXX-MU-GIŠ*, ^{ḫ}*rab SAG* of Ashur-etil-ilāni (? or Tigl. IV, see WAF II p. 4f.), JADD 650, 7, 23. K. 6332, 10.
2. $^{(d)}$*XXX-MU-SI.DI*, same person, JADD 649, 7. 807, 7. *šar* ^{mât}*Aššūr*, king of Assyria, probably B. C. 615, BE VIII, pt. 1, 141, 14 (acc.).

Sin-tab-ni (abbrev., cf. *Sin-tabni-uṣur*)
f. of *Mar-duk*, Sarg. St. II 12. — KB IV, p. 160.

Sin-tabni-uṣur "Sin, protect what thou hast created!" (cf. TNB), governor of Ur during the rebellion of Samaš-šum-ukin (cf. JOHNSTON, Epist. litter., p. 148):
1. ^{d}*XXX-tab-ni-ŠEŠ*, HABL 290, 1. 754, 4, 17 (WSml. II, p. 55), 1028, R. 6, 16 (WSml. II, p. 51). KK. 5639. 13 128. 81-2-4, 112. 83-1-18. 135.
s. of *Nikkal-iddina*, K. 4696, 6 dated in the month of Ab, B. C. [649?].
2. [^{d}*XX*]*X-tab-ni-ú-ṣur*, s. of *Nikkal-iddina*, K. 28 + K. 3960 (G. SMITH, Hist. p. 185) KLAUBER, Sargon, no. 129.

Sin-taklāk (abbrev.)
1. ^{d}*XXX-tak-lak*, Epon. B. C. 739, ^{ḫ}*abarakku*, III R 1, IV, 20.
2. ^{d}*XXX-ták-lak*, same person, Canon B, V, 19; JADD 1098, I, 6.

Sin-taqīša-libluṭ "Sin, thou hast presented (a son), may he live!"
^{d}*XXX-ta-ki-ša-lib-luṭ*, V R 44, 53d, renders ^{d}*A.KU-BA-TI.LA*.

***^{d}Sin-^{d}Tešup-aš** (Hit.)
s. of *Zi-da-a*, Boghazköi, MDOG 35, p. 19f.

Sin-uballiṭ "Sin has called into life" (> Bi. סַנְאֲבַלִּט, Ar. סנאבלט APO, LXX Σαναβαλλάτ; cf. Old-Ba. *XXX-ú-ba-al-li-iz-zu*, T-D LC; for Cass. and NBa. texts, see BE XV, TNB)
1. ^{d}*XXX-ú-bal-liṭ*, ^{ḫ}*ardu ša* ^{ḫ}*sukkallu*, HABL 505.
2. *XXX-ú-bal-liṭ*, JADD 568, R. 3.

Sin-utaqqin
^{d}*XXX-LAL-in*, ^{ḫ}*nuḫatimmu*, JADD 273, R. 9.

Sin-za-qīp "Sin upholds"
83-1-18, 695, IV, 20, spec. *XXX-za-qi-pi*, JADD 246, R. 14 (K-U, AR I, p. 67).

Sin-zēr-ibni "Sin has created posterity"
1. ^{d}*XXX-KUL-ib-ni*, ^{ḫ}*ḫaṣān* ^{âl}*Dūr-Rim-Sin Bīt-Sin-šeme*, Neb. I Nippur, V 19.
2. ^{d}*XXX-KUL-KAK*, ^{ḫ}*šatšu*, B. C. 684, JADD 19, 5. 20, 4 (III R 47, 46a).

Siparānu
1. *Si-pa-ra-nu*, ^{ḫ}*ṣābit taḫ-ši-e*, of *Til-NIN.IB*, B. C. 742, JADD 75, R. 9.
2. *Si-par-a-nu*, B. C. 687, JADD 100, L. E. 1.
3. *Si-ip-ra-a-nu*, B. C. 692, JADD 69, R. 3. [276, 1].

Sip-pi-e (cf. TNB)
f. of *Ša-Nabû-šû*, Kandal.: VS V, 5, 31. — KB IV, p. 172.

***Si-ra-aš-me**
^{mât}*Ba-bu-ra-a-a*, Shamsh. V: III, 45 (I R 30. KB I, p. 182).

***Si-ra-a-šu**
^{mât}*Si-im-gu-ri-a-a*, Shamsh. III, 56 (I R 30. KB I, p. 182).

Si(*Gur*?)**-ru-na-a-a**, *ša* ^{âl}*Il-nam*...., JADD 899, I, 37.

Si-si-i (hypocor., also in NBa. texts, see TNB; cf. *Si-is-si*, *Si-is-si-ia*, BE XIV, XV, *Si-iz-zi* VS VII, 155, 43, *Si-iz-za-tum* T-D LC) JADD 398, R. 2 (B. C. 664?).

Sis-bi-ga-a-a-nu, HABL 774, 3.

Si-ta-te (cf. *Si-it-ta*, BE XV)
mašmašu, JADD 869, III 3.

Si-ti-nu, (cf. *Se-ti-nu*)
$^{h}bēl$ *piḫāti ša* ^{mât}....*te-ni*, HABL 444, 6.

***Si-ti-ir-ka-a-nu** (cf. Ar. docket שרכן CIS II, 32, STEVENSON, Contracts p. 131)
JADD 255, 4, sold, time of Sargon II.

Sūa

1. *Su-u-a, mār* ^{ât}*Ni-nu-u*, JADD 500, R. 1.
2. *Su-u-a, ḫazānu* of Uaštal, Shalm. Mon. II, 46 (III R 8. KB I, p. 164). ^{mât}*Gil-za-na-a-a*, Shalm.: Ob. Epigr. I. — KB I, p. 150. — Cf. *A-sa-a-u.*

Su-a-bu (= *Su-mu-a-bi*, q. v.), Chron. K^{1}, R. 14.

Su-a-li-i
$^{h}bēl$ *piḫāti*, JADD 867, 10.

Su-ba-su
^{h}rab *kāri*, JADD 890, 3 (ZA I, p. 426).

***^{f}Su-da-la-a** (cf. *Si'-, Si-e-dalā*)
JADD 284, 1, slave sold, B. C. 668.

Su-ga-lí-a (cf. OBa. *Su|Zu-ka-li-ḫa* RPN)
f. of *A-šir-ma-lik*, Capp. G, 10, 7.
f. of *E-na-zu-in*, Capp. G, 3, 5.

Su-ḫa-a-a "Native of Sukh" (cf. ^{h}*Su-ḫa-a-a* WE. Misc. pl. 5, IV, 10. ^{mât}*Su-ḫa-a-a*, HABL 813, 13, ^{mât}*Su-ḫa-a-ḫa*, Anp. Ann. III 34; Bi. יְהוּחָי; for NBa. texts, see TNB) JADD 824, 9. VS I. 93, 24.

Su-ḫi-ru
JADD 412, R. 12 (III R 48, 29a. B. C. 748).

***Su-uh-ra-'** (Iran. = Pe. *Ṯuḫkhra*(*kyā*), Sus. *Ṭukkurra*)
f. of *Unittana'* (Otanes), ^{h}*Par-sa-a-a*, Dar. Beh. 110 (III R 40).

***Suḫuramu**

1. *Su-ḫu-ram-mu*, JADB 9, IV, 4.
2. *Su-ḫu-ra-mu-u*, ^{h}*tamkaru*, B. C. 676, JADD 330, R. 14.

***Su-ḫur-gal-du** (in *Bīt-*^{m}*Suḫur-Galdu*), Neb. I: Nippur, Heading 9; III 3.

Su-ka-a (cf. *Sukkāḫa*)
JADD 28, 3 (B. C. 686). 97, R. E. 1.

Su-ka-a-a-ri(?), Sarg.: K. 1668a, D 9 (WS pl. 45a).

Su-ki-nu, K. 4268, L. E. 2 (KGAS 48, cf. 36. R. 5).

Sukkāḫa, "Native of Sukku"

1. *SUG-a-a, šaknu*, JADD 207, R. 6 (III R 46, 26a. Ep. B).
2. *Suk-ka-a-a*, JADD 78, 6, slave. 382, R. 1 (B. C. 716). K. 241, IX, 34, spec. ^{h}*ardu ša* ^{h}*BI.LUB*, JADD 247, R. 12. ^{h}*išparu*, JADD 392, R. 2. ^{h}*BI.LUB*, HABL 767, 8. ^{hiš}*narkabat šarri*, JADD 832, 9.
s. of *Ḫa*....., JADD 925, R. 3.
3. *Suk-ki-a-a*, JADD 761, 1.
4. *Suk-ku-a-a*, JADD 9, 3 (B. C. 686). 204, R. 4. (B. C. 667). ^{h}*SAG*, JADD 386, R. 12.
5. *Su-ku-a-a*, JADD 67, R. E. 1 (B. C. 748?).

***^{f}Suk-ki-i-tú** (cf. ^{ât}*Bīt-Suk-ki-i-tum* BE X)
JADD 741, 19.

Su-la-a (hypocor.)
JADD 296, R. 2. 81-2-4, 493.

Su-la-a-a, "Native of the city of Sulu"
HABL 447, R. 2, prob. a *mašmašu*, (cf. HABL 851, 11). K. 241, IX, 30. ^{h}*bēl piḫāti*, JADD 853, II, 2.

Su-li-ià (cf. *Su-la-a*)
Rm. 157, 16 (KB IV, p. 126), B. C. 679.

Su-li-li (cf. OBa. *?Su(?)-la-li-ia*, RPN)
JADD 824, 7(?). Adnir. IV.: IR 35, No. 3, 28: *šarrūti ša Su-li-li ša ultu ullā Aššur ibbū simašu*; according to JOHNS, Ancient Assyria, p. 102, identical with *Sumu-la-ilu*. KB I, p. 190.

Su-lu...., K. 1015.

***Su-lu-ma-al**
^{mât}*Me-lid-da-a-a*, Tigl. IV: Ann. 152 (III R 9); B. 45, 58 (II R 67. KB II, pp. 18. 20. 30).

Su-ma-a (hypocor.)
HABL 168, R. 20 (WSml. II, p. 46).

Su-ma-a-a|a, perhaps "Native of ^{mât}*Su-mu*" (III R 8, 40; cf. ^{h}*Su-mu'-an* Senn. King VII 96)
JADD 677, R. 6 (B. C. 713).
s. of *Nabū-zēr-lišir*, HABL 873, R. 1.

***Su-me-e(-a)** (cf. *Zu-me-e*)
f. of *Ḫasardu*, Meliš.: Lo. 101 (90829), 15. — KB IV, p. 58. KING, BBS, p. 20, pl. XXIV.
f. of *Kur-za-bu*, DEP VI, p. 44 14.

Sumu-abi "Sumu is father" (OBa.)
King of Babylon (Dyn. I: 1):

1. *Su-a-bu*, Chron. K^{1}, R. 14.

2. *Su-mu-a-bi*, King-list B, 1.
3. *Su-mu-a-bu-um(bi-im)*, RPN.

Su-mu-la-ilu "Truly, Sumu is god (OBa.)
King-list B, 2 (Dyn. I: 2); written also *Su-mu-li-el*, see RPN.

Su-na-a (hypocor.)
mār bēl piḫāti, HABL 380, 12, prob. end of Sargon's reign.

Su-na-a-a (cf. *Su-ni-ja* CBR I, 56, 6; ^{āl}*Su-ni-e*, JADD 950, 11).
JADD 329, 7 (Ep. K.)

Su-nu...., JADD 327, R. 13 (III R 46, 53d. Ep. N).

Su-qa-a-a (cf. ^{f}*Su-qa-(a-a)(-$^{?}$)i-tum* TNB)
JADD 210, 5, f. of slave (Ep. W).

***Su-ra-a** (Ar., cf. שׁוּרר)
JADD 286, 2(?). JADB 6, VII, 1. ^{h}*rē$^{?}$u ṣēni*, JADB 9, III, 9.
s. of *Samaš-qa-me*, ^{h}*irrišu*, JADB 3, III, 10.

***Su-ra-ḫal-di**
JADD 807, R. 18.

***Su-ra-a-nu** "Native of ^{āl}*Sūru*"
VS I, 93, 28.

Su-ra-ra-te
JADD 491, R. 7 (B. C. 693); cf. 26, R. 3 (B. C. 680).

***Su-ur-ḫu** (cf. Bi. n. pr. f. שׁוּרַח)
mār ^{āl}Ku(Dur)-ra-a-a, JADD 500, R. 7.

***Su-ur-ri** (perhaps Iran., cf. *Ar-ta-sur-ri* BE X) f. of *A-ip-par-ma*; *lā bēl kussī*, succeeded Lubarna as ruler of Patin, B. C. 832, Shalm. III: Ob. 148, 151, 153. — KBI, p. 146.

Su-sa-nu (perhaps = *sisānu* grasshopper)
JADD 852, II, 3.

Su-si-i (hypocor., cf. Bi. סוּסִי)
JADD 342, R. 6. 622, 4, R. 3 (Ep. D). ^{h}*ka-ṣir*, JADD 1141, 5^{d} (B. C. 709).

Su-si-ja (cf. *Su-si-i*)
JADD 415, R. 7, of ^{āl}*Nappaḫ-ḫurāṣi*, B.C. 734.
f. of *Iluma-li$^{?}$*, JADD 415, R. 8.

***Su-si-in-qu** (Eg. Šśnq, Bi. שִׁישַׁק, LXX Σουσακιμ, Manetho Σεσῶγχις, Berlin ostrakon from Thebes Σεσόγχις, see STEINDORFF, BA I, p. 351, RANKE, Material, p. 34; cf. *Šusanqu*).
šar ^{māt}Pu-ši-ru, Abp. A, IIIR 17, I 102; Ann. VR 1, I 100. — KB II, p. 162.

Su-u-su (cf. *Su-si-i*)
JADD 80, 4. MVG VIII, p. 111, 22 (Ep. P).

Su-su-ú (cf. *Su-si-i*)
f. of *Urdī*, JADD 320, R. 2.

Su-te(*Rtbātē$^{?}$*)-ilu
f. of *Nabû-bēlūa*, OLZ VI (1903), col. 199.

Su-ti-e (without pers. determ.) *A.BA šarri*
f. of *Ki-din-Sin* CT 24, 46, XII 10.

***Su(?)-tir-na** (Iran.), *ša ^{āl}[Mu-]sa-na-a*, Sarg. A II 15 (cf. Ba. *Šutarna*).

Ṣabri, see *Sapri*.

Ṣa-bu-dāmiq (*ŠIG*) "The warrior(?) is friendly"
JADD 412, 1 (III R 48, no. 1; B. C. 748). 877, R. 1.

Ṣa-bu-um, see *Za-bu-um*.

Ṣab(u)tānu "Captor" (? cf. *ṣa-bi-ta-ni-šu* VR 56, 55)
1. *Ṣāb-ta-a-nu*, JADD 134, 4 (B. C. 686).
2. *Ṣa-bu-ta-a-nu*, JADD 135, 1 (B. C. 685).

Ṣa-du-$^{?}$
JADD 175, R. 10 (B. C. 676).

Ṣaiadu "Hunter" (cf. Pa. צידא)
Ṣa-a-a-di, ^{h}*rab naggari*, B.C. 677, JADD 161, R. 6.

Ṣa-la-a-a, see *Ṣallāja*.

Ṣa-la-a-ilu
HABL 1041, 5. JADD 221, L. E. 1 (Ep. W).

Ṣa-la-mu (cf. *Ṣalmu*)
HABL 1052, R. 5.

Ṣa-li-a-a (hypocor.)
ša šēpā, JADD 872, 1.

ʿṢa-li-en-tú
JADD 308, 4, sold (Ep. Q).

Ṣallāja (gent.)
1. *Ṣa-la-a-a*, HABL 762, 6. *Ṣa-la-a(-a)*, (*šá ^{āl}Ki-it-pat-a-a*) ^{h}*ḫazānu ša ^{māt}Gizilbundi*, Sarg.: Ann. 102. VIIIth, 61.
2. *Ṣa-al-la-a*, HABL 540, 14.
3. *Ṣa-la-a*, s. of *Mannu-ṭāri*, JADD 880, I 15.
4. *Ṣal-la-a-a*, HABL 223, R. 1. 447, 2. K. 241, IX 28. ^{h}*rab bīti*, HABL 415, 3.
5. ^{māt}*Ṣal-la-a-a*, *mār Ba-ḫi-a-ni* ^{māt}*Ḫat-ta-a-a*, Anp. Ann. II 22.
6. ^{māt}*Ṣal-la-a-ja*, Anp. Ann. II 22, var.

Ṣal-li-ilu
JADD 1132, R. 12.

Ṣal-lu-a-a-ḫa-an...(?), ^{h}*bēl piḫāti*, JADD 867, 8.

Ṣalmu (abbrev.)
1. *Ṣa-al-mu, mār šipri* of Burna-Buriash, TA 7, 73, 80. *ʰtamkaru*, TA 11, R. 8.
2. *Ṣal-ma*, s. of *ʲKar-ri-te*, VS I, 103, 15.
3. *Ṣal-mu*, JADD 813, 5. VS I, 96, 23.

Ṣalmu-aḫē (abbrev.)
1. *NU-PAPᵖˡ*, JADD 351, R. 6 (Ep. Ψ). 855, 15. *ʰrakbu*, JADD 207, R. 9 (Ep. B).
2. *ᵈNU-PAPᵖˡ, ʰša šēpā*, JADD 373, 9, R. 8.
3. *Ṣal-mu-PAPᵖˡ*, JADD 163, 2. 217, 3, 13.

Ṣalmu(*ᵈNU*)**-ma-lik** "Ṣalmu is counsellor" BM 103395, 4 (CT 33, pl. 15) (Ep. *ᵈAmurru-ma-ilu*).

Ṣalmu(*ᵈNU-mu*)**-ḫi-ni**
JADD 1101, 10.

Ṣalmu-mušētiq(?*ᵈKUŠ-LU*)
K. 9717, 5 (NE p. 90), author.

Ṣalmu-šar-iqbi
1. *ᵈNU-LUGAL-iqbi, ʰ*...., JADD 60, 1.
2. *NU-MAN-E*, JADD 844, R. 5. *ʰrab ki-ṣir*, JADD 344, R. 6. Epon. Q, JADD 165, R. 2. 349, R. 19. 446, L. E. 1, *ʰtur-ta-nu ᵃⁱKu-mu-ḫi*.
3. *ᵈNU-MAN-E*, Epon. Q, JADD 81, R. 6.
4. *NU-MAN-iq-bi*, JADD 200, R. 14. K. 241, X, 26, spec. *šá šēpā* JADD 105, R. 5 (Ep. Z). Epon. Q, *ʰturtānu šumēli*, JADD 308, R. 6.
5. *ᵈNU-MAN-iq-bi*, JADD 85, 7. 332, R. 8. 396, 1.
6. *ᵈNU-MAN-KA-E*, JADD 85, R. 1, var. of (5).
7. *Ṣal-mu-LUGAL-iq-bi*, HABL 460, R. 13.
8. *Ṣal-mu-MAN-iq-bi*, JADD 164, R. 8 (B. C. 679).
9. *ᵈṢalmu* (BL 7300)....., 83-1-18, 695, XII, 1, appears to be a var. to *ᵈNU-MAN*..., l. 2, spec.

Ṣal-mu-te/ti (hypocor.)
ʰirrišu, JADD 742, R. 28. *ʰtamkaru*, JADD 318, R. 12 (Ep. A).

Ṣa-an-ṣa-nu, or *Zanzanu* (cf. *zunzunu* "a small insect")
ʰrab kiṣir, JADD 268, R. 4.

Ṣa-an-ṣu-ru (cf. Talm. צְרָצוּר, Arb. صَرْصَر صرصور, *ṣarṣaru* "locust"; see also *Za-an-zar*)
s. of *Sin-nā'id*, JADD 22, 4 (IIIR 47, 1c. Ep. α).

Ṣa-pa-nu (perhaps WSem., cf. Pu. צפנבעל etc., Bi. צְפַנְיָה)
JADD 161, 2 (B. C. 679).

No. 1.

Ṣa-ap-ri (cf. *Za-aṣ-rum/ru, ri*, BE XIV)
f. of *Muk-kut-is-saḫ*, Neb. I: V R 56, II 16. — KB III, pt. 1, p. 168.

ʳṢarpī (hypocor.), see *Zarpī*.

Ṣi-da-du
JADD 43, R. 5 (B. C. 687).

***Ṣidqā** (WSem.)
1. *Zi-id-qa*, JADD 324, R. E. 2 (IIIR 48, no. 3; B. C. 692).
2. *Ṣi-id-qa-a, šar ᵃⁱIs-qa-al-lu-na*, king of Ashkelon, circ. B. C. 700, Senn.: King, II, 87; III, 2; Kui. I 20 (IIIR 12); Tay. II, 58, 67 (IR 38. KB II, pp. 90. 92).

***Ṣi-id-qa-a-a** (cf. Bi. צְדֻקָיָה)
JADD 577, R. 4.

***Ṣi-id-qi-ilu** (cf. SArb. צדקאל, Bi. צְדֻקִיָּהוּ, Ar. צדקרמן, Ph. צדקבעלך; KA p. 473 f.) Epon. B. C. 764, Canon A, IV 5; *šá ᵐᵃᵗTuš-ḫa-an*, Canon E + 81-2-4, 187, R. 13.

Ṣi-du-nu-a-a "Sidonian"
JADD 513, R. E. 1.

***Ṣi-ḫa-a** (Eg., STEINDORFF, BAI, p. 353 f., RANKE, Material, pp. 34, 62; cf. Eg.-Ar. צחא APO, *Si-ḫa-'* BE X, Bi. צירחא) *šar ᵃⁱŠi-ia-a-u-tú*, in Egypt. Abp.: A, IIIR 17, I 18; Ann. I, 105. — KB II, p. 162.
s. of *ʲBēlit(Nin-lil)-ḫa-ṣi-na*, gs. of *Nabū-rīḫtu-uṣur*, hu. of *Nihtēšar.au*, JADD 307, 12, 14 (IIIR 49, 14, 16c. Ep. F).

ʳṢi-ha-ti, JADD 811, 5.

***Ṣi-ḫu-u** (Eg., cf. RANKE, Material, pp. 38, 71, n. 4)
ḫar(ḫur, mur)-di(ti)-bi, JADD 851, II, 15.

***Ṣī-ḪūRu** (Eg.)
1. *Ṣī-i-ḫur-ru, ʰāsū*, Sm. 471.
2. *Ṣi-ḫu-ru, āsū*, JADD 851, II, 15.

Ṣi(?At)**-ka-la-an-ni** ...., *ʰbēl piḫāti*, JADD 867, 9.

ʳṢil(*GIŠ.MI*)....., JADD 221, 1, slave sold.

Ṣil-Adad (probably abbrev.; cf. OBa. *MI(-li)-ᵈIM* RPN p. 167)
1. *Ṣil-ᵈIM, ʰšanū*, JADD 814, 16.
2. *Ṣil-U, ʰardu šá ʰrab kar-ma-ni*, JADD 464, R. 9.

Ṣil-Ašur (abbrev.)
1. *GIŠ.MI-ÁŠ-šur*, JADD 314, 1, 5. *ʰA.BA ʰMu-ṣu-ra-a-a*, B. C. 692, JADD 324, 11 (IIIR 48; KB IV p. 116).

2. *Ṣil-ÁŠ-šur*, JADD 266, 6, slave sold, B. C. 670 (III R 49, 43a). 324, R. 10, var. to (1). *ʰbēl piḫāti*, JADD 246, R. 2. *ʰrab* ...., JADD 860, III, 10. — Cf. MDOG 35, p. 40.

Ṣil-Ašur-ālik-pāni (*DU-ŠI*?), JADD 406, 1, 7.

Ṣil-Bēl (abbrev.; cf. *ᵘʳᵘṢi-il-ᵈEN* CBR I, 87, 11; for NBa. texts, see TNB)

1. *GIŠ.MI-EN*, JADD 241, 5, slave sold. *šar ᵃᵈᵘᵐᵃᵗḪaziti*, king of Gaza, Senn.: King. III, 61; Tay. III, 25 (I R 39. KB II, p. 94). Abp.: Rm. 3, II, 34 (KB II, p. 238).
2. *Ṣil-EN*, JADD 89, R. 5(?) (B. C. 683). *ʰrēʾû sa-gul-lat*, in Laḫiru, B. C. 670, JADD 625, 10, 12. *šar ᵃᵈḪaziti*, Esarh. B, V, 15 (III R 16, no. 1), cf. (1). Epon. B. C. 807, *ʰrab BI.LUB*, III R 1, III, 10.

Ṣil-bēl-dalli

1. *GIŠ.MI-EN-d*[*al-li*], HABL 843, R. 17. 83-1-18, 695, XII, 21 (probably).
2. *Ṣil-EN-dal-li*, *ʰša eli biti*, JADD 642, R. 13 (III R 49, 30b).

Ṣil-Bēlit (*ᵈNIN.LIL*) (abbrev.)
JADD 902, 6.

Ṣil-Ištar (abbrev.; cf. OBa. *Ṣi-li*|*MI-li-Ištar* RPN, *MI-li-ᵈRI-Akkadī*, BE XV, 51, 3)

1. *GIŠ.MI-ᵈXV*, s. of *Nabûa*, VS I, 88, 2.
2. *MI-Ištar* (*U* + *DAR*), Capp. E, 1, 13.
3. *Ṣil-ᵈXV*, Epon. B. C. 788, Canon C, I, 23; III R 1, III, 29; *šá ᵃʳᵉ*....., 81-2-4, 187, 25.
4. *Zi-li-Ištar*, Capp. G, 7, 3.

Ṣillā (hypocor.)

1. *Ṣi-la-a*, JADD 17, 3 (B. C. 687).
2. *Ṣil-la-a*, HABL 416, 2, 5. 702, R. 7. 808, 12. 1111, 2. 1131, 1. JADD 297, R. 7 (Ep. I). K. 974. 13191 (TRep. 277 AE). 82-5-22, 161. 83-1-18, 555.
   s. of *Bēliia*, HABL 527, R. 15.
   s. of *Nabû-aḫē-iddin*, at Erech, B. C. 648(?), K. 433, 7.
   s. of *Nabû-zēr-ušabši*, at Erech, B. C. 648(?), K. 433, 28.
   f. of *Ašur-ēṭir*, HABL 928, 6.
   f. of *Nabû-šum-iškun*, 81-2-4, 78.

Ṣillaia (hypocor.; OBa. *MI-li-ia* RPN, NBa. *GIŠ. MI-a-a* TNB)

1. *Ṣil-a-a*, JADD 551, 4(?).
2. *Ṣil-la-a-a*, JADD 109, 5. 275, R. 11.

Ṣil-Marduk (abbrev.; OBa. *MI-li-Marduk*[1] Dilbat, NBa. *Ṣi-il-la-Marduk*[1] TNB)
Ṣil-ᵈŠU, JADD 89, R. 5 (B. C. 683).

Ṣil-Nabû[2] (abbrev.)
JADD 327, 3 (III R 46, 29d. Ep. N).

Ṣil-ᵈNIN.IB (abbrev.; NBa. *Ṣil-lu-ᵈNIN.IB* BE IX, OBa. *Ṣi-li-ᵈNIN.IB* RPN) V R 44, 26d, renders *Na-zi-Marut-taš*.

Ṣil-Sin (abbrev.; OBa. *Ṣi-li-*, *MI-li-Sin* RPN, Dilbat) *GIŠ.MI-XXX*, *ʰrab nikasi*, JADD 204, R. 2 (B. C. 667).

Ṣil-Šamaš (abbrev.; for OBa. texts, see RPN)
GIŠ.MI-ᵈUD, *ᵏKAR.KA.TIN*, HABL 322, 9.

Ṣil-Tašmetum (abbrev.)
GIŠ.MI-ᵈTaš-me-tum, 83-1-18, 695, XI, 14, spec.

ᶠṢi-ir ...., Bu. 89-4-26, 38, spec.

Ṣir-appili, perhaps "O Ṣir, answer" (HINKE), in *Bīt-ᵐ ᵈṢir-ap-pi-li*, Neb. I: Nippur, Heading 5; III 1.

Ṣirat-qibīt-Marduk "High is the command of Marduk"
Ṣi-rat-ki-bit-ᵈAMAR.UD, V R 44, 22d, renders *DUG.GA-MAḪ-ᵈLIB.ZU*.

Ṣi-ri-i (hypocor., cf. *Ṣi-ra-a*, in later Bab. texts, see TNB)
JADD 618, 12 (Ep. T).

ᵈṢir-nāṣir (*ŠEŠ*)
mār Ḫabban, of Bit-Ḫabban, Mna.: I R 70, I, 13 (KB IV, p. 78).

ᵈṢir-šum-iddina (*MU-SE-na*)
s. of *Aḫi-bāni*, *šakin ᵃʳᵉBagdada*, Merod. I: Susa 16, II 24; III 1.

***Ṣu-u-a-ṣu** (Eg., cf. RANKE, Material, p. 34)
A.BA Mu-ṣur-a-a, JADD 851, IV, 5; cf. 763, 10.

ᶠṢu-uḫ-ru
HABL 12, R. 10.

Ṣu-lu-lu (abbrev.) K. 1015.
f. of *Ina-ešt-ēṭir*, HABL 781, 9.

***Ṣu-ma-aš-še** (Eg.?), JADD 763, 10.

ᶠṢu-mu-i-tú, JADD 92, 3: pledged.

Ṣu-pu-ú (cf. Bi. צפה)
K. 1206, in Ba. letter.

ᶜṢUR-ibni, 83-1-18, 695, XII, 24, spec. In later Bab. texts, see TNB.

***ᵈṢUR-ma-ʾ-a-di**
83-1-18, 695, XII, 25, spec.

^{d}ṢUR-šum-iddin(*-MU-AŠ*)
83-1-18, 695, XII, 23, spec.
Ṣu-ṣa-a (probably Ar., cf. *Ṣūṣu*)
^{h}*A.BA*, B. C. 688, JADD 238, R. *8*.
Ṣu-u-ṣu
^{h}*rē'ū*, JADD 741, 19.

Ša-Adad^{l}-ni-nu "To Adad we belong"
Epon., Adnir. I; KAHI I, 5, R. 35.
Ša-a-da (cf. *K-U*, AR I, p. 43)
JADD 294, R. *8*.
Ša-Ašur-a-ni-ni "To Ashur we belong"
JADD 852, III, 3.
Ša-Ašur-dubbu (cf. *Ašur-dubbu*)
1. *Ša-ÁŠ-šur-du-bu*, HABL 138, 2. 704, 2. Epon. B. C. 707, III R 1, V, 17; JADD 292, R. 9. 350, R. 17.
2. *Ša-ÁŠ-šur-du-ub-bu*, Epon. B. C. 707, Canon, B, VI, 4; ^{h}*šakin ^{āl}Ušḫan*, Canon F, 3; III R 1, V, 17; III R 2, no. XIV, 26, 15th year of Sargon, 3rd year of Babylon.
3. *Šá-ÁŠ-šur-du-bu*, HABL 646, 8. 703, 2, 705, 2. JADD 467, R. *4*. 886, 5.
4. *Šá-ÁŠ-šur-du-ub-bu*, HABL 139, 2.
5. *Šá-^{d}ÁŠ-šur-du-ub-bu* = no. (2), III R 2, no. XIII, 23, 15th year of Sargon. III R 2, no. XV, 31, same time.
6. *Ša-^{d}Ḫl-du-ub-bu*, Epon. B. C. 707, Canon D, IV, 12.
***Ša-ba**(?**ma**)**-gu-nu** (cf. *Šama'gunu* and *Samgunu*) HABL 915, R. 11 (K. 1269. WSml. II, p. 63).
Ša-ba-ia, see *Qišti-ia*.
***Ša-ba-ku-u**, Sabaco, king of Egypt, B. C. 712-700 f. of *Tandamane*, Eg. Ṣbk, first king of the XXVth dynasty, Σαβάκων of Herodotus, Manetho and Diodorus; cf. STEINDORFF, BA I, p. 160, RANKE, Material, p. 35), Anb. Ann. II, 22 (VR 2. KB II, p. 166). 81-2-4, 352, his cartouche, see LAYARD, Nineveh and Babylon, pl. XVII, I.
***Šabiliš** (*Ša-bi-li-iš*, acc.), king of Amurru, MDOG 35 p. 45. Cf. *Šá-bi-ilu*, TA 62, 26.
Šá-áb(*lit*)**-ta** (cf. *^{l}Šá-lit-tum*, BE XIV, 126, 2), Capp. T-D, LC 240, *26*.
Ša-bu-lu (cf. NBa. *^{l}Šabullatu* TNB, OBa. *Ša-bu-lum* RPN), or *Ša-pu-lu*.
^{h}*irrišu*, JADD 742, R. 13. ^{h}*qēpu*, JADD 857, III, 6.
No. 1.

Šadāja (*KUR-a-a*, hypocor., cf. NBa. *Šadī* TNB) JADD 391, R. *11* (B. C. 717), ^{h}*mutīr pūli*, HABL 638, 8.
***Šad-dak-me** (Cass.; formerly read *Kur-kà-me*, see HINKE, Boundary stone, p. 212; cf. BE XV, p. 37: *Mad-dak-mi*)
f. of *Na-zi-Marduk*, Neb. I: V R 56, II 12. — KB III, pt. 1, p. 164.
Šad-din-nu (cf. *Šad*|*Ša-ad-din-nu* in later Bab. texts, TNB p. 186)
HABL 878, 19.
Šá-di-da-ga-an (cf. OBa. *Šá-di-ba-la-ṭi-Marduk* Dilbat)
Capp. T-D, LC 242, 2; THUREAU-DANGIN: *Šá-li-iš-ga-an*.
***Šá-di-^{d}Te-šup** (for the first element cf. Lyd. Σαδυ-αττις)
s. of *Ḫattu-šar*, *šarru ša ^{āl}Urraṭinaš*, Tigl. I: Ann. II, 41 (I R 10. — KB I, p. 20).
Šadūa (hypocor.)
1. *Ša-du-'a*, 80-7-19, 33.
2. *Ša-du-a*, HABL 627, 5.
3. *Šad-du-u-a*, ^{h}*A.BA*, JADD 513, R. 7.
Ša-du-du, see *Kudurru* (cf. STRECK, ZA XIX, p. 252).
Šadū-NIN.IB(*KUR-^{d}MAŠ*), "A mountain (refuge) is Ninib"
JADD 93, 7.
***Šagarakti-Šuriaš** (Cass., cf. *Ša-ga-rak-tum*, *šakin ṭemi ^{māt} ^{āl}Irriḫa* DEP VI, 44, I 11, *Šá-ga-rak-ti*|*ti* BE XIV; on the reading, cf. HILPRECHT, ZA VIII, p. 386 f.) King of Babylon, about B. C. 1264—1252, or 1273—1261 (UNGNAD, OLZ XI, p. 13—14), or B. C. 1296—1283 (TOFFTEEN, Chronology, I p. 66), s. of *Kudur-Enlil*, f. of *Kaštiliaš* II:
1. *Šá-ga-ra-ak-ti-šur-ia*(*ia*)*-áš*, *šar Bābili*, BE XIV, 132. 133. 136. 138. 141. *šar kiššati*, III R 4, no. 2, 8, R. 4 (cf. KING, RRT p. 108. 163).
2. *Ša-ga-rak* . . . ., f. of *Kaštiliašu*, King-list A, II, 6.
3. *^{d}Šá-ga-rak-te-šú-ri-ia-áš*, BE XIV, 139, 8.
4. *Šá-ga-rak-ti-ia-aš* (sic), Nabd. Br. cyl. III, 20, 41 (I R 69. — KB III, 2, p. 84).
5. *^{d}Ša-ga-rak-ti-šú-ri-ia-aš*, BE XIV, 128a, 25.

6. *dŠá-ga-rak-ti-šú-ri-ia-áš*, BE XIV, 126, 14. 127, 18. 128, 13. 129, 17. 130, 11. P. 109.
7. *Šá-ga-rak-ti-šur-ia-áš*, f. of *Kaštiliašu*, OBI 70.
8. *Šá-ga-rak-ti-bur*(sic)*-ia-aš*, s. of *Kudur-Enlil*, Nabd. Rm. A, III, 31 (V R 64. — KB III, 2, p. 106).
9. *Šá-ga-rak-ti-bur*(sic)*-ia-áš*, s. of *Kudur-Enlil, šar Bābili*, Nabd. Rm. A, III, 28 (V R 64. — KB III, 2, p. 106).
10. *Šá-ga-rak-ti-šur-ia-áš*, OBI, I, 69.
11. *Šá-gar-ak-ti-šur-ia-áš*, P. 85.
12. *Šá-gar-ti-šú-ri-ia-aš*, P. 117. 118.
13. *dŠá-GAR-ti-šur*[*-ia-aš*], BE XIV, 140, 8.
14. *dŠá-KÁR-te-šur-ia-aš*, BE XIV, 134, 7.
15. *Šá-KÁR-ti-šú-ri-ia-áš*, BE XIV, 131, 20.
16. *dŠá-KÁR-ti-šur-ia-áš*, BE XIV, 135, 19. 137, 26. 142, 27.

Šá-ga-ti-a-šur-na-da = *Šá-gāti-Ašur-nāda* Capp. Epon., G 6, 14. Cf. Capp. S 1, 12.

Šaḫamil-rama, Capp. Clercq (CHANTRE, Cappadoce, p. 95).

***Šá-aḫ-ši-ḫa-ši-ḫa** (Eg. ?), TA 316, 16.

Šá-ib-u-a, or ***Da-lu-u-a* (K-U, AR, 201) (hypocor.) *hāsū*, B. C. 688, JADD 238, R. 9.

Ša-ili-du-bu K. 4277.

Ša-ilima-damqā (abbrev. from a name as *Arkāt-ša-ilima-damqā**, cf. *Šá-AN-ma-ŠIG-ta*, BE XIV, 167, 32)
1. *Šá*]*-AN-ma-dam-qa*, Epon. B. C. 880, Canon B, I, 30.
2. *Šá-AN-ma-ŠIG*, Epon. B. C. 880, Canon A, I 30; Anp.: Ann. II 85 (IR 22. — KB I, p. 84); Kurkh 28 (III R 6).

Ša-Ištar-dubu (*Ša-dXV-du-bu*, not *Ša-Ištar-gubbu*, cf. *Ša-Ašur-du-ub-bu*) JADD 242, R. 8 (Ep. δ).

Ša-Ištar-šú-ú "To Ishtar he belongs" K. 241, IX, 8, spec.

Ša-kil-ia JADD [86, R. 12]. K. 241, XI, 10, spec. *hriggu*, JADD 998, 8. *hA.BA*, JADD 177, R. 11 (Ep. ω).

Šākin-šum (abbrev.; for NBa. texts, see TNB)
1. *Šá-kín-MU*, K. 241, X, 20, spec.
2. *ŠA-MU*, HABL 416, 2.

Ša-ki-ru "The drunkard" *hardu ša Pappū*, JADD 913, 2.

Šá-ki-zu, Capp. R. 2, 9, R. 11.

Ša-la . . . . ru, *hšakuu*, JADD 857, I, 28.

Ša-la-bēl(*?EN*)**-šu-nu** *amēl urqi*, JADB 6, VIII, 1.

Ša-la-bēlti(*NIN*, BL 7337)**-šu-nu** s. of *Ištar-dūri*, *hKUR. GAR. RA*, JADD 160, R. 12 (Ep. G).

Ša-la-ili-man-nu "Without god who (can exist?") (cf. OBa. *Ma-an-nu-um-ba-lum-l-li-šu* T-D LC) HABL 537, R. 17.

Šá-la-la (cf. TNB, *ŠA-LA. LA-nu* BE IX) *hrak-sa . . .*, B. C. 664, JADD 398, R. 5.

Ša-la-ma-ša-iqbi(*E*) "He (i. e. a god) has announced her (i. e. the mother's) prosperity" *hḫa-za-a-nu*, B. C. 676, JADD 175, R. 8.

Ša-lamaššē "Belonging to the protecting deity"
1. *Ša-la-ma-še-e, šá bīt hrab SAG*, JADD 815, III, 5.
2. *Ša-la-maš-e*, JADD 831, 3.

Šalāmu "Peace" (abbrev.; cf. NBa. *Ša-la-am-mu* TNB)
1. *Ša-la-me*, JADD 33, L. E. 1 (B. C. 692).
2. *Ša-la-mu*, HABL 627, 6.

Šá-lim-a-ḫu-um "Safe is the brother"
s. of *Ka-te-a-šir*, f. of *Ilu-šú-ma*, gf. of *I-ri-šum, pa-te-si A-šir*, KAHI I, 1, 8, 11.
f. of *Ka-te*(*šá*)*-dA-šir*, MDOG 44, p. 30.

Ša-lim-du (cf. *Sa-lim-du*)
f. of *Rūbāte*, JADD 361, 8.

Ša-'-al-li, see *mātBīt-Ša'alli*.

Šal-lim-ja (hypocor.) *hA.BA*, JADD 410, L. E. 2.

rŠá-al-mi-šá, Ta'annek 1, 27.

Šal-mu-ēṭir(*KAR-ir?*)
s. of *Ba-da-a-a*, HABL 962, R. 4 (K. 1881).

***Ša-ma-'** (WSem., abbrev., cf. Bi. שָׁמָע, Ph. שמע, שמעא) KK. 564; 5627, writer to king. *hA.BA*, JADD 232, R. 9 (B. C. 685).

***Šá-ma-Addu**(*dIM*) (prob. = *Šum-Adda*), TA 49, 2.

***Ša-ma-**(**-**)**gu-nu** (cf. *Samgunu*) HABL 214, 2, b. of *Ummanīa* 915, R. 11.

Ša-ma-a(**-a**) (hypocor., cf. OBa. *Ša-ma-ḫa*, *Ša-ma-ḫa-tum* RPN)

s. of *Nūr-Iššir*, b. of *Šamūa*, Neb. I, CT IX, pl. 4f., 1, 17, 29. — KB III, pt. 1, p. 172. KING, BBS, p. 97, pl. XCV.

Ša-mar-di

b. of *Mār-biti-šum-ibni*, Nka.: Lo. 102, I, 22. — KB IV, p. 84. KING, BBS p. 60.

Ša-Marduk(*ᵈRĪD*)**-za-qup**

s. of *Nabū-nādin-aḫē*, JADD 351, 1 (Ep. ע).

ᵈŠa-maš ..., JADD 853, R. 6.

Šamaš-aba-uṣur "Shamash, protect the father!" (for NBa. texts, see TNB)

ᵈUD-AD-PAP, HABL 307, R. 10. 830, 2. JADD 181, 4, 14 (B. C. 670). 199, 3, 11. 852, II, 14. *šá ᵃˡLud-din-ilu*, HABL 726, R. 10.

Šamaš-abūa "Shamash is my father" (cf. OBa. *ᵈUD-a-bu-um*, T-D LC, *-a-bi* BE VI, pt. 2. *ᵈUD-AD-u-a*, JADD 200, 1, 4 (B. C. 667). K. 241, VI, 9, spec. *ḫḫa-za-nu*, JADD 433, R. 10. *ḫḫ narkabti*, JADD 78, 2. Epon. B. C. 853, III R 1, II, 11; *ḫšakin ᵃˡNa-zib-na*, 82-5-22, 526, II 8 (KB III, pt. 2, p. 142).

f. of *Bēl-aḫēšu*, JADD 207, 2.

s. of *Kāki, ša ᵃˡMa-ga-ni-ṣi*, JADD 337, 1.

Šamaš-aḫ-ēreš "Shamash has planted a brother"

Inscription on a vase found in Asshur, MDOG 47, p. 37.

Šamaš-aḫē-eriba (for NBa. texts, see TNB)

ᵈUD-ŠEŠᵖᵗ-eri-ba, K. 241, VI, 7, spec.

Šamaš-aḫē-šallim "Shamash, keep the brothers safe!" (cf. NBa. *Šamaš-aḫē-šullim* TNB)

ᵈUD-PAPᴴ-e-DI, JADD 40, 4 (B. C. 676) = III R 47, 36 b.

Šamaš-aḫ-iddin "Shamash has given a brother" (cf. שמשאחדן BE VIII, pt. 1, 33. 68); for NBa. texts, see TNB)

1. *ᵈŠa-maš-PAP-ÁŠ*, VS I, 94, 23.
2. *ᵈUD-PAP-ÁŠ*, JADB 7, III, 13. JADD 180, R. 7. 532, 2. 536, R. 1. 852, I, 9. K. 241, VI, 16, spec. *ḫāsū*, B. C. 694, JADD 58, R. 4.
3. *ᵈUD-ŠEŠ-SE*(*-na*), HABL 925, R. 16.

s. of *ᵈA-šur-ki-ti-i-di*, *ḫA.BA*, VS I, 103, 17.

Šamaš-aḫ-uṣur "Shamash, protect the brother!" (for NBa. texts, see TNB)

ᵈUD-PAP-PAP, JADD 141, 2 (B. C. 704). 477, 6.*ḫrēᵘ iṣṣūrē*, B. C. 694, JADD 58, R. 7.

ᵈŠa-maš-a-a-li

ḫša ..., JADD 288, 1, sold.

Šamaš-ālik-pāni(*ᵈUD-DU-ŠI*) "Shamash is a leader"

JADD 481, 3.

ᵈŠa-maš-ba-laṭ (abbrev. cf., (*Itú*) *Šamaš-balāṭu* TNB)

JADD 44, R. 3 (B. C. 670)

Šamaš-balāṭsu(abbrev., cf. OBa. *ᵈUD-TIL.LA-zu* RPN)

ᵈUD-TI-su, JADD 993, R. III 9.

Šamaš-balāṭsu-iqbi "Shamash has announced his life" (cf. NBa. *Šamaš-ba-laṭ-su-iq-bi* TNB)

ᵈŠa-maš-TIN-su-iq-bi, HABL 301, R. 20 (IV R 45, no. 1, 41).

Šamaš-bal-liṭ-an-ni "Shamash, keep me alive!" (cf. NBa. *Šamaš-bulliṭanni* TNB)

s. of *Abi-eriba*, JADD 623, 1 (Ep. A).

Šamaš-bān-aplu "Shamash is creator of a son!"

1. *ᵈUD-KAK-A*, JADD 90, 1 (B. C. 734).
2. *ᵈUD-KAK-TUR*, K. 1351.

Šamaš-ba-ni "Shamash is creator" (for OBa. texts, see RPN)

Capp. E, 2, 6.

s. of *En-nam-a-a*, Capp. T-D LC 239, 20.

Šamaš-bēl-apli "Shamash is lord of the son" (cf. OBa. *Sin-be-el/be-la-ap-li/lim* TNB p. 273), or *Šamaš-bēl-iddin*

ᵈUD-EN-ÁŠ, JADD 65, R. 5 (B. C. 668).

Šamaš-bēl-uṣur "Shamash, protect the lord!" (for NBa. texts, see TNB)

1. *ᵈŠa-maš-EN-PAP*, JADD 741, 8.
2. *ᵈUD-EN-PAP*, HABL 157, 17. 408, 2. 537, 2. 798, 2. 799, 2. 800, 2. 801, 2. 802, 2. K. 7297. 7325. Epon. B. C. 865, III R 1, I, 45. Epon. B. C. 852, III R 1, II, 12; *šá ᵃˡKal-ḫa*, 82-5-22, 526, II, 9 (KB III, pt. 2, p. 142). Epon. B. C. 710, Canon A, V, 14; B, VI, 1; D, IV, 9; III R 1, V, 14; *ḫšakin ᵃˡArzuḫina*, JADD 392, R. 7.
3. *ᵈUD-U-PAP*, Epon. B. C. 710, III R 1, V 14 (var. to 2). JADD 416, R. E. 3.
4. *Šamaš-bēl-uṣur*, governor of Kalaḫ, Ḥamedi, Sirgani and Ialuna, MDOG 42, p. 51. Epon. B. C. 852, Shalm. III: Bal. IV 1.

Šamaš-da(n)inanni
1. ^{d}*UD-da-in-a-ni*, Epon. B. C. 644(?), JADD 57, R. 2.
2. ^{d}*UD-dan-in-a-ni*, Epon. B. C. 644(?), JADD 4, B. E. 1; ^{h}*paḫāt Bābili*, Abp. B, X 123 (III R 26); ^{h}*šakin* ^{mât}*Akkadî*, Abp. A, III R 26, X, 123.
3. ^{d}*UD-dan-in-an-ni*, Epon., ^{h}*šakin* ^{mât}*Akkadi*, Abp. A, III R 26, X, 120; Ann. X 122. — KB II, p. 236.

Šamaš-dārū "Shamash is eternal" [perhaps. abbrev.]
^{d}*UD-da-ru*, JADD 89, 2 (B. C. 683).

Šamaš-di-ni-a-mur "Shamash, regard my lawsuit!"
K. 764, 4.

Šamaš-di-nu....., JADD 746, 5.

Šamaš-ditana, see *Samsu-ditana*.

Šamaš-dūru (abbrev, cf. OBa. *Šamaš-dūr-a-li-šú* RPN)
^{d}*UD-BAD*, VS I, 95, 29. 97, 17.

^{d}Ša-maš-edu(?)...., VS I, 101, 13.

Šamaš-enšu(*SIG*) (abbrev.)
K. 241, VI, 11, spec.

Šamaš-ēreš "Shamash has planted" (also in OBa., Cass. & NBa. texts)
1. ^{d}*Ša-maš-KAM-eš*, JADD 168, R. 7.
2. ^{d}*Ša-maš-PIN-eš*, JADD 537, R. 9.
3. ^{d}*UD-KAM-eš*, JADD 112, R. E. 1(?). 284, R. 10 (B. C. 668). K. 241, VI, 11 (spec.).
4. ^{d}*UD-PIN*, f. of *Bēlā*, VS I, 35, 50. KB IV, p. 96.

Šamaš-eriba (also in OBa., Cass. & NBa. texts)
1. ^{d}*UD-eri-ba*, *šar Bābili*, VS V, 116, 18.
2. ^{d}*UD-SU*, JADD 265, 2 (slave). 285, R. 5 (B. C. 686). 289, R. 4. 320, 4 (slave B. C. 691). 623, R. 7, R. E. 2 (Ep. A). ^{h}*ardu ša Ḫakkubu*, B. C. 696, JADD 179. 4. ^{h}*bārū*, JADD 944, II 4. *šarru*, VS VI, 174, 2. *šar Bābili*, VS III, 178, 24. *šar Bābili u mātāti*, ZA III, p. 158, 20, acc. year. *šar Bābili šar mātāti*, VS III, 179, 13; VI: 173, 25. 175, 8; cf. UNGNAD, OLZ X (1907), col. 465.

Šamaš-ēṭir "Shamash spared" (for NBa. texts, see TNB)
^{d}*UD-KAR-ir*, JADD 97, R. 1. ^{âl}*ḫ-ú-a*, HABL 1102, 2.

***Ša-maš-ja-da-a** (WSem. *שמשידע)
JADD 350, R. 13 (B. C. 707).

Šamaš-ibni "Shamash has created" (also in OBa., Cass. & NBa. texts)
1. ^{d}*UD-ib-ni*, HABL 223, R. 4. 258, 7. 336, 9. K. 4285. 83-1-18, 554. King of *Bît-Dakkuri*, Esarh.: A, II 14; B, III 20 (I R 45. III R 15. KB II, p. 128. 146).
   s. of *Tam-meš-natanu*, f. of *Baliḫiti*, HABL 454, 15.
   f. of *Kudurru*, HABL 756, 2.
2. ^{d}*UD-KAK*, K. 241, VI, 15.

Šamaš-iddin(a) "Shamash has given" (also in OBa., Cass. & NBa. texts)
1. ^{d}*UD-ÁŠ*, JADD 52, R. 1. 661, 16. 680, B. E. 2.
2. ^{d}*UD-MU*, ^{h}*šangû Sippar*, PBT I, 10, 11.
3. ^{d}*UD-Se-na*, HABL 447, R. 15. JADD 242, R. 10 (Ep. δ). K. 4673.

Šamaš-ili-a-a "Shamash is my god" (cf. *Šamaš-i-la-a-a*, TNB)
1. ^{d}*Ša-maš-AN-a-a*, JADD 173, R. 3 (Ep. G). 178, R. 2 (Ep. H').
2. ^{d}*UD-AN-a-a*, HABL 246, 11. JADD 155, 2, 4 (B. C. 683). 182, 3, servant of *Isputu*. 316, 1, slave. [532, R. 2.] 877, R. 4. ^{h}*mukīl apāti*, B. C. 694, JADD 427, R. 12 (III R 48, 56b). ^{h}*rab kiṣir*, B. C. 672, JADD 14, R. 2. ^{h}*ša bīti šanē*, B. C. 668, JADD 284, R. 9. 537, R. 7. *ša Dūr Šarrukīn*, B. C. 666, JADD 185, 1. Epon., B. C. 819, III R 1, II, 45.

^{d}Ša-maš-im-me "Shamash is 'am"
JADD 248, 1, slave sold, B. C. 714.

Šamaš-iqbi (abbrev., cf. *Šamaš-balāṭsu-iqbî*)
^{d}*UD-iq-bi*, JADD 434, 10, B. E. 3. ^{h}*daialu*, JADD 318, R. 13 (Ep. A).

Šamaš-iqīša (abbrev.) ("Shamash has presented" (for NBa. texts, see TNB)
^{d}*UD-BA-ša*, K. 241, VI 8, spec.

Šamaš-ittiia "Shamash is with me" (cf. *Šamaš-it-ti-ia* TNB)
^{d}*UD-KI-ia*, JADD 462, 3, slave sold, B. C. 679. 504, 5. 661, 15. KK. 241, VI 10, spec. 8750.

Šamaš-kāšid-aiābi "Shamash defeats the enemy" (cf. OBa. *Šamaš-ka-ši-id*, RPN)
1. ^{d}*Ša-maš-KUR-a-a-bi*, Epon. B. C. 669, JADD 310, R. E. 2.
2. ^{d}*UD-KUR-a-a-bi*, Epon. B. C. 669, III R 1,

VI, 12; JADD 103, R. E. 2. 104, R. E. 2. [188, R. 5. 366, R. E. 2].

Šamaš-kēn-balliṭ "Shamash, keep the faithful one alive!"
dUD-DU-bal-liṭ, JADD 525, R. 6.

Šamaš-kēn-dugul "Shamash, look upon the faithful one!"
dUD-DU-du-gúl, Epon. B. C. 749, Canon A, IV 20; C, II, 25; D, III 5; *habarakku*, Canon E + 81-2-4, 187, R. [29].

Šamaš-kēn-uṣur "Shamash, protect the faithful one!"
dUD-DU(kittuˀ)-PAP, JADD 324, L. E. 2 (B. C. 692)
s. of *Samaku*, JADD 321, 4.

Šamaš-kilanni "Shamash, support me!" (for NBa. texts, see TNB)
1. *dŠa-maš-kil-la-an-ni*, JADD 741, 10. 830, 2.
2. *dUD-ki-la-a-ni*, JADD 254, R. 5.
3. *dUD-kil-la-an-ni*, JADD [752, R. 13].

Šamaš-ku-mu-u-a (cf. *Nergal-bēl-kumūa*)
Epon. B. C. 812, of *Arapḫa*, III R 1, III 5.

Šamaš-liˀ "Shamash is mighty" (or "wise")
1. *dŠa-maš-DA*, JADD 209, R. 7.
2. *dUD-ZU*, JADD 320, 4, slave sold, B. C. 691. 327, 5 (III R 46, 31d; Ep. N). 750, 6. K. 241, VI 13, spec.

Šamaš-mīt-uballiṭ "Shamash has quickened the dead"
1. *GIŠ.NU-GA.TI.LA*, JADD 693, R. 6.
2. *GIŠ.ŠIR-DUG(?BÁD)-GA-TI.LA*, JADD 946, II 5.
3. *dGIŠ.ŠIR-DUG(?BÁD).GA-TI.LA*, HABL 341, 2. 766, 2. JADD [970, I 3].

Šamaš-mu-bal-liṭ "Shamash quickens"
hḫa-za-an-nu, Meliš.: Lo. 101 (90829), I 15. — KING, BBS p. 20, pl. XXIV. — KB IV, p. 58: *Šamaš-iddin*.

Šamaš-mudammiq "Shamash renders favorable" (abbrev., cf. *dUD.SAG-mudammiq(atˀ)-sar-bē*)
dUD-mu-ŠIG, king of Babylonia (Dynasty H), contemp. Adad-nirari (III), about B. C. 910, Chron. K^3 [R. 1]. Synchr. III 2, 4, 8, *šar mātKarduniaš*.

Šamaš-nādin-šumi "Shamash gives a son" (Ba.; for NBa. texts, see TNB)

1. *dUD-na-din-MU*, s. of *Arad-nubatti*, Meliš. Susa 3, I 30.
2. *dUD-SE-MU*, *hrēˀu alpē*, BM 57943, 11 (KING, BBS p. 114, pl. 22)
s. of *Atta-ilu-ma*, *ša-kin* ^{āl}*I-ši-in*, Neb. I, V R 56, II 17. — KB III, 1, p. 168. KING, BBS p. 34, pl. LXXXVII.
s. of *Bu-ru-ša*, *hsasinnu*, hu. of *fSAG-mu-dammiq-sar-be*, Nka.: Lo. 102 (90835), I 17, 27, IV A, 18. — KB IV, pp. 82, 88. KING, BBS pp. 60, 67, pl. LXVIII.

Šamaš-nāˀid "Shamash is lofty" (for NBa. texts, see TNB)
dUD-I, JADD 554, 3, R. 3. 877, 12. *hišparu*, *ša bīt zinnīšit ēkalli*, JADD 626, R. 11. 806, R. 11. *hmuttr pūti*, B. C. 667, JADD 27, R. 6 (III R 47, 60b). *hraḫ kiṣir*, JADD 706, R. 1.
f. of *Nargī*, JADD 23, 4.

dŠa-maš-nam-mir "Shamash, make light!"
htamkaru, B. C. 710, JADD 392, R. 5.

Šamaš-napišti(*ZI*) (abbrev.)
K. 241, VI 12.

Šamaš-napšat....(*dUD-ZI*...), JADD 571, R. 7.

Šamaš-napšat-iddin "Shamash has given a living being (cf. OBa. *Šamaš-ZI-MU* RPN)
dUD-ZI-ÁŠ, JADD 164, R. 9 (B. C. 679).

Šamaš-nāṣir "Shamash is protector" (abbrev.; for OBa. and NBa. texts, see RPN, TNB)
1. *dŠa-maš-PAP-ir*, f. of *Aḫu-lī*, JADD 880, I 10.
2. *dUD-na-ṣir*, V R 44, 11b, ancient Bab. ruler.
3. *dUD-PAP*, VS I, 96, 1.
4. *dUD-PAP-ir*, JADD 122, R. 4; 123, R. 2 (B. C. 682). 138, 7. 462, L. E. 1 (B. C. 679).
5. *dUD-ŠEŠ*, *hšaq-šup-par Sin-šeme*, Neb. I: Nippur, V 10.
6. *dUD-ŠEŠ-*[*ir*], K. 241, VI 7, spec.

Šamaš-natkil (abbrev.)
dUD-na-kil (sic!), f. of *Balāsī*, JADD 308, R. 9.

Šamaš-ni-ki, *šāṭir duppi*, TA 355.

Šamaš-nūri "Shamash is my light" (cf. OBa. *dŠamaš-nu-ri* RPN; probably hypocor., cf. *Šamaš-nūr-kullimanni*, BE XIV, 99a, 3)
1. *dŠa-maš-LAḪ-ri*, *šá šēpa*, JADD 105, R. 9 (Ep. Z).
2. *dUD-LAḪ*, JADD 893, R. 2.

3. ^{d}*UD-nu-ri*, Epon. B. C. 867, III R 1, I 43; Anp. Ann. III 92 (I R 25; KB I, p. 110).

Šamaš-pirḫi-uṣur "Shamash, protect the offspring!"
^{d}*UD-pir-ḫi-PAP*, JADD 946, II 9.

***Šamaš-qa-me** (WSem.)
f. of *Su-ra-a*, JADB 3, III 10.

***^{d}Ša-maš-qa-na-a** (WSem.)
JADD 742, R. 10.

Šamaš-rēš-uṣur (^{d}*UD-SAG-PAP*)
^{ḫ}*šakin* ^{mât}*Sūḫi u* ^{mât}*Macr*, WE., Misc. IV.

Šamaš-rē'ūa "Shamash is my shepherd" (for OBa. and NBa. texts, see T-D LC, TNB)
cf. *Šamaš-ri-ú-a*, CBS 13480, CPN p. 130
^{d}*UD-SIB-u-a*, *šaknu*, JADD 207, R. 3 (III R 46, 25a; Ep. B).

Šamaš-rīmanni "Shamash, be merciful to me!" (also in OBa., Cass. & NBa. texts)
1. ^{d}*Ša-mas-rim-a-ni*, *mutir pāti* (Ep. Q), JADD 349, R. 12.
2. ^{d}*UD-rim-a-ni*, JADD 57, R. 6 (B. C. 644?). 374, R. 15 (B. C. 685). 429, 20. ^{ḫ}*išparu*, JADD 357, R. 9.
3. ^{d}*UD-rim-an-ni*, JADD 328, 6 (B. C. 698). [742, 5].

^{d}Ša-maš-ri-ṣu-u-a "Shamash is my helper" (for NBa. texts, see TNB)
V R 44, 61 d, ancient Babylonian writer.

Šamaš-šabatanni "Shamash, succour me!" (abbrev., cf. *Bēl-qata-šabatanni*)
^{d}*UD-LU-an-ni*, ^{ḫ}*SAG.DU* (B. C. 649?), K. 303.

^{d}Ša-maš-ša-ru-ri
^{ḫ}*rab kiṣir*, JADD 675, R. 9.

Šamaš-šallim "Shamash, keep safe!"
1. ^{d}*Ša-maš-šal-lim*, ^{ḫ}*šakin ēkalli* (B. C. 667), JADD 200, R. 7.
2. ^{d}*UD-šal-lam*, JADD 11, R. 1 (B. C. 676).
3. ^{d}*UD-šal-lim*, JADD 85, R. 4. 362, R. 1 (B. C. 660). 383, 7, 9; B. E. 3 (III R 50, no. 4; B. C. 674). 412, 4 (III R 48, 4a; B. C. 748). 433, R. 11. ^{ḫ}....., JADD 247, R. 15. 860, III 11. *su-*[*sānui*]. JADD 852, I 10.

Šamaš-šarri-a-a (cf. OBa. *Šamaš-šar-ru-um* RPN)
^{d}*UD-LUGAL-a-a*, HABL 709, R. 17.

Šamaš-šar-uṣur "Shamash, protect the king" (cf. NBa. ^{d}*UD-LUGAL-ŠEŠ*]*PAP*, TNB)
1. [^{d}*Ša-maš*]-*LUGAL-PAP*, ^{ḫ}*mukīl apāti*, JADD 247, R. 7.
2. ^{d}*Ša-maš-MAN-PAP*, JADD 880, II 6. ^{ḫ}....., JADD 433, R. 3. 448, R. 15. 471, R. 16. 503, R. 7. 571, R. 1. ^{ḫ}*mukīl apāti* (*ša mār šarri*), B. C. 670—663, JADD 115, R. 3. 174, R. 6. 266, R. 12. [408, R. 4.] 421, R. 3. 470, R. 13. ^{ḫ}*šalšu*, JADD 599, R. 3.
3. ^{d}*UD-MAN-PAP*, JADD 383, 6 (III R 50, no. 4; B. C. 674). ^{ḫ}*mukīl apāti* (*ša mār šarri*), B. C. 671—666, JADD 60, 8. 185, R. 5. 477, R. 1. [801, R. 10].

Šamaš-šēzib "Shamash, save!"
^{d}*UD-še-zib*, JADD 175, R. 10 (B. C. 676). 176, R. 2 (B. C. 700). 240, R. 9 (B. C. 693). ^{ḫ}*šalšu ḫinni*, JADD 236, R. 5.

^{d}Ša-maš-ši-ib-ši (cf. *Ašur-še-ib-ši*)
^{ḫ}*naggaru*, B. C. 693 or 688, JADD 32, R. 1.

Šamaš-šum-lišir "Shamash, may the son thrive!" (for NBa. texts, see BE X, TNB)
^{d}*UD-MU-Ši.DI*
s. of *Atta-ilūma*, *šakkanak Agade*^{ki}, Meliš.: Lo. 101, II 9. — KB IV, p. 58. KING, BBS, p. 21, pl. XXV.
s. of *Kudurri*, f. of *Sin-k*[*ab-ti*]*-ilāni*, Mshz.: BM. 104404, II 1 (KING, BBS, pl. 13, p. 81).
s. of *Ul-tu-ilu*, *ḫazān Bīt-*^{m}*Pir'-*^{d}*Amurri*, Meliš.: Susa 3, I 33.

Šamaš-šum-ukin "Shamash has established a son" (Σασσδουχινος of the Ptolemaic Canon, Sammuges of Berossos)
King of Babylon, B. C. 668—648, b. of Ashurbanipal:
1. ^{d}*GIS.NA-MU-GI.NA*, HABL 1106, 14.
2. ^{d}*GIŠ.NU-MU-GI.NA*, HABL 117, 5. 534, 2. 536, 2. 740, R. 10. *šar Bābili*, CBR I, 33.
3. ^{d}*GIŠ.ŠIR.GAL-MU-GI.NA*, K. 3979.
4. ^{d}*GIŠ.ŠIR-GI.NA*, Abp.: III R 35, no. 6, I 5. L^{1}, 11. *šar Bābili*, L^{1}, 19.
5. ^{d}*GIŠ.ŠIR-MU-DU*, KK. 1203, 5, 24. 6232.
6. *GIŠ.ŠIR-MU-GI.NA*, KK. 4, 18 (*aḫu lā kēnu*). 3161. 4696. Rm. II. 455.
7. ^{d}*GIŠ.ŠIR-MU-GI.NA*, Abp.: A, IV 60, 103, 119. VI 63. VIII 40; Ann. III 129. IV 42, 57, 98. VI 14. VIII 40; L^{2}, 11; L^{3}, 11; L^{4}, III 5; P^{1}, 14; P^{2}, 13; S^{2}, 31; S^{3}, 52. Chron. B, IV 33, 34. HABL 24, 6. 326, 9. R. 1, 1. 426, 2. 437, 11.

439,7, R.2. 462, R.7. 535,2. 594,7. 740, R. 12. 754, 6. 807, 3. 809, 1. 960, 14. 964, 18. 1105, 6, 29. KK. 28. 1203, 14. 1669. 3741a. 3979. 4453. 4483. 4500. 4515. 4796. 5382b, 10. 5407. 5473. 5567. 6356. 7438. 7479. 7540. 7543. 8904. 11478, R. 6, s. of Esarhaddon, B. C. 668 (KGAS 149). 13444. 13653. Sm. 252. DT. 66. 129. Rm. II. 99, IV 93. 81-7-27, 204. 82-3-23, 162 (16th year). 82-5-22, 133. 82-7-14, 25. 83-1-18, 45. 69. Bu. 91-5-9, 208 (B. C. 649). *aḫu la kēnu* (*aḫu nakru*), Abp.: A, IV 6, 31, 73, 111, 111. VII 66, 111. VIII 34; Ann, III 70, 90. IV 6, 59, 53. VII 18, 99. VIII 32; I R 8, no. 1, 4; III R 33, VI 96. VII 20, 40. III R 38, 31, R. 20. *aḫu taltmu*, Abp.: I R 8, no. 2, 11. III R 16, no. 5, 11. V R 62, 11. We., Misc., pl. 7, 11. *bēl nakrēja*, Abp. III R 37, no. 3, 31. *mār šarri Bābili*, HABL 113, R.7. *šakkanak Bābili*, BE VIII, pt. 1, 142, 14, 29, 37. *šakkanak Bābili šar Šumeri u Akkadi*, Lehmann, pl. XLII. *šarru*, Shmk.: CT X, 5, 8, 6, 29. 6, 51. *šar Bābili*, Abp.: L^2, 21. P^1, 23. S^2, 46. S^3, 74. CBR I, 35—39. We., Misc. pl. 7, 19. *šar Bābili aḫu ta-lim-ja*, Abp.: III R 16, no. 5, 21. V R 62, 21. *šarru dannu šar Am-na-nu šar Ba-bi-lu šar Šumeri u Akkadi*, Shmk.: Bil. 1 (KB III, pt. 1, p. 198).

s. of *Ašur-aḫ-iddin*, gs. of *Sinaḫērība*, ggs. of *Šarrukin*, b. of *Ašurbānaplu*; *šarru dannu šar Bābili šar mātŠumeri u Akkadi pa-te-si*(*šakkanak*), Shmk.: Cyl. 11. S^2, 2.

8. *MAN-MU* (sic!), King-list A, IV 21.

Šamaš-šum-uṣur "Shamash, protect the son!" (cf. NBa. *dUD-MU-ŠEŠ*, TNB)

1. *dŠa-maš-MU-PAP*, *hšangū šá d*...., JADD 235, R. 5.
2. *dUD-MU-PAP*, JADD 328, 5 (III R 48, 45a; B. C. 698). *hA.BA*, JADD 151, R. 1 (III R 50, no. 1, 18; Ep. Y). *hrab bārē*, JADD 833, R. 7.

Šamaš-tab-ba-i (hypocor.)

Capp. G, 15, 4, 14; R 2, Rev. 4.

Šamaš-tabni-uṣur "Shamash, protect what thou hast created!" (for NBa. texts, see TNB)

dUD-tab-ni-PAP, JADD 382, 2, s. of *hišparu* (?) B. C. 716.

No. 1.

Šamaš-taklāk (abbrev.)

dUD-ták-lak, HABL 153, 2. 1057, 4. JADD 74, R. 1 (B. C. 680). 122, R. 6 (B. C. 682). [123, R. 3.] 618, 1 (Ep. T).

Šamaš-te....., JADD 97, R. 1.

dŠa-maš-u....., VS I, 92, ...

Šamaš-uballiṭ (abbrev., cf. *Šamaš-mit-uballiṭ*)

1. *dUD-TI*, JADD 447, 6, sold, B. C. 683.
2. *dUD-TIN*(*-iṭ*), = Ar. שושבלט, BE VIII, pt. 1, no. 68.
3. *dUD-ú-bal-liṭ*, JADD 1106, 5, 7.

Šamaš-udammiq

dUD-ŠIG-iq, s. of *Nūr-Marduk*, *za-za-ku*, Nku.: Lo. 102 (90835), Top 22 (King, BBS, p. 58, pl. LXXIX.

Šamaš-ú(*šamê*)**-ma-i**

f. of *Ašur-apal-uṣur*, VS I, 102, 4.

Šamaš-upaḫḫir "Shamash has strengthened" (for NBa. texts, see TNB)

1. *dŠa-maš-ú-pa-ḫir*, Epon. B. C. 875, III R 1, I 35.
2. *dUD-NIGIN-ḫir*, Epon. B. C. 708, III R 1, V 16.
3. *dUD-UB.LA*, Epon. B. C. 875, Canon A, I, 35.
4. *dUD-ú-paḫ-ḫir*, V R 44, 50d, renders *DUL.DUL-dGIŠ.ŠIR*, perhaps ancient Bab. ruler. Epon. B. C. 708, III R 1, V 18. III R 2, 17: *hšakin mātKirruri*, 14th year of Sargon II of Assyria, 2d of Babylon (KK. 2682. 2689, cf. K. 3070).
5. *dUD-ú-pa-ḫir*, HABL 136, 2. JADD 69, R. 7 (B. C. 692). Epon. B. C. 875, Canon B, I, 35. Epon. B. C. 708, Canon B, VI, 3; D, IV, 11; III R 1, V, 16.

Šamaš-zēr-iddina "Shamash has given seed" (for NBa. texts, see TNB)

dUD-KUL-SE-na, JADD 264, R. 1 (B. C. 688). Rm. II, 101, *bārū*, s. of *Šamaš-mu*....

Šamaš-zēr-iqīša "Shamash has presented seed" (for NBa. texts, see TNB)

dUD-KUL-BA-ša, *h*...., JADD 481, 4.

***Šama-Tešup**

s. of *Aitakama*, of *Kinza*, Boghazköi, MDOG 35, p. 41.

Šamē-dūri (probably abbrev.)

AN-e-BÁD, JADD 780, 17 (B. C. 663?).

***Ša-me-ku** (WSem.?)

hrē'ū, JADB 11, I 3.

***Šam(Ú)-eš-ḫa-la**
f. of *Amēl-Ṭulmaš*, Mna.: III R 43, II 20. — KB IV, p. 70. KING, BBS, p. 45, pl. XLVII.

Šamē(*AN-e*)**-ta-ba-ni**
JADD 212, 3; 226, 1, slave sold (B. C. 687).

Šam-mu-balāṭi(*TI.LA*) "Herb of life" (cf. ZIMMERN, KA, p. 524)
^{ḫ}*SAG*, JADD 344.

Šamši-Adad "My sun is Adad"
Name of probably five rulers of Assyria:
I—III *Sa-am-si-^{d}IM*, s. of *I-gur-ka-ap-ka-pu, pa-te-si ^{d}Ašur, ba-ni bit ^{d}Ašur*, IR 6, no. I (*ZA* II, pl. III, no. 9. AKA I, p. 2. KB I, p. 4).
2. *Šam-ši-^{d}IM*, MDOG 40, p. 24. Tigl. I: K. 2807 = III R 5, no. 4, 21, restored the temple of Ishtar(?).
s. of ^{d}*Bēl*(*EN*)*-ka-bi*; *šangū ^{d}Ašur*, Esarh.: KAHI I, 51, II 21: restored *bit Ašur*, 434 years before Sulmān-[ašarid I], i. e. about B. C. 1734[sic!], and 126 years after Irišum, i. e. about B. C. 1924.
s. of *Iš-me-^{d}Da-gan*; *pa-te-si Ašur*, Tigl. I: Ann. VII 62. VIII 2, 47: founded the temple of Anu-Adad, 641 years before the reign of Ašur-dān, 641 + 60 = 701 years before Tiglathpileser I, i. e. about B. C. 1816
3. ^{d}*Šam-ši-^{d}(IM)*, Shalm. I: Sm. 2115, 3. — KING, RRT, pp. 129, 169.
4. *Šam-ši-U*, *šangū Ašur rubū*, founder of *E-maš-maš*, the temple of Ishtar of Nineveh, Anp. II: III R 3, 40. — AKA I, p. 159. — *šar ^{mât}Aššūr*, K. 9264.
5. ^{d}*UD-^{d}IM*, *ba-ni bit ^{d}Ašur* BM. 89906. — AKA I, p. 2, n. 1. KB I, p. 2.
6. ^{d}*UD-ši-IM*, BE VI, pt. 1, 26, 12: *niš Ḫammurabi u Š.*; perhaps Assyrian pates; under Ḫammurapi, cf. RANKE, PN, p. X, BE VI, 1, p. 9, KING, RRT, p. 55 f.; perhaps identical with the son of Bēl-ka-bi. — *šangū $^{(d)}$A-šur*, Shalm. I: KAHI I, 13, III 40. IV 1: restored *bit Ašur*, 159 years after Irišum, and 580 years before Shalmaneser, i. e. about B. C. 1880. — *šar kiššati, bāni bit ^{d}Ašir*, Shams.: KAHI I, 2, I 1. — *šar kiššati šá-ki-in ^{d}En-lil pa-li-iḫ ^{d}Da-gan pa-te-si ^{d}Ašur ba-ni E-KI-SI-GA bit tùk-ul-ti-šú bīt ^{d}Da-gan ki-ri-ib Tūr-qa^{ki}*, inscription from Tell 'Ašar, ZA 21, p. 248.

IV Shamshi Adad IV, s. of Tiglathpileser I, gs. of Ashurreshishi, b. of Ashurbelkala:
1. *Šam-ši-^{d}IM*, s. of *Tukulti-apil-Ešarra*: *šarru dannu* ....., III R 3, no. 11, 1; gs. of *Ašur-rēš-iši*: *šarru dannu* [*šar kiššati šar*] *^{mât}Aššūr*, III R 3, no. 9, 1 (AKA I, p. 150).
f. of *Ašur-nāṣir-aplu*; *šarru*, 81-2-4, 188, 21 (ZA V, p. 79).
2. *Šam-ši-U*, f. of *Ašur-nāṣir-aplu*, gf. of *Šulmān-ašarid*, MDOG 40, p. 29; cf. 42, p. 35 n.

V Shamshi-Adad V, B. C. 823—811, s. of Shalmaneser III, f. of Adad-nirari IV:
1. *Šam-ši-^{d}IM*, Rm. 2, 427, 8: contemp. with *Marduk-zakir-šum* of Babylonia. *šarru*, as Epon. B. C. 823, III R 1, II 41.
s. of *Šulmān-ašarid*, f. of *Adad-nirari*, JADD 652, 2. 653, 2. 654, 2. 655, 1. Sm. 318. *šar ^{mât}Aššūr*, JADD 651, 2.
f. of *Adad-nirari*: *šar kiššati* ...., K. 2800.
2. ^{d}*Šam-ši-^{d}IM*, f. of *Adad-nirari*, JADD 1077, VIII 4.
3. *Šam-ši-U*, *šar ^{mât}Aššūr*, K. 9264. KAHI I, 33, 2. Epon. B. C. 823, III R 1, II 41, var.
s. of *Šulmān-ašarid*; gs. of *Ašur-nāṣir-aplu*: *šakin ^{d}BE šangū Ašur*, Shams. V: KAHI I, 31, 2. *šar ^{mât}Aššūr*, Shams. V: KAHI I, 32, 2. — f. of *Adad-nirari*: *šakin BE šar Ašur*, Adnir. IV: I R 35, no. 4, 2.
f. of *Adad-nirari*, Adnir. IV: KAHI I, 36, 2. *šar ^{mât}Aššūr*, Adnir. IV: KAHI I, 35, 3.
4. ^{d}*UD-ši-^{d}IM*, *bani bit Ašur*, KAHI I, 34, 1.
s. of *Šulmân-ašarid*, gs. of *Ašur-naṣir-aplu*; *šarru dannu šar kiššat*, Shams. V: I R 29, 26 (KB I, p. 176).
5. ^{d}*UD-ši-U*, *šarru*, as Epon. B. C. 823, III R 1, II 41, var.
s. of *Šulmān-ašarid*, gs. of *Ašur-nāṣir-aplu*, f. of *Adad-nirari*; *šarru rabū šarru dannu šar kiššati šar ^{mât}Aššūr*, Adnir. IV: I R 35, no. 3, 9. — KB I, p. 188.
6. *Šamši-Adad*, f. of *Adad-nirari*, gf. of *Ašur-dān*, MDOG 44, p. 31.
7. [*Šamši*]-^{d}*IM*, *šar ^{mât}Aššūr*, contemp. with *Marduk-balāṭsu-iqbi*, Synchron., Sm. 2106, R. 7.

T. XLIII.

Šamši-Bēl
gs. of *Nergal-nādin-aḫi*, ZA VI, p. 326.

Šamši-ilu
1. ^{d}*Sam-si-AN*, Epon. B. C. 780, Canon C, 780, Canon C, I 31. III R 1, III 37. Epon. B. C. 752, Canon C, II 22 + D, III 2.
2. *Šam-si-AN, turtānu*, Epon. B. C. 780, III R 1, III 37. 81-2-4, 187, 34. Epon. B. C. 770, III R 68, no. 1. III 49. III R 1, III 47. ^{h}*[turtānu]*, 81-2-4, 187, 7. Epon. B. C. 752, Canon A, IV 17; ^{h}*tārtānu*, Canon E + 81-2-4, 187, R. 25.
3. ^{d}*UD-AN*, Shalm. III: VS I, 69, 3, 15.

Šamšūa (hypocor., cf. OBa. *Ša-am-ši-ia*, ^{d}*UD-ia* RPN, ^{d}*UD-ú-ia[a* T-D LC, NBa. *Šamša-a-a[ia* TNB, Bi. שַׁמְשַׁי
^{d}*UD-u-a*, JADD 106, 4.

Šá(Ša)-mu-ú-a (cf. *Ša-mu-a-a*, HAV p. 90)
s. of *Nūr-lišir*, b. of *Ša-ma-a-a*, Neb. I: CT IX, 4. 1, 17; 5, 2. — KB III, pt. 1, p. 172. King, BBS, p. 97, pl. XCV.

Šá-mu-Addu(^{d}*IM*) (cf. *Šama-, Šum-Addu*, Bi. שַׁמְאַדּוּ)
amēl ^{āl}*Šá-am-ḫu-na*, TA 225, 3.

Ša-Nabū²-DU-az(?)
JADD 961, R. 4.

Ša-Nabū-šū "To Nabu he belongs (for NBa. texts, see TNB)
1. *Ša-*^{d}*AK-MU*, K. 11494 (KGAS no. 17).
2. *Ša-*^{d}*AK-šu-ú*, HABL 1119, 6. ^{h}*rab SAG*, K. 11430, R. 6. 11467, 2 (KGAS nos. 23. 58).
s. of *Nabū-nāṣir*, at Erech, B. C. 648, K. 433, 27.
3. *Ša-*^{d}*AK-šú-u*, 81-2-4, 78. Cf. JADD 71, 4.
4. *Ša-*^{d}*AK-šú-ú*, HABL 447, 6. ^{h}*rab*...., K. 11476, 2, 12, R. 3 (KGAS no. 57).
s. of *Sip-pi-e*, Kandal.: VS V, 5, 31. — KB IV, p. 172.
5. *Ša-*^{d}*PA-šu-u*, JADD 940, 2. Epon. B. C. 656(?), Canon C, V, 9; JADD 152, R. E. 1, ^{āl}*Ba-[lat-a-a]*. 702, R. 3. Louvre AO 2221, R 19 (OLZ VI, 198). K. 11446, L. E. (KGAS no. 153).
6. *Ša-*^{d}*PA-šu-ú*, JADD 853, 1.
f. of *Aḫ-dūri*, JADD 3, I 11.
7. *Ša-*^{d}*PA-šu-u*, JADD [71, 4]. 128, R. E. 2 (B. C. 656(?), 880, I 16. ^{h}*rab SAG*, JADD 890, 5. No. 1. Epon, B. C. 656(?), III R 69, no. 3, R. 1a; JADD 48, R. 1, ^{h}*SAG*; 49, B. E. 1.

^{f}Ša-^{d}Na-na-a-a-nin(ni-in)-ni "To Nana we belong" 83-1-18, 1846, R. IV, 11ff., spec.

Šangū-Aššur-lilbur "The priest of Ashur may grow old!"
RID-AŠ-šur-lil-bur, Epon. B. C. 876, III R 1, I 31.

Šangū-ili(*RID-AN*) "Priest of the god" (for NBa. texts, see TNB) K. 241, VIII 14, spec.

Šangū-Ištar "Priest of Ishtar" (for NBa. texts, see TNB)
1. *RID-XV*, JADD 3, 2 (B. C. 680). 342, R. E. 2. 899, III 13. ^{h}*A.BA*, B. C. 692, JADD 440, R. 13.
2. *RID-*^{d}*XV*, JADD 26, 3 (B. C. 680). 161, 3, 8. ^{h}*A.BA*, B. C. 664(?), JADD 425, R. 22. *ardu ša mār šarri*, B. C. 670, JADD 257, R. 14. ^{h}*rab abulle*, HABL 493, R. 16.

Šá-pi-' (cf. Bi. שַׁפְעִי)
^{h}*šalšu ša ēkalli*, JADD 625, R. 9 (B. C. 670).

Ša-pī-Bēl "Der auf Geheiss Bels" (cf. Kraetzschmer, BA I, p. 385) (for NBa. texts, see TNB)
1. *Ša-pi-i-EN*, s. of *Apliia*, gs. of *Qilti*, HABL 877, R. 1 = JADD 889.
2. *Ša-pi-i-*^{d}*EN*, K. 2674, 40.

^{f}Ša-pí-i-ka-a-ri, */Ša-KA-LIK* (NBa. spec.) 83-1-18, 1866, R. IV, 2 f.

Šāpiku (hypocor., cf. *Šapik-zēr*)
1. *Ša-pik*, f. of *E-ri-ši*, K. 433, 5, cf. KB IV, p. 170.
2. *Ša-pi-ku*, K. 178. 790. 6184b. 80-7-19, 371. 81-2-4, 134. 344 (TRep. 2. 117. 167. 262d. 265a. 277a).
s. of *Itti-Marduk-balaṭu*, gs. of *Arad-Ea, mašiḫān eqli*, Mna.: III R 41, I 13. — KB IV, p. 74. King, BBS p. 39, pl. LV.

Šapik-zēr (abbrev.)
1. *DUB-ik-KUL*, f. of *Iddina*, Mshi.: VS I, 35, 31, 37, 54. — KB IV, p. 96.
2. *Ša-pik-KUL*, s. of *Balasu*, f. of *Itti-Marduk-balaṭu*, HABL 877, 7 = JADD 889.

^{f}Šá-pi-ra-a-aḫ(?)
BM. 57943, 13. — King, BBS p. 114, pl. 22.

Ša-qa-la-uṭīr(*GUK*)**-šu**
JADD 622, R. 4 (Ep. D).

Šá-ra-ma (cf. Capp. *Ša-ḫamil-ra-ma*)
f. of *Šú-bu-na-aḫ-šú*, Capp. G, 11, 6.

Šār-Ašur (abbrev., cf. *Ṭab-šar-Ašur*)
1. *IM-ÁŠ-šur*, JADD 147, R. 4 (B. C. 648?).
2. *IM-ḪI*, slave sold, B. C. 685, JADD 232, 2.

***Šar-a-ti**, see *Sar-a-ti*, and cf. *Šarātum*.

***Šá-ra-a-tum**
f. of *Šutatna*, of Acco, TA 8, 19; prob. identical with *Zurāta*, q. v.

Šar-bi-^{d}En-lil, or *Šarbi-Enlil* (abbrev.)
ḫazanna, Mae.: OBI I, 149, I 19.

Šá-ar-ḫu-nu, Capp. G, 10, 3.

***Ša-ri-i** (cf. Bi. שָׂרִי)
^{āt}*Kan-nu'-a-a ina* ^{āt}*Ar-zu-ḫi-na*, HABL 529.

Šar-ilāni-iliia "The king of the gods is my god"
LUGAL-AN^{bi}-AN-a-a, JADD [498, R. 1].
s. of *Adad-bēl-uṣur*, JADB 3, V 3.

Šār-Ištar (abbrev.; Ar. docket שראש STEVENSON, Contracts, no. 17; cf. *Ṭāb-šār-Ištar*)
1. *IM-XV*, JADD 76, R. 5 (B. C. 652). 429, 4. 741, 15. 953, III 22, V 19. ^{k}....., JADD 267, R. 9.
2. *IM-XV*, JADD 373, 6 (Ep. C). 628, R. 7 (Ep. P). ^{k}*šalšu šá amēli ša eli bītāni*, JADD 260, R. 6.

Šar-kalē-šarri "The king of the totality is my king" (cf. BOISSIER, Babyloniaca, IV, p. 83; DHORME, OLZ 1907, col. 230; POEBEL, ZA, XXI, p. 238, n. 1; THUREAU-DANGIN, OLZ, 1908, col. 313, RA IX, p. 82 f.; KING, PSBA, XXX, p. 238 ff.; SCHEIL, RA IX, p. 69; HROZNÝ, WZKM 26, p. 145). King of Agade:
1. *LUGAL-ka-li-e-LUGAL*, Rm. 2, 112, 18 (CT 20: 2).
2. *Šar-ga-li-LUGAL-rì*, *šar Agade^{ki}*, OBI 1. 3.
3. ^{d}*Šar-ga-li-LUGAL-rì*, s. of *Itti(DA-ti)-^{d}En-lil*, *šar Agade^{ki}*, OBI 2.

Šar-kēn-ka-te-Ašir, see *Šarru-kīn*, and *Kate-Ašir* (MDOG 25, p. 67).

Šār-^{d}Ma-la-ka (abbrev.)
JADD 534, R. 4 (B. C. 679?).

***Šar-ma-aš-šu-un**, on Hittite tablet, OLZ IX (1906), 632.

Šār-^{d}Nergal (abbrev.)
JADD 209, R. 8. ^{k}*rakbu*, JADD 509, R. 2.

^{f}**Šarra** (*LUGAL*)-**a-a** (hypocor., cf. Bi. n. pr. f. שַׂרַי)
82-3-23, 135, R. 12b.

Šarrani (abbrev.; for NBa. texts, see TNB)
1. *LUGAL-a-ni*, s. of *Ḫakin*, K. 13038.
s. of *Iu*(?)*-nu-ú-a*, Sarg. St., II 35, III 8. — KB IV, p. 160.
f. of *Tar-di-ia*, HABL 1106, 21.
2. *MAN-a-ni*, JADD 232, 1 (B. C. 685). K. 241, X 39, spec.

***^{d}Šar-rat-sa-am-s[i-i]** "Sharrat is my sun" HABL 636, 2.

***Šá-ar-ru**, TA 162, 68.

Šarru-a-šir
f. of *Gimil-Ištar*, Capp. T-D, 239, 7, 13.

Šarru-baltu-nišē "The king is abundance for the people"
LUGAL-UR-UN^{bi}, Epon. B. C. 859, III R 1, II 5. 82-5-22, 526, II 2 (KB III, pt. 2, p. 142).

***Šarru-di-li-i-ni** (Ar.)
s. of *Ḫalmusu*, JADB 2, II 7: of ^{āt}*Ma-ag-ri-su*.

Šarru-dūri "The king is my wall" (for NBa. texts, see TNB)
LUGAL-BÁD, JADD 619, R. 12 (Ep. S).

Šarru-ēmuranni "The king has looked at me"
1. *LUGAL-e-mur-an-ni*, HABL 311, 2. 313, 2. 319, 2. 321, 2. 760, 2.
2. *LUGAL-ŠI.LAL-a-ni*, HABL 96, 7. 757, 2. 763, 2. ^{k}*mutir pūli*, JADD 506, R. 9.
3. *LUGAL-ŠI.LAL-an-ni*, HABL 312, 2. 315, 2. 317, 2. 318, 2. K. 4307. Epon. B. C. 712, Canon D, IV, 7.
4. *LUGAL-ŠI.LAL-ni*, HABL 310, 2. 387, 2. 761, 2.
5. *MAN-e-mur-an-ni*, Epon. B. C. 712, III R 1, V 12, var. to (8). JADD 677, R. 4.
6. *MAN-ŠI-a-ni*, HABL 128, 9. JADD 45, 5 (Ep. 7).
7. *MAN-ŠI.LAL-a-ni*, BM 103393, 15 (CT 33, pl. 17). HABL 320, 2. 759, 2. JADD [114, R. E. 2]. 880, II 12. [897, 5]. 909, 4. ^{k}*rab kiṣir*, JADD 151, R. 7 (III R 50, no. 1, 11; Ep. Y). ^{k}*šalšu* (*mār šarri*), JADD 312, R. 6. 352, R. 5. 840, II 7.
8. *MAN-ŠI.LAL-an-ni*, HABL 314, 2. 316, 2. 320, 2. 388, 2. [759, 2]. JADD [114, R. E. 2]. 447, R. 11 (B. C. 683). K. 241, IX 3, spec. Epon. B. C. 712, *šaknu* of Lullume, III R 1,

V 13; also K. 2680, K. 2691, K. 5284, were dated in his Eponymy and give the year as the Xth of Sargon, and his office as *šaknu* of Lullume, see G. SMITH, Ep. Can. p. 85, and III R 2, nos. IV, VII.

9. *MAN-ŠI.LAL-ni*, HABL 194, R. 8. 758, 2. 762, 2.

Šarru-ēṭir-Aššūr(?)
LUGAL-KAR-^matÁŠ (without personal-determ.!), *šar kiššati šar mātāti*, 82-5-22, 106 (WINCKLER, Forsch. II p. 58).

Šarru-ḫa-a-bi, JADB 7, III 11.

Šarru-ibni "The king has created"
MAN-KAK, JADB 7, 6 (B. C. 648?). 296, R. 4. 947, 7. D. T. 317. ^h*rakbu*, B. C. 663, JADB 470, 10. ^h*šalšu ḫinni*, B. C. 684, JADB 230, R. 7.

Šarru-iddin "The king has given"
MAN-MU, ša šēpā mār šarri (Ep. S), JADB 352, R. 8.

Šarru-iliia (cf. *Šarru-ilūa* TNB)
1. *LUGAL-AN-a-a*, JADB 321, R. 7. ^h...., JADB 445, R. 5 (B.C.660). ^h..... *ša* ^h*mutir pūti*, B. C. 660, JADB 444, R. 9.
s. of ....., JADB 448, R. 13.
2. *MAN-AN-a-a*, JADB 628, 2 (Ep. P). 1002, 9.

Šarru-iqbi "The king has commanded"
1. *LUGAL-E*, JADB 888, 4, 7.
2. *LUGAL-iq-bi*, JADB 137, R. 3.
3. *MAN-E*, JADB 88, R. 9 (Ep. W).
4. *MAN-iq-bi*, JADB 464, R. 5, servant of *rab nādin aktē*. 622, R. 7 (Ep. D). 857, I 11.
f. of *Qūa*, JADB 40, R. 5 (III R 47, 11b).

Šarru-ittiia "The king is with me" (cf. OBa. *Šar-ru-it-ti* BA VI, 3, p. 86)
MAN-KI-ia, mutir pūti, B. C. 685, JADB 232, R. 8.

Šarru-kīn(u) "The king is true" (cf. NBa. *LUGAL-GI.NA|DU|ki-i-nu|num* TNB) [*Šar-*]*ru-ki-na*, JADB 576, R. 10 (B.C.676).
I Sharrukin, king of Agade:
1. *LUGAL-GI.NA*, KK. 2130, 1, 5, 8, 13, 22, 28, 36, 38, R. 1, 5. 7 (IV R 34). 3970, R. 10 (CT 27: 22). 5929. 6857. 7654. 8265, 19 (CT 27: 23). 10623. 11079. Rm. 2, 112, R. 9 (CT 20: 2). Chron. A, V 3 (his *ēkal*). *šarru dannu šar A-ga-de^ki*, KK. 3401, 1 (III R 4, no. 7. CT 13: 42). 4470, 1 (CT 13: 43).
f. of *Narām-Sîn*, 81-2-4, 219, I 2 (CT 13: 44). Nabd.: Rm. A, II 57, 64; III 8 (KB III, pt. 1, p. 104).
2. *LUGAL-GI.ZAB.NA*, V R 44, 18b, gives this as equivalent to (1), but whether the same person is intended is not clear.
3. *LUGAL-DU*, BM. 92687, 10 (CT 22: 48). *šar A-ga-de^ki*, Chron. K^1, 1, 12, 15. II R 39, 11f. *šarru dannu šar A-ga-de^ki*, BM. 47449 (CT 13: 43).
f. of *Narām-Sîn*, Chron. K^1, R. 1.
4. *LUGAL-ki-nu*, ?K. 3742 + K. 4284.
5. *Šar-ru-GI*, DEP X, pl. 2, 3—4. CT 32: 1, II 2.
6. *Šar-ru-ki-in*, *dib*(?)-*ba-ni NU.GIŠ.ŠAR QA.ŠÚ.GAB E ^dZa-mà-mà lugal A-ga-de^ki*, WZKM 26, p. 146.
II Sharrukin, patesi of Ashur:
1. ^d*LUGAL-DU*, s. of *I*[*-ku-num*] *pa-te*[*-si*] ^d*A*[*-šir*], *pa-te-si* ^d*A-šir*, Capp. E 1bis (Babyloniaca, IV, p. 77).
2. *LUGAL-ki-en*, Arn.: KAHI I, 63, 6.
3. *LUGAL-ki-in*, s. of *Ikūnum*, MDOG 38, p. 33, n.; 49, p. 15.
III Sharrukin (Sargon, Bi. סַרְגוֹן), king of Assyria, B. C. 722—705, f. of Sennacherib and ^fAḫāt-abiša, father-in-law of Ḫulli of Tabal:
1. *LUGAL-DU*, K. 4730, 8, 10, 16 (WSml. II, p. 52). 82-5-22, 144. *šarru*, HABL 1029, 6. *šar* ^*mātAššūr*, Chron. B, I 31, 31; II 1, 6, 9. *šar Bābili*, 83-1-18, 1338 (STRASSM., Or. Congr. VIII, no. 2). *šarru dannu šar kiššati šar* [*Bābili*] *šar* ^*mātŠumeri u Akkadi*, Shmk.: CT X, pl. 4, 12. *šar kiššati* HABL 524, 1. *šar kiššati šar* ^*mātAššūr*, JADB 645, 3: as f. of Senn. and father-in-law of ^f*Zakūte*.
f. of *Sinaḫērība*; *šar kiššati šar* ^*mātAššūr šakkanak Babili šar* ^*mātSumeri u Akkadi*, Esarh.: KK. 221 + 2669, 31; gf. of *Ašur-aḫ-iddin*: *šar* ^*mātAššūr šakkanak Babili šar* ^*mātŠumeri u Akkadi*, Esarh. Neg. 4; ggf. of *Ašur-bān-aplu* and *Šamaš-šum-ukīn*: *šar* ^*mātAššūr šar* ^*mātŠumeri u Akkadi*, Shmk.: S^1, 11.

2. *LUGAL-GI.NA*, HABL 422, 2. JADD 809, R. 18. 1055, 3. KK. 3600, R. 18. 13173. 81-2-4, 182. King-list A, IV, 11. III R 1, V 5: as Epon. B. C. 719. Sarg. Ann. 54, 229: *šarru šaḫṭu*, 450; Cyl. 23 (var.); VIIIth, 156. *arkū*, K. 2688. *arkū šar ^{mât}Aššūr šar Bābili*, III R 2, nos. IX, X (year 14, and 2^{d} year as king of Babylon), XIII (year 15, and 3^{d}), XVI (year 16, and 4th). *patesi $^{mât d}$Aššur*, K. 1349, 12, 31 (WSml. II, p. 1). *rē'ū ^{mât}Aššūr*, K. 3600, IV 18. *rubû kēnu*, Sarg.: A, III 33 (KBII, p. 61f., n.^{88}). *šakin Bēl iššakku(na'id) Aššur* (*ušût ina Anim ū Dagan*) (*šarru rabû*) *šarru dannu šar kiššati šar ^{mât}Aššūr* (*šar kibrat arba'i*), Sarg.: Br. 1; Cyl. 1; G 1; N 1; Si 1. *šakin Bēl iššak Aššur šakkanak ^{d}Nabû u ^{d}Marduk*, Sarg. W, pl. 49, no. 11, 14. *šangû ellu*, Sarg.: VIIIth, 5. *šar ^{mât}Aššūr*, Sarg.: VIIIth, 428; KK. 2169, R. 13. 4818, 11. JADD 1141, 35, 59 (B. C. 709). *šar Babili*, Rm. 2, 345 (TRep. 136 S). *šar kibrāt arba'i ri'u ^{mât}Aššūr* Sarg.: VIIIth, 112. *šar kiššati šar ^{mât}Aššūr šakkanak Babili šar ^{mât}Šumeri u Akkadi*, Sarg.: Pp. II 1; III 1; W pl. 49, no. 1. *šarru rabû šarru dannu šar kiššati šar ^{mât}Aššūr šakkanak Babili šar ^{mât}Šumeri u Akkadi* (*šar kibrat arba'i*), Sarg.: Bull 1; Cypr. I 1; XIV 1; Khors. 1; Pp. I 1; IV 1; V 1.

f. of *Sinaḫērība*: *šarru rabû šarru dannu šar kiššati šar ^{mât}Aššūr šakkanak Bābili šar ^{mât}Šumeri u Akkadi*, Esarh.: III R 2, no. 23, 5. Abp.: L^{4}, 3; gf. of *Ašur-aḫ-iddin*: *šar kiššati šar ^{mât}Aššūr šakkanak Babili šar ^{mât}Šumeri u Akkadi*, Esarh.: S, R. 15 (VS I, 78); ggf. of *Ašur-bān-aplu* and *Šamaš-šum-ukīn*: *šarru rabû šarru dannu šar kiššati* (*KI.SÁR.RA*) *šar Aššūr*, Shmk.: Cyl. 22 (KB III, pt. 1, p. 196); gggf. of *Sîn-šar-iškun*: *šarru rabû šarru dannu šar kiššati šar ^{mât}Aššūr*, Ssi.: KAHI I, 56, 5.

3. *LUGAL-ú-kín*, HABL ?951, 10. *arkū*, K. 3129 (6th year). *arkū šar ^{mât}Aššūr*, III R 2, nos. I (6th year), III (6th year), V (11th year). *šar ^{mât}Aššūr*, Sarg.: St. II 28; V 4. *šar Bābili šar mātāti šarru dannu*, HABL 1016, 1, 3 = K. 4682. *šar kiššati*, HABL 542, 2 (IV R 53, no. 1). *šar kiššati šar ^{mât}Aššūr šakkanak Bābili šar ^{mât}Šumeri u Akkadi*, Sarg.: KAHI I, 38, 2.

4. *MAN-DU*, HABL 43, R. 27. JADD 767, 4: as Epon. 1077, I 27; VIII 17. DT 310. Sarg. Cyl. 23. *šakin Bēl patesi Aššur šarru dannu šar kiššati šar ^{mât}Aššūr*, Sarg.: Mi. 1; W, pl. 49, 7ab; VS I, 72. *šakin Bēl šar ^{mât}Aššūr*, VAT 3212 (LEHM.-HAUPT, Mater. no. 26). *šarru*, as Epon. B. C. 719, JADD 1098, II 4. III R 69, no. 3, R. 11c. *šar ^{mât}Aššūr*, HABL 1014, R. 12. JADD 809, R. 27 (9th year). Sarg.: Lay. 83, E. W, pl. 49, nos. 4, 13. *šar kiššati šar ^{mât}Aššūr*, Sarg.: W, pl. 49, nos. 9, 10. *šar kiššati šar ^{mât}Aššūr* (*šakkanak Bābili*) (*šar ^{mât}Šumeri u Akkadi*), Sarg.: H, A 2, B 2; KAHI I, 37; 39, 2; 41, 2; 42, 2; 71; VA 1800; W, pl. 49, no. 8: *ēpiš ^{āl}Dūr-Šarrukīn*; K. 2801, 17.

f. of *Sinaḫērība*; gf. of *Aššur-aḫ-iddin*: *šar ^{mât}Aššūr*, Esarh.: IR 48, nos. 2, 3; Lay. 83, C; *šar ^{mât}Aššūr šakkanak Bābili šar ^{mât}Šumeri u Akkadi*, Esarh.: KAHI I, 52, 2; *šar kiššati šar ^{mât}Aššūr*, Lay. 19, no. 1, 7 (KB II, p. 152); gf. of *Aššur-etil-ilāni-kin aplu*: *šar ^{mât}Aššūr*, Esarh.: KAHI I, 53, 3 *šar kiššati šar ^{mât}Aššūr*, Esarh.: KAH 54, 3.

5. *MAN-GI.NA*, JADD 766, 1 (B. C. 715). III R 3, no. 12. Rm. 2, 97, R. 14: *qāta Bēl issabat* (KB III, pt. 2, p. 146). Lay. 82, D 4. *šakin Bēl iššak Aššur šarru dannu šar kiššati šar ^{mât}Aššūr šar kibrāt arba'i*, Sarg.: Pl. 1. *šar ^{mât}Aššūr*, Sarg.: W, pl. 49, nos. 5, 12. Lay. 84, A. VS I, 73. *šar kiššati*, Sarg.: W, pl. 49, no. 6. *šar kiššati šar ^{mât}Aššūr*, f. of *Sinaḫērība*, f.-in-law of *^{f}Zakûte*, JADD 645, R. 3.

Šarru-kīn-uṣur

LUGAL-DU-PAP, JADD 247, R. 12.

Šarru-lū-dāri "May the king live for ever!" (for NBa. texts, see TNB)

1. *LUGAL-lu-da-a-ri, rē'u Šimērē*, BM. 57943, 10. — KING, BBS p. 114, pl. 22.

s. of *Ru-kib-ti*, king of Ashkelon, Senn. King, II 92; Kui. I 21 (III R 12); cf. (2) and (5).

2. *LUGAL-lu-dá-ri*, JADD 92, 2. 324, 1 (III R 48, 1b, 18b; B. C. 692). Abp.: Ann. I 91 (KB II, p. 160); III R 28, 33, 45, king of *Ṣi'nu* in Egypt. HABL 767, 11, of *Tille*.
s. of *Ru-kib-ti*, king of Ashkelon, Senn. Tay. II 62 (IR 38. KB II p. 92); see also (1).
3. *LUGAL-lu-da-ru*, K. 1353.
4. *LUGAL-lu-ú-da-a-ru*, HABL 716, R. 6, 14, 17.
5. *MAN-lu-dá-ri*, HABL 325, 3. JADD 174, 2. 204, R. 7 (B. C. 667). 336, 10. 433, 4. 476, R. 3. 639, R. 1. 987, I 7. 1046, R. 7. 1083, II 11. K. 241, IX 1, spec. *ḫmukīl apāti*, JADD 857, IV 3. *ḫmuṭṭir pūti* (Ep. Q), JADD 349, R. 13. *ḫšaknu ša ᵃˡ...*, JADD 749, 4. *šar ᵃˡṢi'nu*, Abp.: A, I 93 (III R 17). Epon. B. C. 664(?), *šakin ᵃˡDūr-Šarrukīn*, JADD 115, R. 1. 377, R. 9. 398, R. 11; cf. 425, R. 23f.
s. of *Aḫūa-erība*, *ḫrakbu ša ḫrab SAG ša mar šarri* (Ep. B), JADD 325, 1, 17.
s. of *A-ri-ḫi*, JADD 986, II 9.
f. of *Nusku-iddin*, JADD 876, 2.

Šarru(*LUGAL*)**-mu-ki-in** (abbrev.)
s. of *Aššur-šallim*, JADD 266, 3 (III R 49, 39a; B. C. 670).

Šarru-nā'id "The king is exalted"
MAN-I, JADD 155, R. 5 (B. C. 683). K. 241, X 24, spec. *kalbu ši-pi-ri-ti*, JADD 171, R. 2. *ḫrakbu GAB^bi*, JADD 857, III 21. Epon. W, *ḫabarakku*, JADD 87, R. 2. 88, R. 5. 210, R. 11. 221, L. E. 2.
s. of *Bēl-ṛtmanni*, *ḫšangū ša Bīt-Kidmuri*, HABL 152, 2.
s. of *Nergal-nāṣir*, JADD 16, 3 (III R 47, 29a; Ep. O).

Šarru-napištim-irām
LUGAL-ZI-RAM, *ḫSAG*, JADD 922, IV 5.

Šarru-nūri "The king is my light" (cf. Ar. סַר־נֵרִי K. 3785, as Epon. B. C. 674)
1. *LUGAL-LAḪ*, *bēl paḫāti*, JADD 853, II 1. Epon. B. C. 674, JADD 126, R. 2.
2. *LUGAL-nu-ri*, JADD 841, 6. *bēl narkabti*, JADD 857, III 40. Epon. B. C. 674, III R 1, VI 7; JADD 70, L. E. 4: *ḫšakin ᵐᵃᵗBar-ḫalṣu*.
3. *MAN-LAḪ*, *ḫrab ālāni*, JADD 476, R. 8. Epon. B. C. 674. JADD 383, R. E. 1. 404, R. E. 3: *šākin Barḫalṣa*.
4. *MAN-nu-ri*, Epon. B. C. 674, JADD 117, R. 4. [300, R. 11].

Šarru-rē'ūa "The king is my shepherd"
MAN-SIB-u-a, *ḫmuṭṭir pūti*, B. C. 685, JADD 232, R. 10.

Šarru-šum-ukīn "The king has established the son"
MAN-MU-DU-in, JADD 619, R. 11 (Ep. S).

Šarru-ukīn, see *Šarru-kīn*.

Šarru-zēr-ukīn
MAN-KUL-DU, *ḫmukīl apāte ša mār šarri*, JADD 151, R. 5 (Ep. Y).

Šar-šamē-u-irṣiti-uballiṭsu (*ᵈLUGAL-AN-KI-TI. BI*, abbrev. from *Aššur-etil-šamē-u-irṣiti-uballiṭsu*, b. of Ashurbanipal, HABL 113, R. 10.

Šārša-nā'id (*ᵈ)IM-ša-i*) see *Adad-šakni*.

***Šar-ú-ar(ár)-ri**
HABL 776, 6. JADD 285, 1 (B. C. 686).

Šar-ukīn, see *Šarru-kīn*.

Ša-ru-ri-sa-ni(?), or *Ḫa-ri-ru-ri*(?)
f. of *Arad-Ištar*, JADD 311, L. E. 1 (III, p. 526).

Šar-uṣur (abbrev., cf. Bi. שַׂרְאֶצֶר), or *Šarru-nāṣir MAN-PAP*, JADD 168, L. E. 1.

Ša-ši-i (cf. Bi. שָׁשַׁי, Ar. ששי APO)
JADD 210, R. 14, of *ᵃˡḪirānu* (Ep. W). *ḫrab batqi*, JADD 854, R. 3.
f. of *Ḫa-šat-sa-'*, *ᵃˡKa-nu-'-a-a*, PSBA XXX (1908), p. 138, 26 (Ep. N)

Ša-aš-ma-a (cf. Bi. שַׁסְמַי)
JADD 151, B. E. 1 (III R 50, no. 1, 7; Ep. Y).

***Šá-te-ip-na-ri-a** (Eg. Štp-n(j)-R', RANKE, Material, p. 18), by-name of Ramses II, Boghazköi, OLZ IX (1906), col. 629.

Šá-ti-ḫà, *amēl ᵃˡ*. . . ., TA 187, 3.

***Šá-ú-la-a-nu**
ḫA.BA, B. C. 748, JADD 412, R. E. 1 (III R 48, 32a).

***Ša-uš-ša-tar** (Iran.)
f. of Artatama I, king of Mitanni, MDOG 35, p. 37.

Ša-zu(*šá'ú*)**-ú-ti**
f. of *Enlil-nādin-šumi*, Mna.: III R 43, II 12. — KB IV p. 70.

Še . . . . ., Epon., Adnir. III: KAHI I, 21, R. 15.

ʳŠe-'-gu-ú
82-3-23, 135, R. 8c: spec.

Še-'i...., Epon. B. C. 903, see MDOG 32, p. 20, n.

Še-'i-Ašur
Epon., time of Ashurdan II, MDOG 32, p. 20.

Še-'i-ilu, JADD 56, R. 6 (B. C. 663?)

Še-kib-si-bar...
f. of *Mu-ra-nu*, Mši.: VS I, 35, 42. — KB IV, p. 96.

Še-li-bi "The fox" (cf. OBa. *Še-li-bu-um*, *Ši-i-li-bi* CT 29, 33, NBa. *LUB.A*, *Še-el-li-bi* TNB), in *ālu ša Mār-Še-li-bi*, Mel.: Susa 3, I 14.

Še-li-pi
JADD 330, 1, 9 (B. C. 676).

***Še-el-lu**
s. of *Pi-an-ti-ia*, CT II, 21, 23, 33.

Še-lu-tú
JADB 5, VIII 13.

Še-in..., f. of *Ḫaḫḫuru*, HABL 780, 5.

Še-im-ka, JADD 1101, 1 = 674.

***Še-en-na**...., VS I 111, 4, 7.

Šēpā-Adad (abbrev. cf. OBa. *Še-ip-^{d}IM*, T-D LC)
1. *NER-2-^{d}IM*, JADD 43, 3 (B. C. 687).
2. *NER-2-U*, ^{at}*Ni-ḫu-ut-a-a*, B. C. 710, JADD 416, R. 11. ^{ḫ}*nuḫatimmu*, JADD 857, III 5. ^{ḫ}*šalšu*, JADD 857, II 13.

Šēpā-Ašur (abbrev.)
NER-2-ÁŠ-šur, HABL 190, 18, 21. JADD 37, 3 (B. C. 676). 125, R. 3 (B. C. 687). 860, II 20. ^{ḫ}*muttr pūti*, B. C. 679, JADD 161, R. 9.

Šēpā-Ašur-aṣbat "I took hold of the feet of Ashur"
NER-2-ÁŠ-šur-LU-bat, K. 241, VII 16, spec. ^{ḫ}*nappalḫuraṣi*, HABL 812, R. 9.

Šēpā-ilāni (abbrev.)
NER-2-AN^{ḪI}-ni, K. 241, X, 1, spec.

Šēpā-Ištar (abbrev.)
1. *NER-2-XV*, JADD 81, R. 7 (Ep. Q). 838, 4. 852, II 15. ^{ḫ}*A.BA*, B. C. 676, JADD 330, R. 5.
2. *NER-2-^{d}XV*, JADD 81, 2 (Ep. Q). 382, R. 2. (B. C. 716). Epon. B. C. 801, Canon A, III, 17; B, III, 30; III R 1, III, 16; *šá* ^{at}*Na-zib-i-na*, Canon E + 81-2-4, 187, 11.

Šēpā-Nergal (abbrev.)
JADD 332, 2, 11.

Šēpā-Šamaš (abbrev., cf. OBa. *Ši-ip-^{d}Š[amaš]* T-D LC) K. 241, VII 19, spec. Epon. B. C. 791, Canon C, I, 20; III R 1, III 26; *šá* ^{at}*I-sa-na*, Canon E + 81-2-4, 187, 21.

Šēpā-šarri (abbrev.)
1. *NER-2-LUGAL*, ^{ḫ}*ḫazānu šá* ^{at}*Šurgadia*, Sarg. Ann. 66, Khors. 58. — KB II, p. 60.
2. *NER-2-MAN*, JADD 147, R. 6 (B. C. 648). ^{ḫ}*TIN*, JADD 163, B. E. 1 (Ep. O). Epon. B. C. 836, of *Sallat*, Rm. 2, 97, Canon B, II, 23; III R 1, II, 28.

Še-pit-lštar(*XV*) (abbrev.)
JADD 37, 2 (B. C. 676).

Šēr-ab-uṣur
[*Še*]*-ru-AD-PAP*, JADD 310, R. 19 (B. C. 669).

***Šēr**(^{d}*BU*)**-da-la-a** (Ar.)
83-1-18, 695, XI 16, spec.

***Še**(*i*)**-ir-da-mu** (BOISSIER, Babyloniaca IV, p. 221, compares Ἰρδαμουτας (STERRETT, Wolfe Expedition to Asia Minor III, p. 59, no. 86).
f. of *In-di-lim-ma*, q. v.

***Šēr-idri** (Ar.)
1. ^{d}*BU-id-ri*, 83-1-18, 695, XI 15, spec.
2. *Še-ir-id-ri*, JADD 391, 2, 19 (III R 48, no. 6. B. C. 717).

***Šēr-ila-a-a** "Sheru is my god" (Ar., cf. OBa. (^{d})*Še-rum*[*ru-um-i-li*, RPN)
1. ^{d}*BU-AN-a-a*, JADD 83, R. 6; 84, R. 2 (B. C. 679).
2. *Še-ir-AN-a-a*, *rē'ū*, JADB 20, I 11.

***Še-ir-is**..... b. of .... *in-gi-te-šu-uḫ*, of Shupria, K. 2852 + K. 9662, II 22 (WAF II, p. 34).

Šēr(^{d}*BU*)**-lut**(*i*)**-bi-e**
šá šepā, JADD 105, R. 7 (Ep. Z).

Še-riq (abbrev., cf. OBa. *Še-ri-iq-Aia* RPN)
f. of *Ninib-nādin-šumi*, Nka.: BM 90835, IV A, 36 (KING, BBS p. 68, pl. LXXV).

***Še-ir-ma-na-ni** (Ar.)
s. of *Si-'-a-qa-ba*, JADB 1, II 40.

Šēr-nādin-aplu "Sheru gives a son"
1. ^{d}*BU-ÁŠ-A*, 83-1-18, 695, XI 17, spec.
2. *Še-ir-ÁŠ-A*, JADB 1, II 19; cf. 5, II 4; 11, I 5.

Šēr-nūri "Sheru is my light"
1. ^{d}*BU-LAḪ*, ^{ḫ}*bēl narkabti*, JADD 860, I 22.
2. ^{d}*BU-nu-ri*, s. of *Ilu-se-ki*(?), B. C. 710, JADD 392, R. 4.

Šēr(^{d}*BU*)**-ši-e-ri**
^{ḫ}*rab še-lap-a-a*, B. C. 680, JADD 360, R. 7.

ᶠŠerūa-ētirat
1. *ᵈEDIN-e-ṭe-rat, mārtu rabītu ša bīt ridūte ša Aššur-etil-ilāni-ukinni,* HABL 308, 7; cf. WAF II, p. 53 (III R 16, no. 2).
2. *Še-ru-u-a-KAR-at,* Bu. 91-5-9, 224: in letter.
3. *ᵈŠe-ru-u-a-KAR-at,* HABL 113, R. 8.

Še-zib-an-ni "Save me!" (abbrev.)
JADD 813, 12. *ʰmār šipri,* JADD 230, R. 8 (B. C. 684) (?).

***Ši**(*Maš?*)**-ad-du-i-i-ra-a-an-at-an** (Mit.), TA Mit. IV 12.

Ši-bi-šal-lat, Rm. II, 103, 31 (BOISSIER, Choix p. 193).

ᶠŠi-i-dan-na-ti
K. 3790 (KB IV, p. 122): slave sold, B. C. 680.

Ši-gu-ú-a (hypocor.; for NBa. texts, see TNB, cf. *Ši-gu-ú-Gula,* BE XIV)
f. of *Bēl-iddina,* Shmk.: CT X, p. 7, 50).

Ši-la-a-ni (cf. OBa. *Ši-la-nim* RPN; *ᵐᵃᵗBīt-Ši-la-a-ni*)
f. of *Nabū-ušabši,* Tigl. IV, B, 15 (II R 67. KB II, p. 12).

Šilānim-Šuqamuna
King of Babylonia (Dynasty F), *Ši-la(?)-nim(?)-šú(?)-qa-mu-*[*na*], King-list A, III 12, reigned for 3 months. [*Šilanim*]*-ᵈŠú-qa-mu-na,* [*mār Ba-zi*], Chron. A, V 11, reigned for 3 months. — KB II, pp. 274, 287.

Šimanni(*ḪAL-a-ni*)**-Aššur,** see *Išmanni-Aššur.*

Ší-ma-nu (cf. Bi. שִׁרְמוֹן)
ʰtamkaru, B. C. 670, JADD 266, R. 10.

***Ši-im-ka-ia** (Ar., hypocor., cf. *Še-im-ka, Ilu-, Si'-ši-im-ki*)
ʰgu-pa-a-ši ᵃˡDi-maš-qa-a-a, HABL 193, 5.

Šim(*?*)**-Ištar**(*XV*)
ʰmalaḫu, B. C. 644(?), JADD 57, 4, R. 3.

Šimutti-ādur
1. [*Ši?*]*-mut-ti-a-dur,* Epon. B. C. 881, Canon B, I, 29; III R 1, I 29.
2. *BAD-tú-a-dur,* JADD 852, II 5.
3. *BAD-a-dur,* K. 241, VIII 26 (spec.). Epon. B. C. 881, Anp.: Ann. II 49 (I R 21). III R 1, I 29.

***Ši-in-di-šú-ga-ab** (Cass.)
mār šipri of Burna-Buriash, TA 10, 37, 48.

***Ši-in-ša-aḫ-ri-iš** (Sus. *Zinzakriš,* Pe. *Sinṣakriš*)
f. of *Martta,* Dar. Beh. III R 39, 41.
No. 1.

***Ši-pa**
ʰA.BA, Boghazköi, MDOG 35, p. 28.

***Šipti-Addu** (*Ba'luī*) (cf. Bi. שִׁפְטְיָהוּ, Pu. שפטבעל)
1. *DI.KUD-ᵈIM,* TA 333, 5, 9.
2. *Ši-ip-te-ᵈIM,* TA 331, 4. *amēl ᵃˡLa-ki-šá ᵏⁱ,* TA 332, 3.
3. *Ši-ip-ti-ᵈIM,* TA 330, 3.

***Ši-ip-tu-ri** ..., TA 226, 3.

Ši-qi-la-a (hypocor., cf. OBa. *Ši-iq-la-nu,* Saf. שקלת)
ʰrab birti, Tigl. IV: Ann. 142 (III R 9, 42. — KB II, p. 28).

Širiqtu "Present" (abbrev.; cf. *Ši-ri-iq-tum* BE VIII, 1; *RU-tim* BE IX, 17a, 5)
Ši-riq-tú, HABL 815, 2.

***Ši-iš-pi-iš** (Pe. *Cišpiš, Cišpaiš,* Sus. *Zīšpiš,* Gr. Τεΐσπης)
s. of *A-ḫa-ma-ni-iš'*, f. of *Ar-ia-ra-am-na'*, Dar. Beh. 2.
f. of *Kūraš,* gf. of *Kambuzia,* ggf. of *Kūraš*; *šarru rabū šar ᵃˡAnšan,* Cyr. V R 35, 21. — KB III, pt. 2, p. 124.

Ši-ta-ri-ba "She has increased" (HINKE, BS, p. 186)
ʰSAG Bīt-Sîn-šēme, Neb. I Nippur, V 10.

Ši-tir-pa-ar-na (Iran. *Čitrafarnā,* Τισσαφέρνης, cf. HÜSING, OLZ II, 139; STRECK, ZA, XV, 362)
ʰḫazānu dannu of Patusharra in Media, Esarh. A, IV 13; B IV 8. (I R 46. III R 15. KB II, pp. 132, 146).

***Šitrantaḫma** (Pe. *Čitra(n)takhma(n),* Sus. *Šiššantakma*), Sagartian pretender:
1. *Ši-tir-an-taḫ-mu,* Dar. G, 1.
2. *Ši-it-ra-an-taḫ-ma, ʰᵐᵃᵗSa-ga-ar-ta-a-a,* Dar. Beh. [61], 62, [93].

Ši-iz-?, HABL 1129, R. 15.

Šú-ú-a
ᵐᵃᵗNa-ni-kîr(*?*)*-a-a,* Shamsh. V, Ann. III 62 (I R 31. — KB I, p. 182).

***Šú-ba-an-di,** TA 301, 3. 302, 4. 303, 4. 304, 4. 305, 4. 306, 3.

***Šú-ub-bi-lu-li-u-ma** (Hit., cf. *Šú-ub-li-ḫu-li-um-ma, Sapalulmē*), Hittite king, ancestor of *Ḫattušil,* see OLZ IX (1906), 629. [*šarru rabū šar ᵐᵃᵗ ᵃˡḪ}attiᵏⁱ,* TA 41, 1, in letter to Amenophis IV. MDOG 35, pp. 32, 34, 36.

***Šú-uḫ-li-ḫu-li-um-ma** (Hit., cf. *Šuḫḫiluliuma*), *šarru rabū šar* ^{mât}*Ḫatti*, MDOG 35, p. 27, n. 1.

***Šú-bu-na-aḫ-šú**
s. of *Šá-ra-ma*, Capp. G, 11, 6.

Šú-uḫ-ḫu, Shmk.: CT X, pl. 4, 5.

Šú-uḫ-ra-ti-Ištar(*ISITTU*)
ardu ša ^{mâr}*šarri*, JADD 606, R. 6.

***Šú-ḫu-li-Šú-gab** (Cass.)
s. of *Nibi-Šipak*, Nazim.: Susa 2, Med. 2, II 1.

Šú-ḫu-ur-bi-a, Capp. T-D LC, 242, 6.

Šú-i-sa-a
JADD 229, R. 7 (B. C. 680. III R 46, no. 6).

***Šú-uk-ri-ia**
VS I 107, 4 (VAT 4581).

Šú-ku-bí-bi-im, see *Gimil-Kubi*.

Šú-la-a (for NBa. texts, see TNB)
HABL 854, R. 10. 1131, 9. K. 433, 4 (KB IV, p. 170). 1559. ^{ḫ}*ša.ku ša Dilbat* (time Shmk.), HABL 326, 8.
s. of *Bi-e-a*, Sarg. St. IV 9 (KB IV, p. 162).
s. of *Bêl-apal-uṣur*, f. of *Bi-za-a*, 81-7-27, 201 (B. C. 565).

Šú-li-a, Capp. Ch. 2, 19.

Šullumā (hypocor., cf. *Šullum(u)* BE X), *Šulluma* TNB
Šul-lum-a, HABL 774, 3.

Šul-lu-mu (hypocor., for NBa. texts, see TNB) HABL 994, 1. 1027, 1. 1138, R. 11.

Šulmān (abbrev., cf. Bi. שַׁלְמָן; for NBa. texts, see TNB)
1. *DI-man* (*Šulum-šarrit*), JADD 117, R. 5 (B. C. 674). Cf. JADD 403, R. 2.
2. [*DI*]*-ma-nu*, JADD 275, 3, slave sold.

Šulmān.... (^{d}*DI-ma-nu*....), JADD 907, 8.

Šulmān-ašarid "Shulman is the first in place" (> Bi. שַׁלְמַנְאֶסֶר, LXX Σαλμαν(να)σσαρ, Josephus Σαλμαναζάρης, Tob. Ενεμασσάρος)
I Shalmaneser I., king of Assyria, about B. C. 1300, s. of *Adad-nirari* I., f. of *Tukulti-Ninib* I. For a new inscription of S. see MDOG 21, p. 30, and 36, p. 29.
1. ^{d}*DI-ma-MAŠ*, s. of *Adad-nirari*; *šar kiššati*, IR 6, no. 4, 1 (KB I, p. 8).
2. ^{d}*DI-ma-nu-MAŠ*, Tukl. I: KAHI I, 17, R. 5: *a-bi*.
s. of *Adad-nirari*; gs. of *Arik-dēn-ilu*, Esarh.: KAHI I, 75, 18; f. of *Tukulti-NIN.IB*: *šakin* ^{d}*BE šangū Aššur*, Tukl. I: KAHI I, 19, 6; *šar* ^{mât}*Aššūr*, Tukl. I: KAHI I, 17, 25; *šar kiššati šar* ^{mât}*Aššūr*, Tukl. I: KAHI I, 16, 5.
f. of *Tukulti-NIN.IB*; *šar kiššati*, Tukl. I: KAHI I, 70, 2. *šarru dannu mušamdil E.ḪAR.SAG.KUR.KUR.RA*, Adnir.IV: I R 35, no. 3, 21 (KB I, p. 188). *šar kiššatim*, L.-H., Mater., nos. 4. 5.
3. ^{d}*DI-ma-nu-SAG*, 48-11-4, 280, inscription in Epon. of *Mušabši-ṣil-*^{d}.... Tigl. I: III R 5, no. 4, 27. [*šaknu* ^{d}*BE šangū* ^{d}]*Ašur šarru dannu* ..... Rm. [2, 608] (KING, RRT, p. 135. 173). *šar* ^{mât}*Aššūr*, Ashrish.: III R 3, 29. *šar* ^{mât}*Aššūr rubū*, Anp.: Ann. I 102. III 132 (I R 19. 26. KB I, pp. 68, 116); Anp.: Nimr. I R 27, no. 2, 1 (KB I, p. 118); Anp.: Kurkh, R. 44 (III R 6); Anp. 90868, R. 6 (AKA I, p. 184).
s. of *Adad-nirari*; gs. of *Arik-dēn-ilu*: *šakin* ^{d}*BE šangū* ^{d}*Ašur*, Shalm. I: KAHI I, 13, I 5; III 30; 14, 1; *šakin* [^{d}*BE šangū* ^{d}*Ašur*] *šarru dannu šar kiššati*, Shalm. I: KAHI I, 15, 1; f. of *Tukulti-NIN.IB*: *šar kiššat šar* ^{mât}*Aššūr*, Tukl. I: Ann. 8; *šar* ^{mât}*Aššūr*, Tukl. I: KAHI I, 18, 2.
4. ^{d}*DI-nu* (abbrev. or error)
f. of *Tukulti-NIN.IB*, *šar* ^{mât}*Aššūr*, III R 4, no. 2, 10 (K. 2673. KB I, p. 10).
5. *Šulmān-ašarid*; s. of *Adad-nirari*, f. of *Tukulti-NIN.IB*; *šangū Ašur*, Tuk. I: MDOG 44, p. 29.
II Shalmaneser II., king of Assyria:
s. of *Ašur-nāṣir-aplu* (I), gs. of *Šamši-Adad*, MDOG no. 40, p. 28f.; 42, p. 35, n.
III Shalmaneser III., king of Assyria, B. C. 858—824, s. of *Ashurnasirpal*, f. of *Shamshi-Adad* V. and *Ašur-dain-aplu*:
1. *DI-ma-nu*, *šarru rabū šarru dannu šar kiššati šar* ^{mât}*Aššūr*, Shalm. III: Bal. I 1.
2. *DI-ma-nu-MAŠ*, *šar* ^{mât}*Aššūr*, Synchron. III 25.
s. of *Ašur-nāṣir-aplu*, gs. of *Tukulti-NIN.IB*, 56-9-9, 142.
3. ^{d}*DI-ma-nu-MAŠ*, Shalm. III: Bal. IV, 1, 2 (B. C. 852). *šarru*, as Epon. B. C. 858,

III R I, II 6. 82-5-22, 526, II 3; as Epon. B. C. 828, III R 1, II 35. *šar mātAššūr* Shalm. Bal. V 4. Synchron. III 22, 30. *šarru dannu*, Shalm. III: Bal. V 3. *šarru dannu šar mātAššūr*, ibid. VI 5. *šarru rabû šarru dannu šar kiššati šar mātAššūr šar kiššat nišē rabāti rubû šangû Ašur*, Shalm. III: Tigr. 4, 1.

s. of *Ašur-nāṣir-aplu*, K. 2675, R. 38. 82-5-22, 526, II 1 (PSBA XI). [*šarru rabû*] *šarru dannu šar kullat kibrāt arba'i*, Shalm. III: KAHI I, 77; — gs. of *Tukulti-NIN.IB*: *pa-te-si dA(šur)*, Shalm. III: KAHI I, 26. *šar kiššati* . . . ., Shalm. III: KAHI I, 29. *šarru rabû šarru dannu šar kiššati šar mātAššūr*, Lehm.-Haupt, Mater., figg. 12 (VS I, 68. Lay. 78, B), 13a, 15; Tigr. 2. *šarru rabû šarru dannu šar kullat kibrat arba'i*, Shalm. III: KAHI I, 30. *šarru rabû šar kal mātāti šarru lā šanan*, Shalm. III: Lay. 76. *šar kiššati šar mātAššūr*, Tigr. 3, 4. *šar kiššat nišē rubû šangû Ašur šarru dannu* (*šar mātAššūr*) *šar kullat kibrāt arba'i dŠamšu kiššat nišē*, Shalm. III: Co. 1; Mon. I 5; Ob. 15. *šar kiššat nišē šakkanak Ašur šarru dannu šar mātAššūr*, Shalm. III: Tigr. 5, 5. *šar kibrāt irbitti*, Adnir. IV: I R 35, 3, 11 (KB I, p. 188); — f. of *Šamši-Adad*: *šangû Ašur*, Shams. V: KAHI I, 31, 3. *šar mātAššūr*, Shams. V: KAHI I, 32, 3. *šar kibrāt irbitti*, Shams. V: Ann. I 34 (I R 29. KB I, p. 176).

f. of *Ašur-dāin-aplu*, HABL 872, 9. Shams. V: Ann. I 39.

f. of *Šamši-Adad*, gf. of *Adad-nirari*, JADD 653, 3. 654, 3. 655, 3. *šakin dBE*, Adadnir. IV: I R 35, no. 4, 3 (KB I, p. 188). *šar mātAššūr*, JADD 651, 3 (KB IV, p. 98). 652, 3.

4. *dDI-ma-nu-SAG*, *šarru*, as Epon., III R 1, II 6, var.

s. of *Ašur-nāṣir-aplu*, gs. of *Tukulti-NIN.IB*, *šarru* . . . ., Shalm. III: KAHI I, 28. *šarru dannu šar kiššati šarru lā šanān ušumgallu kašuštu kibrāte* etc., Lay. 76 (BA VI, pt. 1, p. 152).

f. of *Šamši-Adad*, *šar kibrāt irbitti*, Shams. V: Ann. I 51.

5. *Šul-man-SAG.KAL*, s. of *Ašur-naṣir-aplu*, Nabd.: Rm. A, II 4 (KB III, 2, p. 100).

6. *Šul-ma-an-a-ša-rid*, var. to (4), Abel-Winckler, Keilschrifttexte, p. 40, II 48.

f. of *Šamši-Adad*, Sm. 318.

IV Shalmaneser IV, king of Assyria, B. C. 782—772.

dDI-ma-nu-MAŠ, JADD 1077, I 9(?). *šarru*, as Epon. B. C. 781, Canon C, I, 30; III R 1, III 36; 81-2-4, 187, 33.

V Shalmaneser V, king of Assyria, B. C. 727—722, Bi. שַׁלְמַנְאסַר, probably son of Tiglath-Pileser IV, see 83-1-18, 215, R. 13, K. 3500 etc., R. 1, and Winckler, Forsch. II, pp. 4, 14.

1. *dDI-man-MAŠ*, III R 1, V 1, var.

2. *DI-ma-nu-MAŠ*, *šar mātAššūr*, JADD 395, R. 4 (KB IV, p. 108). JRAS XVI, p. 220, no. 5 (KB II, p. 32). Sarg. St. I 1 (KB IV, p. 158).

3. *dDI-ma-nu-MAŠ*, JADD 806, 11, poss. Epon. B. C. 723, III R 1, V 1; var. *dÁŠ-šur* . . . ., Canon A, V, 1(?).

4. *Sul-man-a-ša-rid*, king of Assyria and Akkad, Chron. B, I 27, 30.

Šulmānu-ḫaman-ilāni, Streck, ZA XIX, p. 239: *Šulmānu-nūnu-šar-ilāni*, cf. the next name) *dDI-ma-nu-ḫa-man-AN[bi]-ni*, *ût Gar-di-kan-na-a-a*, Anp.: Ann. I 78 (I R 19. KBI, p. 64).

Šulmānu-ḫamannu (*dDI-ma-nu-ḫa-man-nu*), or *Šulmān-nūnu-šarrannu*

83-1-18, 695, XI 21, spec. Cf. *dDI-ma-nu-ḫa* . . . . 83-1-18, 695, XI 22, spec.

Šul(DI)-ma-nu-im-me

JADD 284, 3, 11 (B. C. 668).

Šulmānu-qarradu

(d)DI-ma-nu-UR.SAG, Epon. in time of Adad-nirari I, IV R 39, R. 41 (KB I, p. 8, AKA I, p. 12).

Šulmu . . . . (*DI-mu* . . . .), K. 14096.

Šulmu-aḫē (abbrev.)

DI-mu-PAP[hi], JADB 4, VIII 8. JADD 99, R. 3 (B. C. 670). 454, 1. *A.BA*, JADD 352, L. E. 3 (Ep. S). *bēl qātāti ša mātŠu'i*, B. C. 648(?), JADD 147, R. 2. *irrišu*, in

Qabasi, JADD 742, 11. *muttir pūti*, JADD 349, R. 7 (Ep. Q). *ʰriqqu*, JADD 357, R. 7. *šēpā*, B. C. 680, JADD 631, R. 3.
s. of *Ištar-dūri*, JADD 63, R. 4 (Ep. V).
s. of *Uadi*, JADB 3, V 11.

Šulmu-aḫēšu (abbrev.)
DI-mu-PAP^{pl}*-šu, ardu*, JADD 165, R. E. 3 (Ep. Q). MVG VIII p. 111, l. 21 (Ep. P).

Šulmu-aḫi (abbrev.)
DI-mu-PAP, *ʰrakbu*, JADD 207, R. 8 (Ep. B. III R 46, 30a).

Šulmu-Aššūr (abbrev.)
DI-mu-^{māt}*ÁŠ-šur*, JADD 88, R. 9 (Ep. W. III R 47, 19b). 110, 1.

Šulmu-Bēl (abbrev., cf. *Šulmu-*^{d}*Bēl*, TNB, *Šulmu-Bēl-lāmur*)
DI-mu-EN, JADB 12, III 6. JADD 5, 2 (III R 47, no. 10. B. C. 712). 243, 1, 7, 9 (B. C. 693). 500, R. 1 (Ninevite). 743, R. 10. HABL 890, 2. 891, 2. 1048, 8. K. 241, VIII 17, spec. *ʰirrišu*, JADD 471, 8, sold. *ʰrab-ālāni*, B. C. 680, JADD 231, R. 8. *ʰšanū*, JADD 860, III 24. *ʰša šēpā*, JADD 857, III 52. Epon., B. C. 696, Canon A, V, 23; B, VI, 16; *ʰšakin* ^{āl}*Talmusi*, JADD 297, R. 16. 614, R. 3; Senn.: King IV, 61.

Šulmu-Bēl-lāmur (cf. *Šulmu-Bēl-lāmur*, see TNB)
DI-mu-EN-la-mur, JADD 708, R. 1. *ʰrab kisir*, B. C. 684, JADD 230, R. 5. *ʰšaknu*, JADD 619, 10 (Ep. S). *šá paḫāti* ^{āl}*Šamār-šarri*, JADD 960, II 14. Epon. B. C. 840, Canon B, II, 29; III R 1, II 24.

Šulmu-Bēl-lašme
1. *DI-EN-aš-me*, Sm. 167.
2. *DI-mu-EN-ḪAL*, Epon. B. C. 670, governor of Dêr, III R 1, VI 11. JADD 44, L. E. 2. 172, R. 18, *ʰšakin Diri*.
3. *DI-mu-EN-la-aš-me*, HABL 147, L. E. 1012, 2. JADD 9, R. 1 (B. C. 686). 1041, R. 7. K. 241, VIII 16, spec. *ʰnuḫatimmu*, JADD 364, R. 10 (B. C. 679). 453, R. 10 (B. C. 686). 588, R. 3. 857, II 37. 860, III 27. *ʰšalšu ḫinni*, JADD 506, R. 10. Epon. B. C. 670, governor of Dêr, JADD III R 1, VI 11. JADD 42, 8. [44, L. E. 2]. 99, R. 1. 181, R. 14, *ʰšakin* ^{āl}*Diri*. 202, R. 10. 332, R. 15, *ʰšakin* ^{āl}*[Diri]*. 625, R. 17, *šakin Di-ri*. 715, R. 4.

Šulmu-ēreš (abbrev.)
1. *DI-mu-KAM-eš*, JADD 163, 3, slave (Ep. O). 720, 3.
2. *DI-mu-KAN*, K. 241, XI 16.
3. *DI-mu-PIN-eš*, DT 317.

Šulmu-ḫalṣē (abbrev.)
DI-mu-ḫal-ṣu^{pl}, K. 241, X 43, spec.

Šulmu-iškun (abbrev.)
DI-mu-GAR-un, JADD 101, R. 7.

Šulmu-Ištar (abbrev.)
DI-mu-XV, JADD 61, R. 5 (Ep. L).

ʳŠul(*DI*)**-mu-i-tú**, VS I, 96, 16: *amtu*.

Šulmu(?*DI*)**-Marduk**, TA 256, 20.

Šulmu-māti (abbrev.)
1. *DI-mu-KUR*, HABL 628, R. 9. JADD 504, 4.
2. *DI-mu-ma-a-ti*, Sm. 1037 (B. C. 681).

ʳŠulmu-nā$^{?}$**id** (?*DI-mu-I*)
JADD 166, 5, R. 1, 3: *amtu* of *Adad-rīṣūa* (Ep. S).

Šulmu-šarri (abbrev.)
1. *DI-mu-LUGAL*, JADD 17, R. 1 (B. C. 687). 243, R. 11 (B. C. 688). 310, R. 15 (B. C. 669). 660, 10. 809, 32. 913, R. 4. *ʰrab-sikkāti*, JADD 805, 11. *ʰSAG bīt ki . . .*, JADD 805, 10. Epon. B. C. 698, governor of *Barḫalṣu*, JADD 191, R. 6. 468, R. 14, *ʰšakin* ^{āl}*Bar-ḫal-zu*. 473, R. 25.
2. *DI-mu-MAN*, JADD 5, 3 (B. C. 712. III R 47, 38c). 210, R. 12 (Ep. W). 899, III 12. 1076, II 3, 5, 11. *ʰmuttir pūti*, B. C. 666, JADD 627, R. 6. Epon. B. C. 698, Canon A, V 26. 198, R. 12. 475, R. 9; see also (1).
3. *Šú-ḫim-MAN*, Epon. B. C. 698, K. 398, III R 2, no. XIX, 5 VIIth year of Sennacherib.

Šulmu-Taqūme (abbrev.)
1. *DI-*^{d}*Ta-qu-me*, JADD 743, R. 13.
2. *DI-*^{d}*Ta-qu-mu*, *ʰrab riqqē*, JADD 854, R. 2.

Šú-[lum?]-ili (cf. Bi. שְׁלֵמִיאֵל)
bēl qātāti, B. C. 712, JADD 5, B. E. 2 (III R 47, 41c).

***Šu-lu-su-nu**, ^{māt}*Ḫar-ru-n[a-a-a]*, B. C. 830, Shalm. III: Ob. 168, 169. — KB I. p. 148.

Šumā (hypocor.)
1. *MU-a* (*Nādin-aplu*(?), KB IV, p. 170).
s. of *Aḫēšā*, at Erech, B. C. 648(?), K. 433, 29.
2. *Šú-ma-a*, HABL 57, 13. 846, 2. KK. 3051, R. 2. 4270, R. 7. 8960. 11476, R. 10. 11485, [R. 6].

11486, R. 13. 80-7-19, 61; 70. 81-2-4, 283. 83-1-18, 531, R. 4; 697, R. 11. *kāṣir šarri*, B. C. 682, JADD 276, R. 6. *mātKi-nu-ka-a-a*, Shamsh. V: Ann. III 49 (I R 30; KB I, p. 182).

s. of *Eriba*, gs. of *Imbu-pāniia*, Sarg. St. III 21 (KB IV, p. 162).

s. of *Marduk-[šar-ilāni]*, Shmk.: CT X, 6, 25.

s. of *Nabū-aḫē-iddin*, HABL 963, R. 4.

s. of *Nabū-iddin*, HABL 17, R. 7.

s. of *Šum-iddina*, gs. of *Gaḫal, mār aḫattišu ša Tammartu*, HABL 282, 6.

***Šum-Adda** (cf. *Ša-ma-Adda*)

1. *Šum-ad-da*, TA 224, 3, cf. 272.
2. *Šú-um-ad-da*, s. of *Ba-lum-me-e*, of the city of *Ḫinnatuni*, TA 8, 18, 25.
3. *Šú-mu-ḫa-di*, TA 97, 1.

Šumaia (hypocor.)

1. *MU-a-a*, JADD 261, 2, slave sold. $^{ḫ}A.BA$, (Ep. A), JADD 318, R. 11. 623, L. E. 2.
   s. of *Šamaš* ....., B. C. 670, JADD 257, R. 12.
2. *Šú-ma-a-a*, HABL 948, 2. JADD 365, R. 3 (B. C. 702). KK. 92 (III R 58, no. 5). 121. 241, IX 37, spec. 695 (III R 58, no. 2). 713 (III R 54, no. 8). 83-1-18, nos. 216, 222, 298. Bu. 91-5-9, 8 (TRep. 47. 80. 111. 156. 169. 207. 246 D. 274 D).

Sumāte-ša(-a) (?*MU-ME-ša-a*), see *Mušibša*.

Šú-ma-at(?)**-Šamaš**, or *Šúma-abi-Šamaš*
f. of *Pi-ir-Šamaš*, DEP II, p. 93, I 15.

Šum-iddin (abbrev.)

1. *MU-ÁŠ*, K. 241, IX 17, spec.
2. *MU-MU*, HABL 1090, R. 7, 8. JADD 385, R. 11. ^{ḫ}*šatam ša Dirî^{ki}*, HABL 412, 11, 17 (IV R 47, no. 4). $^{ḫ}TIG.EN.NA$, about B. C. 675, Chron. B, IV 14 (DELITZSCH: *Nādin-šumi*).
3. *MU-SE-na*, HABL 238, 9 (WSml. II, p. 18). 498, R. 13. JADD 829, 5. 83-1-18, 194 (TRep. 67).
   s. of *Gaḫal*, f. of *Šumā*, HABL 282, 7.

^{d}. . . . šum-iškun (*MU-GAR-un*), s. of ^{d}NIN . . . ., K. 4454, R. 6 (WSml. II, p. 6).

Šum-ili-āšipuš "The name of the god is his diviner" (HINKE), in *Bīt-^{m}MU-AN-a-šip-ú-uš*, Mae.: OB I 149, I 8.

Šum-libši "May it be a son!" or "The name may subsist!"

1. *MU-lib*(?)*-ši*, V R 44, 12d, renders *MU-NA-TI.LA*, ancient Bab. author.
2. *Šú-mu(-un)-li-ib-ši*, in OBa. texts, see RPN.

***Šú-mi-it-ta/ti**, TA 40, 6. 57, 13.

Šum-lišir (abbrev.)

1. *MU-GIŠ*, JADD 303, 2. ^{ḫ}*mu-šar-ki-su*, B. C. 734(?), JADD 415, 7. ^{ḫ}*šangû*(?), JADD 603, R. 3.
2. *MU-SI.DI*, K. 241, XI 28, spec.

Šum(*MU*)**-liš-ku-un** (abbrev.)
HABL 606, R. 1 (if n. pr.).

Šum-lubši (cf. *Šum-libši*)
in *Bīt ^{m}MU-lu-ub-ši*, HABL 877, 9 = JADD 889.

Šum-ma . . . . ., K. 241, VII 10, spec.

Šumma-Adad (abbrev.)

1. *Šum-ma-^{d}IM*, JADD 428, 1, slave sold. 779, 3. ^{ḫ}*šaknu*, JADD 771, 2.
2. *Šùm-ma-^{d}IM*, JADD 53, R. 7 (B. C. 672). 623, R. 6 (Ep. A).
3. *Šùm-ma-U*, JADD 623, R. E. 2, var. to (2).

Šumma-Ašur (abbrev.)

1. *Šum-ma-^{d}ÁŠ-šur*, JADD 738, R. 6. ^{ḫ}*bēl paḫāti*, JADD 448, R. 8.
2. *Šùm-mas-ÁŠ-šur*, ^{ḫ}*šaknu*, BM 103392, 12 (CT 33, pl. 19).

Šum-ma-ibašši(*NI.GÁL*)**-ilāni**(*AN^{hl}-ni*), K. 241, X 30, spec.

Šumma-ilia (cf. *Šum-ma-ilu*)
Šum-ma-AN-a-a, JADD 412, R. 11 (B. C. 748); PEISER, KBIV, p. 100, reads *Nadin-Malik*.

Šumma-ilāni (abbrev.)

1. *Šum-ma-AN^{hl}*, JADD 196, 3. 212, 5, 14. (B. C. 687). 464, R. 13. ^{ḫ}. . . . . , JADD 392, R. 1 (B. C. 710). ^{ḫ}*mukīl apāti*, B. C. 688—664, JADD 115, R. 6. 174, R. 9. 238, 7, 12.
2. *Šum-ma-AN^{hl}-ni*, JADD 19, 2 (B. C. 684). 34, 2 (B. C. 695). 127, 4 (B. C. 681). 222, 5 (B. C. 682). 236, 5. 319, 3, R. 5. 508, 3, R. 5. ^{ḫ}*mukīl apāti* (*ša amēl ša. eli bītāni*), JADD 326, 13 (Ep. 1). 421, R. 5 (Ep. 670).
   f. of *Ašur-mtu-ballit*, JADD 160, R. 10.
3. *Šúm-ma-AN^{hl}*, JADD 112, 2, 5 (B. C. 700). 226, 3.

4. *Šúm-ma-AN^{bi}-ni*, JADD 20, 2. 427, 10, R. 2 (B. C. 694).
5. *Šùm-ma-AN^{bi}*, JADD 239, 11 (B. C. 688?). 335, L. E. 2 (B. C. 687). ^{h}*mukīl apāti*, B. C. 710, JADD 234, 5, 18 (III R 49).
6. *Šùm-ma-AN^{bi}-ni*, JADD 165, L. E. 3 (Ep. Q). 446, 7 (Ep. Q). ^{h}*mukīl apāti* (*ša amēl ša ēli bītāni*), JADD 60, R. 9 (Ep. 671). 326, 8, var. to (2).
7. *Šúm-mu-AN^{bi}*, JADD 246, 9, R. 4.
8. *Šúm-mu-AN-^{bi}-ni*, JADD 30, 2 (B. C. 681. III R 47, 13a). 422, 8, R. 5.

To this name probably belong also the following fragments: JADD 423, 3, R. 2. 477, R. 6. 624, R. 4 (B. C. 687).

Šumma-ilu (abbrev., cf. OBa. *Šum-ma-ilum-la-^{d}Šamaš* T-D LC)

1. *Šum-ma-AN*, K. 241, VIII 46, spec. 83-1-18, 695, III 6, spec. ^{h}*irrišu*, JADD 742, R. 11. ^{h}*rab kiṣir*, JADD 931, 5. ^{h}*ša šēpā* (Ep. A), JADD 325, R. E. 4.
2. *Šúm-ma-AN*, JADD 847, 7. ^{h}*šangū*, B. C. 686, JADD 374, R. 11. ^{h}*tamkaru*, JADD 326, R. 12 (Ep. 1).
3. *Šùm-ma-AN*, ^{h}*rab kiṣir*, B. C. 664 (?), JADD 425, R. 13.
4. *Šúm-mu-AN*, JADD 13, 4.

s. of *Aramiš-šar-ilāni*, ^{h}*mušarkiš*, HABL 186, 10 (BA II, p. 24).

Šúmma-Nabū (abbrev.)

Šum-ma-^{d}PA, JADD 844, 4. ^{h}*išpar birmē*, slave of Nā'id-Ištar and Ašur-mātka-danin, JADD 642, 5.

Šum-ma-^{d}Ra-man (abbrev.)

JADD 139, 3 (B. C. 667).

Šumma-tašēzib

1. *Šum-ma-ta-še-zib*, ^{h}*ardu ša ^{d}ištar*, B. C. 670, JADD 172, R. 14.
2. *Šum-ma ..... e-zib*, s. of *Ṭebētāja*, JADD 640, 4 (Ep. O).
3. *Šùm-ma-ta-zib* (sic!), ^{h}*qēpu*, JADD 675, 9.

Šúm-ma-ú-al-zib (?), ^{h}*rakbu*, JADD 860, II 16.

Šum-ma-us . . . . ., JADD 775, 7.

***Šú-mu-ḫa-di**, see *Šum-Addu*.

Šum-ukīn (abbrev., Ar. docket שמכן CIS II, 71; for NBa. text, see TNB)

1. *MU-DU*, HABL 752, R. 17. 1053, 5. JADD 902, 3. ^{h}*rakbu šēpā*, JADD 207, R. 11. Chron. I 17, see (2).
2. *MU-GI.NA*, HABL 527, 1. *bēl piḫāti bēl siḫī*, usurper of the throne of Babylon, Chron. B, I 16, 17; < *Nabū-šum-ukīn*, s. of *Nabū-nādin-zēr*, q. v.

s. of *Iqīša*, Sarg. St. II 19 (KB IV, p. 160).

***Šu-na-aš-šu-ra**

šar Ki-iz-zu-wa-ad-ni, wassal of Hittite king, OLZ IX (1906), 630; MDOG 35, p. 33.

Šú-pa . . . ., HABL 885, 1.

Šú-qa-mu-na-aḫ-iddina (*ŠEŠ-SE-na*)

s. of *Miliḫarbi*, Mna.: III R 43, II 13. KB IV, p. 70.

^{d}Šú-qa-mu-na-apal-iddinu (*Al-SE-nu*)

mār Kar-zi-áb-ku, of *Bīt-Karziabku*, *ša-ku māti*, Nka.: Lo. 102 (90835), IV B, 2. — KB IV, p. 88. KING, BBS p. 68, pl. LXXIV.

Šur-di, Capp. G, 12, 3.

^{d}Šú-ri-ḫa-ili-a-a (cf. *Šú-ri-ḫa-AN*, Cass. tablet, PSBA, Nov. 1907, pl. I, 8; BE XIV, 102, 7). JADD 58, R. 3 (B. C. 694).

***Šur-ki-til-la** (Mit.)

VS I, 110, 2.

s. of *Te-ḫi-ib-til-la*, CT 2: 21, 2, 8, 18.

Šur-ši-ia (hypocor.)

JADD 993, R. III 15.

***Šú-sa-an-qu** (Eg, cf. *Susinqu*)

ḫatna šarri, i. e. son-in-law of Sennacherib, B. C. 692, JADD 324, R. 12 (III R 48, 27 b).

Šú-si-si-i, see *Ku-si-si-i*.

Šú-si-ša-i, see *Ubānša-na'idat*.

Šú-uš-ši

5th king of the 2^{d} Babyl. dynasty, King-list, A 17; B, R. 5.

***Šú(-ú)-ta** (cf. *Šutti*)

arad šarri, TA 234, 14, 23. ^{h}*rābiṣ šarri*, TA 288, 19, 22.

***Šú-tar-na, Šut-tar-na, Šú-ut-tar-na** (Mit.)

amēl ^{āl}Mušiḫuna, TA 182, 2. 183, 3. 184, 4.

f. of *Namiawaza*, TA 194, 9.

f. of *Tušratta*, TA 29, 18. 24, I 55; cf. MDOG 35, p. 37; MVG 13, p. 24.

***Šú-ta-at-na** (Mit.), see also *Za-ta-at-na* and *Zi-ta-at-na*

s. of *Šá-ra-a-tum*, of the city of Acco, TA 8, 19, 28.

***Šú-ut-ti** (cf. *Šūta*)
TA 5, 19, messenger of Kadašman-Ḫarbe.

***Šutur-Naḫundi** (El., *Šú-ut-ru-uk-^{d}Naḫ-ḫu-un-te* DEP II, pl. 25, etc.)
King of Elam, B. C. 717—699:
1. *Iš-tar-ḫu-un-du, šar ^{mât}Elamti,* b. of *Ḫallušu,* nephew of *Ummanigaš* I, mounted the throne in the 1th year of Ašurnādinšum of Babylonia, Chron. B, I 40; II 32, 31.
2. *Iš-tar-na-an-ḫu-un-di,* Abp.: A, III R 22, VI 91; Ann. VI 53. — KB II, p. 206.
3. *Šú-tùr-na-ḫu-un-di, ^{ḫ}Elamū,* Sarg. Ann. 245, 271, 292.
4. *Šú-tùr-^{d}Na-ḫu-un-di,* Sarg.: Ann. 271, 278: ^{ḫ}*Elamū,* 286: *ma-li-ku,* 406; Khors. 119: *šar Elamti.*

***Šuwardāta** (Iran.?)
1. *Šú-ar-da-tum,* TA 290, 6, 27.
2. *Šú-wa-ar-da-ta,* TA 271, 12. 278, 4. 279, 4. 280, 4. 281, 6. 282, 3. 283, 3, 32. 284, 2.

Šú-zib-Marduk
f. of *Nabū-šum-iddina, mār Arad-Ēa,* Merod. I: Susa 16, II 8.

***Šú-zi-ga-aš** (Cass., probably instead of *Šu-zi-bu-ga-aš,* see HÜSING, OLZ VIII (1905), 93; also called *Na(?)-zi-bu-ga-aš,* q. v.) ^{mât}*Kaš-ša-a mār la ma-am-nu,* a man of humble origin, by Cassite rebels placed upon the throne of Babylon, Chron. P, I 10, 13.

Šūzubu (hypocor.; for NBa. texts, see TNB; cf. *Šūzub(KAR-ub)-Marduk,* BE XIV, XV)
Šú-zu-bu, HABL 292, R. 5, time Senn., cf. MEISSNER, OLZ XIV (1911), vol. 62. 912, 2. K. 13071.
Šūzubu I., < *Nergal-ušēzib* q. v., king of Babylon, B. C. 693, of *Bīt-Gaḫal:*
1. *Šú-zu-bi,* Senn. Tay. V 6 (IR 41. KB II, p. 104).
2. *Šú-zu-bu, mār Bābili,* Senn. Tay. IV 35 (IR 40. KB II, p. 100). *mār Gaḫal,* HABL 878, 14, 16. Senn. Co. 28 (IR 43). *šar Bābili,* Senn. Co. 34. *šar IM.GI,* Senn. III R 4, no. 4, 14 (K. 1280).
Šūzubu II., < *Mušēzib-Marduk,* q. v., king of Babylon, B. C. 693—689:
1. *Šú-zu-bi,* ^{ḫ}*Kal-da-a-a,* Senn.: King III 86; Kui. I 33 (III R 12): *ašīb kirîb nār agammē;* Tay. III 45 (IR 39 KB II, p. 96). ^{ḫ}*Kaldá-a-a šar Bābili,* Senn. Tay. V 41 (KB II, p. 106).
2. *Šú-zu-bu,* Senn. VS I, 77, 13. ^{ḫ}*Kal-dá-a-a,* Senn. Tay. V 8 (IR 41. KB II, p. 104). *šar Bābili:* Senn. Bav. 46 (III R 14. KB II, p. 118).

Ta-ab . . . ., JADD 484, 3 (B. C. 706).

***Tabaḫāri** (cf. *Sab-ḫar-ru* with varr.)
1. *Ta-ba-ḫa-a-ri,* ^{āl}*ŠE,* in Laḫiru, B. C. 668, JADD 472, 7.
2. *Tab-ḫa-a-ri,* JADD 625, 9 (B. C. 670).

Tabalāia "Native of Tabal" (cf. *Ta-bal-la-a-a* TNB)
1. *Ta-ba-la-a-a,* JADD 159, 4.
2. *Ta-bal-a-a,* JADD 1110, II 8, 22. 1112, 4. ^{ḫ}*muṣap-pi-ú,* JADD 775, 3. ^{ḫ}*muttr pūti,* JADD 840, II 8. 860, II 7, 33.
3. *Tab-bal-a-a,* JADD 67, R. 7 (B. C. 748).
4. *Tab-ālu-a-a,* JADD 15, R. 4 (B.C.672). ^{ḫ}*qēpu,* JADD 425, R. *18.* 909, 1.
s. of *Bēl-Ḫarrān-aḫ-uṣur,* raised by king to *rab kiṣir,* HABL 85, 8.
5. *Tab-la-a-a,* JADD 618, 3 (Ep. T).
6. *Tab-al-lu-a,* JADD 61, 3, slave pledged (Ep.L).

Tabali
1. *Ta-ba-li,* JADD 275, R. *12.*
2. *Tab-li,* JADD 569, R. *10* (B. C. 695).

Tab-al-lu-u-a, see *Tabalāia.*

Tabnēa (hypocor.; for NBa. texts, see TNB)
1. *Tab-ni-e-a,* HABL 469, R. 10. 912, 7. K. 5433 b. ^{ḫ}*ḫa-za-an-nu,* Sarg. St. V 16 (KB IV, p. 164). ^{ḫ}*rab ka-aš-kad-di-ni,* VA 7, 9 (MVG XII p. 157 f.).
s. of *Marduk-šum-ibni,* f. of *Nabū-ēṭir,* ^{ḫ}*maš-mašu,* of the clan Gaḫal, HABL 877, 2 = JADD 889.
s. of *Erī-ba-Sîn,* Simb.: Lay. 53, 3 (KING, BBS, p. 102, pl. 20).
2. *Tab-ni-ia, ša rab simāte,* JADD 869, III 5.

Tab-ni-i (hypocor., cf. *Tabnēa*)
HABL 221, 2 (see *Abni*). 722, 3. 737, 2. KGAS nos. 48. 108. 124. 145. ^{ḫ}*A.BA,* JADD 164, R. 7 (B. C. 679). 234, R. *12* (III R 49, 33 a. B. C. 710).
f. of *Nabū-taqqinani,* JADD 160, R. 7.

Tabnia, see *Tabnēa.*

Tab-ni-ilu ....
A.BA, JADD 332, R. *13.*

Tabni-lištar (cf. OBa. */ Tab-ni-ištar,* RPN)
1. *Tab-ni-XV,* JADD 743, 6.
2. *Tab-ni-^{d}XV,* JADD 213, 5, 13 (B. C. 681).

Tab-ši-lišir (abbrev., cf. *Ittabši-lišir*)
s. of *Šamaš-erība*(?), Louvre, AO 2221, R. *17* (B. C. 656(?); OLZ VI (1903), col. 199.

Tabnūtu (cf. Ph. תבנת)
s. of *Be-la-ni,* b. of *Rimūta:*
1. *Tab-nu-ta,* Meliš.: Lo. 103 (90827), III 11. — KB III, pt. 1, p. 158.
2. *Tab-nu-ti,* ibid., III *27,* 31.

^{f}Ta-bu-u-a
Esarh. A, III 13 (IR 46. KB II, p. 130; C, III 2: *tarbit-ēkalli* of Esarhaddon, as queen of Aribi.

Ta-ad ...., 83-1-18, 545, 8 (KGAS 33).

Ta(?)**-di-ni-la-mur** (perhaps: *Itti-dūni-lāmur,* as abbrev. from *Itti-^{d}X-dūni-lāmur,* cf. *Bēl-dūni-lāmur* TNB)
JADD 370, 1 (B. C. 682).

***Ta-du-a** (hypocor.), TA 256, 17.

***^{f}Tādu-Ḫēpa** (Mit.)
d. of *Tušratta,* wi. of Amenophis III. and Amenophis IV.
1. */ Da-a-du-ḫe-e-pa,* TA 27, 20.
2. */ Ta-a-du-ḫe-e-pa,* TA 28, 3, 25.
3. */ Ta-a-du-ḫe-pa,* TA 27, 4.
4. */ Ta-du-ḫe-pa,* TA 29, 22.
5. */ Ta-a-tum-ḫe-e-pa,* TA 28, 8.
6. */ Ta-a-tum-ḫe-pa,* TA 22, IV, 40. 23, 7. 26, 4.
7. */ Ta-a-du-ḫe-e-pa-an-na-a-an-ni,* TA Mit. III 103.

***Ta-e** (Mit. abbrev.)
VS I, 110, *20.*

Ta-ga-li-i
JADD 284, R. *11* (B. C. 668).

***Ta(-a)-gi** (cf. *Ta-a-gu*) father-in-law of *Milki-ili,* TA 249, 8. 263, 33. 264, 2. 265, 2. 266, 4. 289, 11, 19, 25.

***Ta-a-gu** (cf. Bi. תּוֹעג), Ta'annek 3, 5.

***Ta-aḫ-ma-ia/ià** (Eg., cf. RANKE, Material, pp. 18, 50), TA 265, 9, 11.

***Táḫ-ma-áš-ši** (Eg., cf. RANKE, Material, p. 18), TA 303, 20.

***Ta-ia-u** (Mit., hypocor.)
^{āl}Ḫarrāna-a-a, VS I, 90, 1, 5.

***Ta-i-še-en-ni** (Mit.)
f. of *Alḫi-Tešup,* CT 21, 21.

Ta-a-ka-šarru (*LUGAL*?), (cf. OBa. *Ta-ku-ilu* VS VIII, 14, 26)
JADD 590, R. *5.*

Ta-ki-el-A-šur "Trusting in Ashur" (abbrev., cf. *Takil-ana-ilīšu*)
Capp. G, 23, 3.

Ta-kil-a-na-ili-šu "Trusting in his god" (cf. OBa. *Ta-ki-il-ili-šu* RPN)
^{ḫ}bārū, b. of *Ur-Bēlit-muballiṭat-māti,* Meliš.: Lo. 103 (90827), I 5, 7, 28, 36, 39, 42; II 1, 7, 9, 14; III 43; IV 9, 22, 32, 41; V 22, 30, 33. — KB III 1, p. 154 ff. KING, BBS, p. 10 ff., pl. V ff. *^{ḫ}irrišu,* JADD [742, R. 2].
s. of *^{d}NIN.IB-ri-ṣu-u-a, bēl piḫāti ^{āl}Bīt* ...., Meliš.: Lo. 103 (90827), II 1 (KING, BBS, p. 12).

Takilāti (hypocor.)
1. *Ta-ki-la-a-ti,* JADD 4, R. *3* (B. C. 644?).
2. *Ta-ki-la-ti,* JADD 311, R. *11* (Ep. S).
3. *Tāk-ki-*[*la-ti*], JADD 222, R. *2* (B. C. 682).

Tak-kil-šú-na-tú
K. 241, X 41, spec.

Tak-kil ...., Epon., JADD 926, 2.

Taklāk-ana-Ašur "I trust in Ashur"
Tāk-lak-TIŠ-ÁŠ-šur, JADD 355, R. *2.*

Taklāk-ana-Bēl "I trust in Bel"
1. *Tak-lak-a-na-^{d}EN,* Epon. B. C. 716, *šaknu* of Naṣibina, JADD 382, R. 6.
2. *Tāk-lak-a-na-EN,* K. 1011. 1424. HABL 980, 2.
3. *Tāk-lak-TIŠ-EN,* K. 241, XII 40, spec. Epon. B. C. 715, Canon A, V, 9; D, IV, 4; III R 1, V 9. JADD 766, 2. 1098, II 8.
4. *Tāk-lāk-a-*[*na-EN*], Epon., B. C. 715, Canon C, III, 21.

Taklāk-ana-bēlīia "I trust in my lord" (cf. *Tak-la-ku-a-na-be-li-ia* CPN p. 136)
1. *Tak-lak-TIŠ-EN-ia,* Epon. B. C. 888, Canon B, I, 23; III R 1, I 22.
2. *Tāk-lak-a-na-EN-ia, ^{ḫ}ša eli bīti ša Šumma-iliia,* B. C. 748, JADD 412, R. 10 (III R 48, 27a).

Taklāk-ana-ili "I trust in the god"
Tak-lak-TIŠ-AN, JADD 355, R. E. *1.*

Taklāk-ana-šarri "I trust in the king"

1. *Tak-lak-a-na-LUGAL*, Epon. B. C. 843, Canon B, II, 26; III R 1, II, 68.
2. [*Tak-lak-a-na*]-*MAN*, Epon. B. C. 843, Canon A, II, 21.

Ták-lak-bēl (*EN*) (abbrev.) HABL 639, 11.

***Ta-ku** (cf. *Takuwa*, king of Ni, MDOG 35, p. 34) gf. of *Addu-nirari*, of *Nuḫašše*, contemp. of Thotmes III, TA 51, 5, R. 2.

***Ta'lā** (Ar., cf. *Ta-la-'*, *Ta-al-la* TNB)

1. *Ta-al-a*, ^{h}*irrišu*, JADB 13, I 6.
2. *Ta-e-la*, JADD 97, R. 3.
3. *Ta-'-la-a*, ^{h}*irrišu*, JADD 742, 21, 40. f. of *Uasi*, JADB 3, V 13.
4. *Ta-la-a*, f. of *Iddina-Ištar*, JADD 257, R. 17.

^{f}Ta-li-a, wi. of *Ḫa-šú-šá-ar-na*, Capp. T-D, LC 242, 7, 11, 20.

Ta-a-li-ki-na, JADB 9, IV 7.

***Ta-al-ta-a** (= *Daltā*, q.v.), ^{mât}*El-li-pa-a-a*, Sarg.: VIIIth, 42.

Tam(? *UD*)**-di-ilu** (cf. *Tam-ti-Ka-di*, BE XIV, *Me-e-Ka-di*, BE XV) JADD 17, 4 (B. C. 687).

Tamdimūa "Native of the Seeland" ^{h,mât}*Tam-dim-ú-a*, Bu. 89-4-26, 156 (Bab.).

Ta-me-ra-ni-ti

f. of *Mušabši-Marduk*, Imb.: BM. 91015, R. 21. — KING, BBS, p. 110, pl. CVI.

***Tammaritu** (El.)

s. of *Teumman*, III R 37, 17a: *Tam-ri-i-tú* (KB II, p. 180, n. 6).

s. of *Ummanigaš*, III R 38, 34a: *Tam-ma-ri-tu*.

s. of *Urtaqu*, b. of *Ummanigaš* and *Umman-appa*, vice-roy of Ḫidalu, king of Elam:

1. *Ta-am-ma-ri-it-tu*, Abp.: K. 6366.
2. [*Ta*]-*am-ma-ri-ti*, HABL 961, 10 (WSml. II, p. 25).
3. *Ta-am-ri-ti*, of Ḫidalu, HABL 961, 12.
4. *Tam-ma-ri-i-ti*, HABL 863, 7 (WSml. II, p. 37).
5. *Tam-ma-ri-ti*, HABL 282, 8: uncle of *Šumā*. 1116, 18. 1130, R. 5, 17.
6. *Tam-ma-ri-tu*, Abp. A, III R 19—26, III 102, IV 68, 70, 86, 91, 100; V 83, 93; VI 92: *arkū*; VII 46; X 2; Ann. IV 12: *šar* ^{mât}*Elamti*, 28; VII 22: *šar* ^{mât}*Elamti*; X 17 (KB II, pp. 188. 210. 230); B, IV 80, 90 (KB II, p. 246): with *Ummanigaš* and *Umman-appa*, as sons of *Urtaqi*; VI 1: 3rd b. of [*Ummanigaš*], set over Ḫidalu; III R 36, no. 7, I 2; VII 49: *šar* ^{mât}*Elamti*, 58 (III R 31—33). III R 38, 34a: *mār Ummanigaš aḫi abi* of *Ummanigaš* the king (cf. WAFI, p. 528), 35. K. 2867, no. 2825.
7. *Tam-ma-ri-tú*, Abp. A, III R 20f., IV 77; V 47; Ann. III 48: 3rd b. of *Ummanigaš*, set over Ḫidalu; IV 1, 3, 12: *šar* ^{mât}*Elamti*, 23, 39, 114: *šar* ^{mât}*Elamti*; V 21, 31, 28; VI 55: *arkū* (VR 3—6. KB II, pp. 182. 188. 190. 194. 196. 198. 206). II R 66, 13 (CT X, 8. VS I, 80). III R 37, 1b, 4b, 9b, 12b, 15b, 19b, 27, 32b. KK. 1364. 2656, 13, 17, 20. 4453. 4457, 1 (III R 37, no. III): b. of *Ummanaldasi*. 5622. 6375. 7596. 13652. Rm. 2, 134. Lay. 86, 6.
8. *Tam-mar-i-te*, HABL 960, 7 (WSml. II, p. 31).
9. *Tam-mar-i-ti*, HABL 284, 7, 10. KK. 4793, 17, 30 (WSml. II, p. 69). 8314. 80-7-19, 16: *šar* ^{mât}*Elamti*.
10. *Tam-mar-i-tu*, 81-2-4, 301.
11. *Tam-mar-it*, HABL 943, 2. Rm. 2, 455. 81-2-4, 377. 83-1-18, 475. Bu. 91-5-9, 126. *šar* ^{mât}*Elamti*, HABL 1022, 2 (WSml. II, p. 68). 1040, 3.

***Tam-ma-šad-dar**

f. of *Marduk-šāpik-zēr*, Nai.: VR 61, VI 23. — KB III, pt. 1, p. 180. KING, BBS, p. 126, pl. XCIX.

f. of *Nergal-ušēzib*, Nai.: CT X, pl. 3, 27. — KB IV, p. 92. KING, BBS p. 105.

Tam-meš-enšu (*SIG*) (abbrev.) JADD 486, 4.

***Tam-meš-id-ri** (Ar.) K. 974 (G. SMITH, Assurb., p. 204), captured in Elam.

***Tam-meš-na-ta-nu** (WSem., cf. *Iltammeš-natanu*, TNB, p. 228)

f. of *Šamaš-ibni*, gf. of *Ba-li-ḫi-ti*, HABL 454, 15.

***Tam-meš-ša-ma-'** (WSem.) HABL 524, R. 8 (time: Sargon II).

Tammeš-taṭābu

1. *Tam-meš-DUG. GA*, JADD 869, III, 7.
2. *Tam-meš-ta-ṭa-bu*, K. 4285.

Tá-am-ra-a-nu, HABL 631, 12 = JADD 759, 11.

Ta-an-da-a-a
$^{h}Ḫazānu$ of Kirbit, Abp.: III R 29, no. 1, R. 8; III R 30, III 7. K. 2675, R. 8 (KB II, p. 174, n. 2).

***Tán-da-ma-ni-e**, see *Urdamane*.

Tanitti-Bēl
Ta-nit-ti-[^{d}EN], V R 44, 21d, renders ^{d}EN-*ZAG.SAL*, prob. ancient Bab. writer.

***Ta-nu-us** (Iran.?)
Tigl. IV: Ann. 104.

Tap(?Nar)-gi-i, JADD 753, 8.

***Tap-na-aḫ-ti** (Eg. T3f-nḥt "His strength", cf. Τνεφάχθος (Diod. I 45), see STEINDORFF, BA I, p. 352, RANKE, Material, p. 35; cf. *A-mu-nu-ta-pu-na-aḫ-ti* TNB)
King of Punūbu in Egypt, *šar* ^{āl}Pu-*nu-bu*, Abp.: A, III R 17, I 103; Ann. I 101 (V R 1. KB II, p. 162).

Tappū-bēl-ilāni "A companion is the lord of the gods"
TAB-EN-AN^{lil}-*ni*, of ^{āl}Za-*i-di-ni*, JADD 904, IV 5.

Taqīsu
1. *Ta-ki-su*, ^{h}*ša eli āli*, JADD I 141, 13, cf. PEISER, OLZ VI, 195.
2. *Ta-qi-su*, JADD 42, R. 1 (B. C. 670).

Taqīš (abbrev., cf. *Ta-qiš*(*-šú*) TNB, *Ta-qi-šum*(*šú*, *šī*) BE XIV, XV, *Ta-ki-šu* P 118, 6)
1. *Ta-qiš*, ^{h}*riqqū*, JADD 14, R. 1 (B. C. 672)
2. *Ta-qi-šú*, s. of *Kin-pi-Šamaš*, ^{h}*šakin būši Bīt-Sin-šeme*, Neb. I: Nippur, V 13.

Ta-ki-ša-^{d}....., [s. of] *Ardu*(?)*-u-ni*, Imb.: BM. 91015, R. 19. — KING, BBS, p. 110, pl. CVI.

Taqīša-Bēlit
Ta-ki-ša-^{d}GAŠAN, s. of ^{m}^{h}*Rē'u-piḫāti*, Mna.: III R 43, II 7. — KB IV, p. 70. KING, BBS, p. 45, pl. XLVI.

Ta-ki-šam-^{d}Gu-la
Meliš. DEP X, pl. 12, IX, *c*.

Taqūni (abbrev., cf. *Sin-ta-qu-nu* BE IX)
1. *Ta-qu-u-ni*, *bēl qātā* of *mār šarri*, ^{h}*šanū*, B. E. 682(?), JADD 129, 3. 130, 5.
2. *Ta-qu-ú-ni*, JADD 487, 3.

Tarași
1. *LAL-i*, 633, 20.
2. *Ta-ra-ṣi-i*, HABL 633, 19. ^{h}*A.BA*, *ša* ^{āl}Gu-*zana*, HABL 633, 8.
3. *Tar-ṣi-i*, HABL 633, 10, 14, 22, R. 5. ^{h}*rab kāṣir*, HABL 633, 12.

Tar(*Kud*, *Ḫaš*)**-di-ia**
s. of *Šarrani*, HABL 1106, 21.

Tardit-Ašur
1. *Tar-di-it-ÁŠ-šur*, JADD 445, R. 10 (B. C. 660).
2. *Tar-di-tú-ÁŠ-šur*, JADD 363, R. 1 (B. C. 682?). 947, 4. ^{h}*šak-nu ša*^{h}*I-tu-'-a-a*, HABL 419, 11. ^{h}*šalšu* (*ša mār šarrī*), JADD 444, R. 16 (B. C. 660). 618, R. 5 (Ep. T). *SAG*, JADD 275, R. 11.

***Tar-ga-aš-na-al-li** (Hit.), Boghazköi, MDOG 35, p. 19.

Tar-ḫu-ḪAL . . ., JADD 79, 1.

***Tarḫulara** (prob. Cilician, cf. Τυρκολεις, SACHAU, Zur histor. Geogr. p. 8, ZA VII, p. 99)
Prince of Gurgum (Marqaș), f. of *Muttallu*, time Tigl. IV and Sargon:
1. *Ta-ar-ḫu-la-ra*, ^{māt}*Gurgumāia*, Tigl. IV, Ann. 61.
2. *Tar-ḫu-la-ra*, ^{māt}*Gurgumaia*, Tigl. IV, Ann. 88, 152 (III R 9, 52); Epigr. PSBA XVIII (1896), p. 159. B 45, 58 (II R 67. KB II, pp. 18. 20. 30); Sarg. Ann. 209, 211; Bull. 26, Khors. 83 (KB II, p. 62): f. of *Muttallu*. ^{āl}*Mar-ga-ṣa-a-a*, Sarg. XIV 10; Pp. IV 28. ^{āl}*Marqa-ša*(?)*-a-a*, K. 1660, 6 (WSml. II, p. 4).

***Tar-ḫu-na-zi**
JADD 308, 7, slave (Ep. Q.) ^{āl}*Me-lid-da-a-a*, king of Malatiyeh, in reign of Sargon, Sarg.: Ann. 178, 185 (*maliku*); Khors. 78 (KB II, p. 62).

***Tar-ḫu-un-da-pi-i**
JADD 198, 5 (B. C. 697). 443, 12, slave sold B. C. 686. ^{h}*šaknu*, JADD 841, R. 2. 857, II 39. 860, I 19.

***Tar-ḫu-un-da-ra-ba/uš**, see WEBER, EA, Anmerkungen, p. 1075, note 1; MDOG 35, p. 40) *šar* ^{māt}*Ar-za-wa*, TA 31, 2, contemp. of Amenophis III.

Ta-ri . . ., VAT 4586, R. 20 (VS I, 106).

Ta-ri-bi "Reward" (cf. OBa. *Ta-ri-bu*(*-um*), abbrev.), s. of *Im-bu-ia*, JADD 677, R. 5.

Taribi-Ištar "Reward of Ishtar"

1. *Ta-ri-ba-^{d}XV*, ^{h}*rab qēpē*, B. C. 668, JADD 284, R. 5, cf. 537, R. 4.
2. *Ta-ri-bi-^{d}XV*, JADD 244, 1, sold.
3. *Ta-SU-XV*, JADD 69, 2 (B. C. 692).
4. *SU-^{d}XV*, ^{h}*nuḫatimmu*, B. C. 688, JADD 243, R. 12 (B. C. 688). ^{h}*kāṣir*, JADD 328, R. 8 (B. C. 698).

Ta-ri-bi-ni . . .

f. of *Eriba-^{d}TU. TU*, K. 2883.

Tāriṣ-Ašur(?*LAL-ÁŠ-šur*), or *Mutaqqin-Ašur* JADD 88, L. E. 4 (Ep. W).

Tāriṣ-Ištar(?*LAL-E-XV*)

JADD 45, R. 6 (Ep. τ). 68, 4: *sasinni Ašur* (B. C. 645).

^{d}Tar-ku-zar-ba(-am)

Capp. S. 1, 2, 15.

Tar(*Kut*)**-nu**

f. of *Arad-Ištar*, JADD 446, R. 23.

***Tarqū** (Ethiop. = Eg. Thrq, Manetho has Ταρκός, acc. Africanus, or Ταρακός, acc. Eusebius; Strabo I 61 & XV 687 has Τεαρκών; Bible has תִּרְהָקָה, LXX: Θαρακα, see STEINDORFF, BAI, p. 345 f., RANKE, Material, p. 35) King of Ethiopia and Egypt, *šar ^{mât}Muṣur u Kūsi* time Esarh. and Ashurbanipal:

1. *Ta-ar-qu-ú*, Sm. 2485, 12 (KGAS 68).
2. *Tar-qu-u*, Abp. Ann. I 55, 83, 111 (var.), 121 (KB II, pp. 158. 160). Abp. B (III R 29, no. 3, 12, I 85; II 5, 49; Abp. E I 8 (III R 29, no. 2, KB II, p. 158, n. 3). K. 13721. 82-3-23, 125. Rm. 3, II 9.
3. *Tar-qu-ú*, Esarh.: S, R. 37; KAHI I, 75, 7, 9. Abp. A, I 52, 54, 80 (III R 17), 114; II 7; Ann. I 53, 78, 111, 121 (var.), 123; II 20 (V R 1. 2. KB II, p. 158—166). III R 28, 2, 15, 28, 30, 37, 38; 29, no. 1, 3. III R 35, 38a. KK. 3127. 4535. 13726.

Tar-qu-u-tim-me (Hit., cf. Cilic. Ταρκόνδημος, HILPRECHT, Assyriaca, p. 107 ff.)

šar ^{mât}Me-tan(?), MVG V (1900), pl. XLII, no. 9.

***Tar-si-ḫu**

^{mât}*Ma-ṣi-ra-uš-a-a*, Shamsh. V: Ann. III 54 (III R 30. KB I, p. 182).

Tarṣī, see *Taraṣt*.

No. 1.

Tar(*Ḫaš*)**-zi-ja**, *šar Bābili šar mātāti*, PINCHES, Bab. and Orient. Record I, 54, PRAŠEK, GMP II, p. 153.

Tar-te-ba (cf. *Ta-aš-te-bi* AV 88 32) JADD 628, R. 6 (Ep. P).

Tar-ti-ba-Ištar(*XV*), JADD 711, 6.

^{d}Taš-me-tum-šar-rat

zinnišit ekalli of Sennacherib, Senn.: KAHI I, 50.

^{f}Taš-me-tú-šar-uṣur(*MAN-PAP*) "Tashmet, protect the king!"

JADD 894, 7.

Taš-pu-ru

s. of *Lipūgu*, perh. ^{h}*šalšu ša Kār-Nergal*, JADD 469, 1, 19, 21.

Ta-áš-ru-mu, Taʾannek 4, R. 7.

***Taššigurumaš** (Cass.; cf. HOMMEL, OLZ XII, col. 108 f.)

King. of Babylonia (Dyn. C): *Taš-ši-gu-ru-maš* (Cass.)

s. of *A-bi-r*[*u-ut-taš*], gs. of *Kaštiliašu*, ggs. of *Agum rabū*, gggs. of *Gandi*, f. of *Agum-kakrime*, Agk. V R 33, I 2, 13. — KB III, pt. 1. p. 134 ff.

Taš-zi-guru-maš, King-list A, I, 20.

***Ta-áš-šú** (Hit.; = *Da-šá*, cf. *Te-eš-šu*, BE XV), TA 56, 16.

***Ta-a-ta-a-i** (cf. *Ta-a-ta* HAV, p. 153)

^{mât}*Gi-in-gi-bir-a-a*, Shamsh. V, Ann. III 50 (I R 30. KB I, p. 182).

^{d}Ta-uš-liš-me(?), Hit. tablet, PSBA 29, p. 93.

***Ta-ti-i** (cf. the lall names in Asia Minor; OBa. *Ta-ti-im*, RPN)

^{h}*A. BA*, B. C. 654, JADD 230, R. 11.

***Ta-at-ti-i**

JADD 747, 4.

***Ta-tu** (cf. *Ta-ta-*' BE X)

JADD 310, R. 20 (B. C. 669).

***^{f}Ta-wa-aš-ši-**? (Hit.), Boghazköi, MDOG 35, p. 29.

Te-bi-iš . . ., JADD 137, R. 2.

Te-ḫar(?) . . ., or *Tu*(?)*-biš* . . . JADD 436, R. 13.

***Te-ḫi-ib-šar**

VS I, 110, 10.

***Te-ḫi-ib-til-la**

f. of *Šur-ki-til-la*, CT II, 21, 2.

***^{f}Te-i-e** (Eg. Tj, RANKE, Material, p. 18; possibly Mit., cf. WEBER, Anmerkungen,

p. 1058—1061), wi. of Amenophis III., m. of Amenophis IV.; TA [26,1]. 27, [4,] 112. 28, 7, 43, 45. 29, 3, 8, 45, 46, 61, 63, 66, 107, 117, 124, 143, 187.

ᶠTe(*Bu*?)-i-lu
amtu, VS I, 95, 4.

Te-la-AN (? cf. Bi. תִּרְלֹךְ)
JADB 9, IV 12.

***Te-lu-si-na**
ᵐᵃᵗAn-di-a-a, king of Andia, B. C. 715, Sarg. Ann. 81; Khors. 45 (KB II, p. 58).

***Te-en-di**
f. of *Ḫu-bi-di*, VS I, 109, 3.

Te(?*Še*)-qi(?*lu*)-bu, JADD 467, R. 3.

***Tēri**
f. of *Abi₂ᵃ'ᵉ* and *Aiamu*:
1. *Te-e-ri*, Abp.: Ann. VII 97; X 1 (V R 7. 10, KB II, pp. 214. 228).
2. *Te-'-ri*, Abp. A, III R 23ff., VII 109; VIII 32, 61, 123; IX 111; Ann. VIII 31; IX 16, 30: *ᵐᵃᵗKidra-a-a* (KB II, pp. 218, 222). III R 35, no. 6, II 5; III R 36, no. 1, IV 19.
3. *Te-'-e-ri*, Abp.: Ann. VIII 65 (KB II, p. 220).

Tēr-nādin-aplu, see *Šēr-nadin-aplu*.

***Te-Tešup**, f. of *Abbi-Tešup*, MDOG 35, p. 43.

***Teti**, Boghazköi, MDOG 35, p. 35, ruler of Nukhashshe, contemp. with Subbiluliuma, OLZ XIII (1910), col. 293.

***Teumman** (El.)
Te-um-man, *ʰrab qašti*, K. 4457, 3 (III R 37, no. III) King of Elam, succeeded Urtaqu, b. of *Khumbakhaldash* (II) and *Urtaqu*, f. of *Tammaritu*, *Undaru* and *Ummanaldash*:
1. *Te-um-man*, *šar ᵐᵃᵗElamti* (passim), Abp. A, III R 19ff., III 90, 98, 101; IV 79; V 72; C, VII 101. Ann. III 36, 45, 47; IV 13; V 6 (KB II, pp. 180. 182. 188. 196). LEH.-HAUPT, Mater. no. 35; II R 66, no. II 3, 4. III R 16, no. 4, 45, 49; III R 31, IV 75, 86, 88; III R 32, V 4, 21, 25, 33, 72, 81, 83, 87, 102; VI 22, [26], 34; III R 33, VI 42, 43, 47, 53, 56; VII 7: f. of *Undasu*, 51. III R 37, no. 2, 10: f.-in-law of *Urtaqu*; no. 3, 16: f. of *Tammaritu*; no. 4, 23; no. 5, 28; no. 6, 36; no. I 54, 55, 57, 60; no. II 76; no. V 71. VAT 2972, II 19 (VS I 82). KK. 1837, II 16 (OLZI, col. 60). 2652, 9, 14, 18, 39, 41, 45. 2674, 13, 14, 16, 19, 37 (III R 37, no. I). 2876, 23: b. of *Ummanaldasi*. 3408. 4500: f. of *Undasu*. 4521, III 36. 5234 a. 6397. 11289. 11389. Sm. 1350. Rm. 2, 295. 80-7-19, 102. 83-1-18, 442. Lay. 86, 7.
2. *Tu-um-man*, HABL 576, 8: b. of king of Elam.

***Te-uš-pa-a** (Iran.)
ʰGi-mir-ra-a-a [*šarᵣ*] *ummān Manda ša ašaršu rūqu*, Esarh. A, II 6 (I R 45. KB II, p. 128).

***Te-ú-wa-at-ti** Mit. of the city of Lapana, TA 53, 25. 57.

***Ti-ur-a-me**, JADD 79, 5, 7.

Ti-ka-a-mur-ri, JADD 1020, R. E. 1.

***Ti-ma(?)-i**, s. of *A-u-ma-a-di*, *ᵃˡKan-nu-'-a-a*, OLZ VIII (1905), 130 (Ep. *Stil*).

***Ti-mi-til-la** (Mit.)
OLZ V, 245.

***Ti-ni-ia** (Ar. hypocor., cf. *Si-(e-)ti-ni*[*nu*])
s. of *Alḫā*, JADB 8, I 19.

***Ti-ri-i** (hypocor.)
ʰšaknu ᵃˡ Ḫarrān, JADD 274, 1 (Ep. K).

***Ti-ta-ma-aš-ka**
ʰSa-si-a-ša-a-a, Shamsh. V, Ann. III 4 (I R 30. KB I, p. 180).

Ti-ti-i
JADD 613, R. 1.
f. of *Ālst*, JADB 5, I 21.

ᶠTu-'-a-ti, HABL 527, 5.

***Tu-ba-'-lu** (Ph., Bi. אֶתְבַּעַל, Ἰθώβαλος, Εἰθώβαλος) *ᵃˡSi-du-un-na-a-a*, king of Sidon, succeeded Luli, Senn., Const., 14 (I R 43); King II 70, 76; Kui. I 19 (III R 12); Tay. II 44, 48 (I R 38). — KB II, pp. 90, 118.

***Tug-dam-me-i** (according to SAYCE, Academy 1893, I, 277 = Λ(Δ)ύγδαμις, Strabo I 61, cf. MESSERSCHMIDT, MVG I, p. 66 f., WINCKLER, AF II, p. 104; HOMMEL, Gesch. des alten Morgenlandes[3], p. 162; for an other view see PRÁŠEK, GMP I, p. 132 f.: a Median king, cf. Τέυταμος of Ktesias), *šar ummān Manda*, f. of *Sandakšatru*, Abp. K. 3412, 20 (MVG I, p. 63); cf. K. 120 b. 80-7-19, 333.

***Tu-ḫa-am-me** (> Θώακμις, HICKS no. 11, see SACHAU, ZA VII p. 98)
ᵃˡIš-tu-un-da-a-a, Tigl. IV: Ann. 153 (III R 9); B, 59 (II R 67. KB II, pp. 20, 30).

***Tu-ḫi** . . . .(?), HABL 814, R. 12; cf. *Tu-ḫu* . . . ., *ḫ-âsū*, JADD 381, 8; *Tu-ḫi*, BE XV, 80, 9; *Tu-ḫi-e/ia*, BE XIV, 37, 9. 113, 2; *Tú-ḫi*, TA 17, 12.

***Tu-u-i** (GESENIUS, HW15, compares Bi. תֹּעִי, king of Hamath), JADD 256, 2 (B. C. 676).

***Tu-u-ia** (Eg?), TA 162, 63.

Tukulti . . . . .(*KU-ti* . . . .), V R 44, 29b, renders *Ka-diš-man-dEN.LIL*, q. v.

Tukulti-apil-Ešarra "My trust is the son of Ešarra" (Bi. תגלת פלאסר, Ar. תגלתפלסר) Kings of Assyria:

Tiglathpileser I, s. of *Ašur-rēš-iši*, gs. of *Mutakkil-Nusku*, ggs. of *Ašur-dan*, gggs. of *Ninib-apil-ēkur*, f. of *Ašur-bēl-kala* and *Šamši-Adad* IV, c. 1125—1100 B. C:

1. *IṢ.KU-ti-A-E.KUR*, Synchron. II 14: *šar mātAššūr*, contemp. with *Marduk-nādin-aḫi*, king of Karduniash.
2. *IṢ.KU-ti-A-E.ŠÁR.RA*, Tigl. I, III R 5, no. 1: *šarru dannu . . . . . šar kibrāt arbai*, Ashur-bel-kala: IR 6, no. 6, 2 (AKA p. 152): s. of *Ašur-rēš-iši*, f. of *Ašur-[bēl-kala]*. Anp.: Ann. I 105 (IR 19. KB I, p. 68). Shalm. Mon. II 37: *abu rubū* of Shalmaneser II (III R 8. KB I, p. 164).
3. *IṢ.KU-ti-TUR.UŠ-E.ŠÁR-RA*, Tigl. I, Ann. I 18, 28: *šarru dannu šar kiššat lā šanān šar kibrāt arba'i šar kal markì bēl bēlē litku šar šarrāni išippu na'du*; II 85: *idlu qardu*; III 32: *šarru dannu*; IV 40: *šarru dannu*; V 42; VI 55: *idlu qardu*; LEHM.-HAUPT, Mater. fig. 6: *šarru dannu šar kiššati* (*KIŠ*) *šar mātAššūr šar kibrāt arba'i kašid mātNairi*. Brick inscript. from Qal'at Sherqât, IR 6, no. V 1 (AKA p. 127; ANDRAE, Anu-Adad Tempel, fig. 24—26): *šangū Ašur*, s. of *Ašur-rēš-iši*. VAT 5999, I 7: gs. of *Mutakkil-Nusku*. Sm. 1874, 1 (AKA p. 109): *šarru dannu [šar kiššati lā šanān šar kib]rāt arba'i*, s. of *[Ašur-rēš-]iši*, gs. of *Mutakkil-Nusku*.

   s. of *Ašur-rēš-iši*, gs. of *Mutakkil-Nusku*, ggs. of *Ašur-dan*, gggs. of *NINIB-apil-ēkur*; *rubū ṣiru*, Tigl. I: Ann. VII, 36—55.
4. *KU-ti-A-E.ŠÁR.RA*, *šar mātAššūr*, contemp. with *Marduk-nādin-aḫi*, Senn.Baw. III R 14, 49.

   s. of *Ašur-rēš-iši*, gs. of *Mutakkil-Nusku*; *šar mātAššūr*, Tigl. I: III R 4, no. 6, 4.
5. *ŠI.UM-A-E.ŠÁR.RA*, f. of *Šamši-Adad*, III R 3, no. 11.

II. Tiglathpileser II(?), cf. SCHNABEL, OLZ XII (1909), col. 529f.:

1. *KU-ti-A-E.ŠÁR.RA*, *šar kiššati šar mātAššūr*, KAHI I, 23.

   s. of *Adad-nirari* (II?); *šar mātAššūr*, KAHI I, 21.
2. *IṢ-KU-ti-TUR.UŠ-E.ŠÁR.RA*, *šar mātAššūr*, KAHI, I, 22.

III. Tiglathpileser III, s. of *Ašur-rēš-iši* (II), f. of *Ašur-dān* (II), gf. of *Adad nirari* (III):

1. *IṢ-KU-ti-A-E.ŠÁR.RA*, f. of *Ašur-dan*, gf. of *Adad-nirari*, BM 90853 (AKA p. 154. KB I, p. 48).

   s. of *Ašur-rēš-iši*, gs. of *Ašur-rabi* f. of *Ašur-dan*; *šarru dannu šar kiššati šar mātAššūr*, MDOG 32, p. 19 (KING, Chron. I, p. 202, n. 2).
2. *IṢ-KU-ti-TUR.UŠ-E.ŠÁR.RA*, s. of *Ašur-rēš-iši*, f. of *Ašur-dan*; *šakin dBE šangū Ašur*, Ashurdan II: KAHI I, 20, 3.
3. *ŠI.UM-A-E.ŠÁR.RA*, f. of *Ašur-dan*, gf. of *Adad-nirari*; *šar kiššati šar mātAššūr*, WE. Misc. pl. 6, 5.

IV. Tiglathpileser IV, B. C. 745—727 (perhaps s. of Adadnirari V and b. of Ašur-nirari V, cf. SCHNABEL, l. c., f. of Shalmaneser V, cf. WINCKLER, AF II, pp. 4, 14):

1. *KU-A-E.ŠÁR.RA*, *šarru rabū šarru dannu šar kiššati šar mātAššur šar Bābili šar mātŠumeri u Akkadi šar kibrāt irbitti*, Tigl. IV: Pl. I 1.
2. *KU-ti-A-E.ŠÁR.RA*, JADD 652, R. 3. 659, 1. 806, 6. 871, 1. 1077, I 17. Sm. 400. *šar mātAššūr*, JADD 75, R. E. Senn. Bav. 49 (III R 14. KB II, p. 118). *šarru rabū šarru dannu šar kiššati šar mātAššūr šar Bābili šar mātŠumeri u Akkadi šar kibrāt irbitti*, Tigl. IV: B 1 (II R 67. KB II, p. 8). As Epon. B. C. 743, Canon A, IV 26; *šarru*, Canon B, V 6; *šar mātAššūr*, Canon D, III 10.
3. *KU-ti-TUR.UŠ-E.ŠÁR-RA*, Chron. B, I, 23,

24, 25: *šar mātAkkadi u mātAššūr*, Chron. K[3], R. 2. JADD 658, 2 (B. C. 730). K. 4740 (WAF II, p. 24).

4. *IŠ-KU-ti-A-Ē.ŠÁR.RA, šarru rabū šarru dannu šar kiššati šar mātAššūr šar Bābili šar mātŠumeri u Akkadi šar kibrāt irbitti*, Tigl. IV: Pl. II 1.
5. *IŠ-KU-ti-TUR.UŠ-Ē.ŠÁR.RA*, II R 52, 27a.
6. *ŠI.UM-A-Ē.ŠAR.RA*; *šarru*, as Epon. B. C. 743, JADD 1098, I 1.
7. *Tukul-ti-apil-Ē.ŠÁR, šar mātAššūr*, Tigl. IV: Tel-Abta 9. — KB IV, p. 102.

Tukulti-Ašur (abbrev., prob. identical with *NIN.IB-tuklat-Ašur*, q. v.)

KU-ti-^{d}HI, king of Assyria, Chron. P, IV 12, 13; cf. WAF I, p. 124 f., 135 f.; MVG II, p. 153; NIEBUHR, Stud. p. 83 f.; KING, RRT, p. 72, n. 1.

Tukulti-Ḫarrān

ŠI.UM-^{ēl}KAS, JADD 1046, 1 (if. a proper name).

Tukulti-lū-Ašur

KU-lu-Áš-Šur, K. 241, XII 4, spec.

Tukulti-NIN.IB "My trust is Ninib" (cf. *Tu-kul-ti-^{d}NIN.IB* as name of a slave in the time of Burna-Buriash, BE XIV, 2, 1)

I. Tukulti-Ninib I, king of Assyria and Babylon, about B. C. 1300, s. of Shalmaneser I, f. of Ashurnazirpal I (Chron. P), contemp. with Kashtiliash:

1. *KU-ti-^{d}MAŠ*, Chron. P, IV 3, 7, 9: for seven years king of Babylon. K. 8549. *šar mātAššūr šar mātŠumeri u Akkadi*, I R 35, no. 3, 9 (KB I, p. 188).
2. *IŠ-KU-ti-^{d}NIN.IB*, as Epon. MDOG 33, p. 16. s. of *Šulmān-ašarid*: *šar kiššati*, Tukl. I: KAHI I, 70. VA 3213 (LEHMANN-HAUPT, Mater., p. 12); gs. of *Adad-nirari*, Tukl. I: KAHI I, 19, 3. *šar kiššati šar mātAššūr šarru dannu šar kibrāt arba'i*, Tukl. I: KAHI I, 16, 1. *šar kiššati šarru dannu šar mātAššūr*, Tukl. I: KAHI I, 17, 1. *šar kiššati šarru dannu šar mātAššūr šar kiššat arba'i šamšu kiššat nišē*, Tukl. I: KAHI I, 18, 1. *šar kiššati šar mātdAšur šar kibrāt arba'i šarru dannu šar mātKarduniaš šar mātŠumeri u Akkadi šar tāmti elīti u šupalīti šar ḫuršāni u namē rapšūti šar mātŠubarī Qutī u šar kullat mātāti Na'iri*, Tukl. I: Ann. 1.
3. *^{d}ŠI.UM-MAŠ*, s. of *Šulmān-ašarid*; *šar kiššati*, K. 2673. 1, R. 1 (III R 4, no. 2. AKA, p. 14 f. KING, RRT, p. 106, 163): 600 years before Sennacheribs capture of Babylon.
4. *Tukulti-NIN.IB*, s. of *Sulmānašarid*, gs. *Adad-nirari*; *šakin ^{d}Enlil šangū Ašur*, MDOG 44, p. 29.

II. Tukulti-NIN.IB II, king of Assyria, B.C. 889—884, s. of Adad-nirari III, f. of Ashurnazirpal:

1. *KU-MAŠ*, s. of *Adad-nirari*; *šar mātAššūr*, Louvre, KB I, p. 50, no. 1; f. of *Ašur-nāṣir-aplu*: *šar mātAššūr*, Lay. 83 a (BM 90255. AKA p. 156); 84, D. VS I, 65. *šar kiššati šar mātAššūr*, BM 90256. 90260 (AKA I, p. 156). Lay. 83, B, D. LEHM.-HAUPT, Mater., fig. 8. *šarru rābū šarru dannu šar kiššati šar mātAššūr*, Anp.: Ann. I 125; II 113 (IR 23. 26. KB I, pp. 94, 112); Bal. 2 (V R 69. AKA I, p. 168. LE GAC, p. 188); Stand. 1 (AKA I, p. 202. LE GAC, p. 153); Statue 2 (III R 4, no. 8. AKA I, p. 161. LE GAC, p. 201. KB I, p. 122); BM 90868, 90984, 92986 (AKA I, pp. 162, 174, 177).
   f. of *Ašur-nāṣir-aplu*: *šangū Ašur*, BM 71 (AKA I, p. 160. LE GAC, p. 201); 10441 I, 2 (CT 33: 50). VS I, 64. *šar kiššati šar mātAššūr*, VS I, 66. *šarru rabū* ....., BM 30 (AKA I, p. 209); gf. of *Šulmān-ašarid*: Shalm. III: Mon. 11 (KB I, p. 152). *šar kiššati*, Shalm. III: KAHI I, 29, 3. *šar kiššati šar mātAššūr*, Shalm. III: Lay. 78, B, 5. KAHI I, 30, 6. VS I, 68.
2. *KU-ti-$^{(d)}$MAŠ, šarru*, as Epon., B. C. 889, Canon A, I 21; B, I 21.
3. *KU-ti-^{d}NIN.IB, šarru*, as Epon., B. C. 889, III R 1, 21 (var.).
4. *IŠ.KU-ti-$^{(d)}$MAŠ*, Anp.: Ann. I 105 (I R 19. KB I, p. 68): his effigy with Tiglathpilesers at Rēšēni. K. 4526 (?). *šarru rabū šarru dannu šar kiššati*, 56-9-9, 136 (AKA I, p. 157).
   s. of *Adad-nirari*, f. of *Ašur-nāṣir-aplu*:

šar kiššati šar ^{mât}Aššūr, Anp.: KAHI I, 25, 1.

f. of *Ašur-nāṣir-aplu*, gf. of *Šulmān-ašarid*, Shalm. III: Co. 21; Ob. 19. *pa-te-si ^{d}A-šur*, Shalm. III: KAHI I, 26, 3. *šarru . . . .*, Shalm. III: KAHI I, 28, 3.

5. *IŠ. KU-ti-$^{(d)}$NIN.IB, šar $^{mât d}$A-šur*, IR 28, II 29.

f. of *Ašur-nāṣir-aplu*, gf. of *Šulmān-ašarid*: *šar kiššati šar ^{mât}Aššūr*, Shalm. III: Lay. 76, 8.

6. *ŠI.UM-$^{(d)}$MAŠ*, Tukl. II: Ann. 26. *šar ^{mât}Aššūr*, BM 90259 (AKA I, p. 155).

s. of *Adad-nirari*: *pa-te-si Ašur*, Tukl. II: Ann. R. 55; f. of *Ašur-nāṣir-aplu*: *šakin ^{d}BE šangū Ašur*, 56-9-9, 156 (III R 3, no. 10. AKA I, p. 158. Le Gac, p. 200). *šangū Ašur*, Anp.: Ann. I 23 (IR 17. AKA I, p. 263).

f. of *Ašur-nāṣir-aplu*, Anp.: Kurkh 21 (III R 6. AKA I, p. 222. Le Gac, p. 137).

7. *ŠI.UM-^{d}NIN.IB*, s. of *Adad-nirari*, f. of *Ašur-nāṣir-aplu*: *šarru rabû šarru dannu šar kiššati šar ^{mât}Aššūr*, Anp.: Bull I 8 (AKA I, p. 190).

*^{r}Tu-li-iḫ-a, JADD 318, 9: amtu.

*Tu-ul-ka (Sachau, ZA VII, p. 93 f., compares Τεῦκρος) Shalm III, Ob. 133 (KB I, p. 144), king of Tanakun.

*Tul(?)-man-da-ḫu, of ^{âl}*Kak-kab-na-mu-šat(?)*, JADD 893, II 13.

*Tu-lu-ub-bi (Mit.), TA 27, 60.

*Tumman, see *Teumman*.

*Tum-ni-ip-ib-ri (*Tunip-šwri*, Mit.), messenger of Tushratta, TA 17, 47.

*Tu-na-ku, Tigl. IV, Ann. 35.

*Tunamissaḫ (Cass., cf. *Tu-na-mi* . . . BE XV)

1. *Tu-na-mi-is-sa-aḫ, šá ri-du-ti*, Merod. I: IV R 38, I 14. — KB IV, p. 60. King, BBS, p. 26, pl. XXXII.

2. *Tu-na-mis-saḫ*, Mna.: IR 70, I 8. — KB IV, p. 78. In *Btt-^{m}Tu-na-mis-saḫ*, Meliš.: Susa 3, I 45.

f. of *Ēulmaš-nāṣir*, Nku.: Lo. 102 (90835), VI 19. — KB IV, p. 90. King, BBS, p. 58, pl. LXXIX.

*Tu-ni-i (cf. *Tu-un-nu*, Dilbat p. 115, T-D LC; *Tu-ni-e* . . . K. 4270, 3, R. 2 = KGAS 52) ^{mât}*Su-mur-za-a-a*, Tigl. IV: Ann. 47.

*Tu-ni-ia (cf. *Tu-nī-i*; *Tu-ur-Te-šup* CPN) JADD 661, 13.

Tu-un-na-a (cf. *Tu-na-a(-a)* in later Bab. texts, see TNB, OBa. *Tu-un-na-tum* RPN) ^{kâ}*U.MUK*, Sarg. St. II 17 (VS I, 70. KB IV, p. 160).

^{r}Tu-qu (not ^{f}*Su-qu*, see K-P, AR I, p. 9) JADD 659, 7 (Tigl. IV).

Tuqunu-ēreš (abbrev., cf. *Nabû-LAL-ēreš* K. 241, II 34)

1. *LAL-e-KAM-eš*, JADD 672, R. 7.

2. *LAL-KAM-eš*, JADD 414, R. E. 1 (Ep. A). 592, R. 7. 742, 1, 4, 25, R. 12, 32.

3. *LAL-PIN-eš*, MVG VIII (1903), p. 111, 22 (Ep. P). ^{kâ}*nappaḫu*, JADD 50, 2 (Ep. H).

4. *Tu-qu-nu-KAM-eš*, JADD 840, II 5.

*Tu-ur-ba-zu (Eg.?), TA 288, 41. 335, 9.

*Tur-bi-ḫa-a (Eg.?), TA 100, 12. 105, 35.

Tūri (cf. OBa. *Tu-ri-^{d}Da-gan* T-D LC)

1. *Tu-ri-i*, JADD 1005, R. E. 1. 1009, R. 2. 1012, R. 9. 1019, R. 15.

2. *[Tu]r-ri-i*, JADD 194, 3, slave sold, B. C. 677.

Tūr-ṣu-Ištar (cf. *Tariṣ(?)-I.*) JADD 260, R. 12.

*Tu-ša-me-il-ki, see *Pišamilki*.

*Tušrattu, see *Dušrattu*.

*Tu-ta(-am)-mu-ú (cf. *Tugdammê*) Tigl. IV: Ann. 92, 94, 97; III R 9, no. 1, 5, 8.

Tu-ti-i (hypocor., cf. *Tu-ti-ja* TNB) HABL 567, R. 5(?). 633, R. 2, 9. ^{kâ}*rab ālāni*, JADD 854, R. 11. 960, III 15.

Ṭāba (*DUG-ba*; abbrev.)
f. of *Zu[Zi-ki-ki*, Capp. RA, 2, 3b.

Ṭāb-aḫē (*DUG.GA-PAP^{hi}*; abbrev.) JADD 752, 14. 852, II 11. 947, 5. K. 241, VIII 41 (spec.).

Ṭāb-ašāb-Marduk "Good is the dwelling of Marduk" (cf. OBa. *DUG-wa-šá-ab-šu* BE VI, pt. 2)

1. *DUG-GA-a-šab-^{d}AMAR.UD*, s. of *Ina-Ēsaggil-ztru*, ^{k}*sukkallu*, Mna.: IR 66, R. 11 (King, BBS, p. 99, pl. XCVII). Stone of Amrân II 1.

2. *Ṭa-ab-a-šab-^{d}AMAR.UD*, s. of *Ēsaggil-*

ziru, šakin Ḫalmān, Neb.: V R 56, II 22. — KB III, pt. 1, p. 168. KING, BBS, p. 35, pl. LXXXVII.

Ṭāb-Ašur (*DUG.GA-ÁŠ-šur*; abbrev.) HABL 173, 2. *DUG-ba-a-šur*, Epon., Capp. RA, 2, 11a, 14b.

Ṭāb-Bēl (abbrev., cf. *DUG-ab-be-lí* BE XV)
1. *DUG-EN, ša eli bīti* (B. C. 695), JADD 31, R. 5.
2. *DUG.GA-be-lí*, K. 241, X 6 (spec.).
3. *DUG.GA-EN*, JADD 661, 12. Epon. B. C. 860, III R 1, II 4; B. C. 762, Canon A, IV 7; [*šá*] ^{āl}*A-me-di*, Canon E + 81-2-4, 187, R. 15; B. C. 696, III R 1, V 28.

Ṭāb-eṭēr-Ašur (*DUG.GA-KAR-ÁŠ-šur*) "Good is the protection of Ashur" Epon. B. C. 892, Canon B, I, 19; III R 1, I 19.

Ṭābî (hypocor.)
1. *DUG.GA-i*, JADD 391, R. 20 (B. C. 717). K. 7390. ^{ḫ}*da-a-a-nu*, HABL 340, R. 16, 20. ^{ḫ}*šal* . . ., JADD 277, R. 5 (B. C. 681).
s. of *Alḫūa* JADB 5, I 2.
2. *Ṭa-bi-i*, ^{ḫ}*šaknu* (B. C. 694), JADD 58, R. 5.

Ṭābiia (hypocor.; cf. NBa.: *DUG.GA-iá* = Ar. docket טבי, BE X, 132, Bi. טיבאה)
1. *DUG.GA-ia*, f. of *A-ša-ri-du*, HABL 527, 6.
2. *DUG-ia*, HABL 1091, R. 9.
3. *Ṭa-bi-ia*, writer of astrol. reports, TRep. 12. 71. 73. 193. 222. 243 A. 260.

Ṭāb-ilu (*DUG.GA-AN*; abbrev., cf. Bi. טבאל) 83-1-18, 695, III 9 (spec.).

Ṭāb-mēlū (cf. *DUG-ab-mi-la* (*MI-la* = *ṣilaṭ*)-*šu*, LA HAYE, no. 85-9, KRAUSZ p. 58)
1. *DUG.GA-me-lu*(-*ú*), f. of *Mu-un-na-bit-tu*, Merod. I: Susa 16, I 7; III 10.
2. *DUG.mi-ti-e*, f. of *Marduk-mukīn-aplu*, Neb. I: V R 56, II 20. — KB III 1, p. 168. KING, BBS, p. 35, pl. LXXXVII.

Ṭāb-^{d}Ninib (*DUG.GA-^{d}MAS*; abbrev.) Epon. B. C. 844 Canon B, II, 25; III R 1, II 20.

Ṭāb-rigim-ili "Good is the cry to the god" (cf. *Ṭāb-ri-gim-šu* BE XV) *DUG.GA-KA-AN*, JADD 426, R. 2.

Ṭāb-rigimātu-^{d}Adad, (cf. *Ri-gim-^{d}IM*, BE XV 99, 10. 101, 5. 103, 22) *DUG.GA-ri-gi-ma-tú-^{d}IM*, JADD 64, 10, slave sold (B. C. 672).

Ṭāb-ru-ḫi-ti JADD 59, 5, slave sold (B. C. 681).

Ṭāb-sa-gal ^{ḫ}*išparu ša ēkalli*, JADD 469, R. 8.

Ṭāb-ṣil-Ēšarra "Good is the shadow (protection) of Esharra"
1. *DUG.GA-GIŠ.MI-Ē.ŠÁR.RA*, HABL 95, 2. 483, 2. Epon. B. C. 716, Canon D, IV, 3; III R 1, V, 8; ^{ḫ}*šakin* ^{āl}*Aššūr*, III R 2, no. I 4, no. II 2, [no. III]; Bu. 91-5-9, 97 (CRAIG, AAT, p. 35)
2. *DUG.GA-ṣil-Ē.ŠÁR*, HABL 93, 2. 99, 1. 481, 2.
3. *DUG.GA-ṣil-Ē.ŠÁR.RA*, HABL 87, 2. 88, 2. 89, 2. 90, 2. 91, 2. 92, 2. 94, 2. 96, 2. 97, 2. 98, 2. [330, 2]. 396, 2. 397, 2. 398, 2. 480, 2. 482, 2. [484, 2]. Epon. B. C. 716, Canon A, V, 8; C, III, 20; III R 1, V 8; JADD 662, 6.
4. *DUG-GIŠ.MI-Ē.ŠÁR.RA*, Epon. B. C. 716, JADD 1098, II 7.

Ṭāb-ṣil-^{d}Ištar "Good is the shadow (protection) of Ishtar" *DUG.GA-ṣil-^{d}XV*, JADD 288, R. 8.

Ṭāb-ṣil-^{d}Marduk "Good is the shadow (protection) of Marduk" (cf. *DUG-ab-MI-li-^{d}Marduk* BE XV) *DUG.GA-GIŠ.MI-^{d}M*, TRep. 52, R. 5, nephew of *Bēl-upaḫḫir*, TRep. 11, A, Rev. 3. 15, R. 2. 194, R. 1.

Ṭāb-ṣil-šarri "Good is the shadow (protection) of the king" *DUG.GA-GIŠ.MI-LUGAL*, HABL 1119, R. 7.

Ṭāb-šār . . . . (*DUG(.GA)-IM* . . . . JADD 43, R. 3 (B. C. 687). 686, 1. 858, 7. K. 5612. Rm. 959. ^{ḫ}*rab BI.LUB*, HABL 767, 7. ^{ḫ}*rab kiṣir*, JADD 266, R. 7 (B. C. 670).

Ṭāb-šār-Arbaili "Good is the breath of Arbela" *DUG-IM-IV-AN*, JADD 23, R. 2.

Ṭāb-šār-Ašur "Good is the breath of Ashur"
1. *DUG.GA-IM-^{d}A-šur*, ^{ḫ}*abarakkurabū*, Sarg.: VIIIth, 427.
2. *DUG.GA-IM-ÁŠ-šur*, Epon. B. C. 717, III R 1, V 7. JADD [695, R. 6].
3. *DUG.GA-IM-^{d}ÁŠ-šur*, HABL 489, 2. Epon., B. C. 717, Canon D, IV, 2.
4. *DUG-IM-ÁŠ-šur*, HABL 100, 2. 101, 2. 102, 2.

103, 2. 104, 2. 105, 2. 106, 2. 107, 2. [180, 2]. 433, 2. 485, 2. 486, 2. 487, 2. 488, 2. *ʰabarakku rabû*, Epon. B. C. 717, Canon A, V, 7; C, III, 19b; III R 1, V, 7; 81-2-4, 349; JADD 391, R. 18.

5. *DUG-IM-^{d}ÁŠ-šur*, Epon. B. C. 717, JADD 1098, II 6.

Ṭāb-šār-Bēlit "Good is the breath of Belit"

1. *DUG-GA-IM-NIN*, TRep. 158, R. 1.
2. *DUG-IM-^{d}NIN-LIL*, s. of *Nabû-nādin-aḫē*, BM 103392, 2, Case 15 (CT 33, pl. 19).

Ṭāb-šār-ili "Good is the breath of the god" (cf. OBa. *DUG-ab-šar-ì-lí* Dilbat)

DUG-IM-AN, JADD 601, R. 4(?). K. 241, VIII 36 (spec.).

s. of *Ašur-kāšid*, VS I 102, 8.

Ṭāb-šār-Ištar "Good is the breath of Ishtar"

1. *DUG.GA-IM-XV*, *ʰirrišu*, JADD 742, R. 26.
2. *DUG-IM-XV*, JADD 67, R. 6 (B. C. 748?).
3. *DUG-IM-^{d}XV*, JADD 234, R. 12 (B. C. 710). 288, R. 6. 327, 4, 9.

Ṭāb-šār-^{d}Nabû "Good is the breath of Nabu"

1. *DUG.GA-IM-^{d}PA*, JADD 181, R. 16, *A.BA* (B. C. 670).
2. *DUG-IM-^{d}AK*, *ʰA.BA* (B. C. 688), JADD 239, R. 19. 240, R. E. 1.

Ṭāb-šār-Sin "Good is the breath of Sin"

1. *DUG.GA-IM-^{d}XXX*, HABL 150, R. 4.
2. *DUG-IM-XXX*, Epon. B. C. 662(?), III R 69, no. 5, 2; no. 7, 4; III R 1, VI 18; JADD 993, R. IV 19.
3. *DUG-IM-^{d}XXX*, HABL 429, R. 3.

Ṭāb-šār-šarri "Good is the breath of the king"

DUG.GA-IM-MAN, HABL 840, 2.

Ṭāb-ši . . ., JADD 210, R. 14.

Ṭa-bu-ni

JADD 255, 3, slave sold.

Ṭa-bu-su

JADD 320, R. 1. 374, 2. 624, 2 (B. C. 691—686.)

Ṭāb-utli-^{d}Enlil

DUG.GA-ut-li-^{d}EN.LIL, V R 44, 17d, ancient Babylonian.

Ṭe(?)-be-šú, s. of *A-gi-ia*, Taʿannek 4, 12.

Ṭebētāja "Born in the month of Tebet"

^{arah}AB-a-a, 82-3-23, 137. HABL 845, 2. JADD 21, R. E. 1 (B. C. 682). 45, R. 5. 204, No. 1. R. 5 (B. C. 667). 206, R. 15 (B. C. 648?). 325, 9 (Ep. B). 333, R. 4 (B. C. 648?). 374, 6, R. 14 (B. C. 686). 435, L. E. 1. 504, 2. 568, R. 2. 611, R. 7. 624, 8, R. 9 (B. C. 687). 742, R. 25. 31. 752, 17. 761, 3. 779, 9. K. 241, IX, 21, spec. TRep. [99, R. 9?]. ZA XI p. 47. *ʰrab kiṣir*, JADD 325, R. 8. *ʰšanû* of *Kalḫu*, HABL 211, R. 2. *ʰšar-tin-nu*, JADD 470, R. 9 (B. C. 663?). Epon., B. C. 671, III R 1, VI 10; JADD 41, 8. 60, R. 8. 121, R. 4. 257, R. E. 3. 266, R. 11. *ʰšar-tin-nu*, 499, R. 8. Epon. B. C. 666(?), (*paḫātu*) *ša bīt ešši*, [III R 1, VI 15?]; JADD 192, R. E. 1. 258, R. 6. 331, R. 8. 420, R. 7. 421, R. E. 2. 627, R. 12(?).

s. of *Abi-ul-idi*, *ʰrakbu* (B. C. 655), JADD 128, 4.

s. of *Nabû-rīḫtu-uṣur*, JADD 307, 5.

f. of *Adad-uballiṭ*, JADD 779, 9. 780, 3.

f. of *Bani-aḫē*, JADD 446, R. 13.

f. of *Šumma-[taš]ēzib*, JADD 640, 4.

Ṭe-ṭe . . ., HABL 1030, 3.

Ṭu-u-a

JADD 899, I 26, in ^{āl}*Kar-e-na-bi-iz*.

***Ṭu-bi-ja-en-na**

ʰSAG, Neb. I: V R 56, II 15. — KB III 1, p. 168. KING, BBS, p. 34, pl. LXXXVII.

Ṭu-bu-sa-lu(?), JADD 842, 2.

Ṭubūsu (cf. *Ṭa-bu-su*)

1. *Ṭu-bu-su*, OLZ VIII 131 (Epon. *Silā*). VS 186, 32. 89, 32. 92, 22. 94, 28. 100, 8.
2. *Ṭu-bu-u-su*, VS I 91, 24.
3. *Ṭu-bu-u-si*, VS I 84, 25. 85, 24.

Ṭu-di-i (hypocor.)

JADD [353, 5?]. HABL 986, 2.

Ṭu-du-te

ʰmar šipri ša Nergal-ašarid (B. C. 664), JADD 427, R. 13.

Ṭu-ki . . . ., JADD 353, 5.

Ṭu-un-na-un

ʰbēl piḫāti šá ^{āl}Kar-si-tu, HABL 381, 11.

Ṭu-ri . . ., JADD 642, L. E. 2.

***Ṭu-ri-i** (Ar. hypocor.)

JADD 173, R. 4.

Ṭu-ri-ba-al-ṭú

JADD 54, R. 1.

***Ṭu-ru-u-su**
ḫbēl piḫāti šá mātRa-[ṣap-pa], JADD 873, 5.

Ṭu-si-i
JADD 65, 5 (B. C. 668). 325, 9.

Ṭu-tu
šá mārÁr-mir-a-li-u, HABL 444, 10.

Ú-a . . . ., K. 2643.

ʾ-Ú-a . . ., K. 13137, in letter.

***Ú(-a)-al-li-i**
s. of *Alḫšēri*, f. of *Erisinni, šar mātMan-na-a-a*, Abp.: A, III R 19, III 69; Ann. V R 3, III 11; B, III R 31, III 95. — KB II, p. 178.

***Ú(-a)-ar-bi-is,** varr. *Ú-bar-bi-si, Ú-a-ar-mé-ri* qq. v., cf. JOHNS, PSBA XXI, p. 141, ADD III, p. 190, an Assyrian governor in Egypt, time Esarh., Bu. 91-5-9, 218, II 10 (WAF II, p. 21). *ḫšalšu ḫinni*, JADD 185, R. *1* (B. C. 667). 247, R. *8*. 408, R. *3*. 471, R. *15*. 571, R. *3*.

***Ú-a-ár-me-ri,** var. of *U-a-ar-bi-is, U-bar-bi-si*, qq. v. *ḫšalšu*, JADD 115, R. 3 (III R 47, no. 1; B. C. 664).

***Ú-a-a-te-ʾ** (Arb., probably = أَوْتَخَ, see SACHAU, ZA XII, p. 44, cf. HAUPT, Hebraica I (1885), no. 4; var. *Ia-u-ta-ʾ*) Abp.: A, III R 24 f., VIII 45, 54; IX 39; Ann. VII 123; VIII 58; IX 45, 53, 93; III R 35, no. 6, II 3, 9, 40. *šar mātA-ri-bi*, Abp.: A, III R 23, VII 98; VIII 7, 23, 81; X 5; Ann. VII 83; VIII 25, 93; X 21; III R 35, no. 6, 96; III 14.
s. of *Bir-Dadda, šar mātA-ri-bi*, Abp.: A, VIII 10, 107; Ann. VIII 2; IX 1; III R 36, IV 2.
s. of *Ha-za(-a)-ilu, aḫi abi ša Ú-a-a-te-ʾ apil Bir-Dadda*, Abp.: A, VIII 9. *apil aḫi abi ša Ú-a-a-te-ʾ apil Bir-Dadda*, Abp.: Ann. VIII 1. *šar mātA-ri-bi*, Abp.: Ann. VIII 46; VS I, 83, I 3.

***Ú-a-bu** (Arb. وهب) K. ?, WINCKLER, ZA II, pl. II, R. 7, 10; WAF I, p. 527.

***Ú-a-di-i**
f. of *Šulum-aḫē*, JADB 3, V 12.

***Ú-a-ki-ir-ṭu,** *šá ālNa-ap-pi*, Sarg.: VIIIth, 41.

***Ú-ak-sa-ṭar** (Pe. *Uvakhšatra*, Κυαξάρης, see HÜSING, KZ 36, p. 564, OLZ II (1899), p. 139 f.; PRÁŠEK, Geschichte, p. 99, n. 1; cf. *Umakuištar*.
HABL 645, R. 6 (ZA VIII, p. 358). *Uk-sa-tar, ḫḫazānu šá nār-ti*, Sarg.: VIIIth, 42.

***Ú-al-li-i,** see *Ú-a-al-li-i*.

***Ú-ar-bi-is,** see *Ú-a-ar-bi-is*.

***Ú-a-ri . . .**, JADD 97, R. 2.

ʳÚ-a-ri . . ., JADD 471, 9, slave sold.

***Ú-ar-za-an** (Med.; cf. avest. *warezâna* „protection, protegé", Βαρζάνης)
šá mātÚ(?)-qu-ut-ti, Sarg. A, II 19.

***Ú-a-si-i**
s. of *Ta-ʾ-la-a, ḫamēl urqi*, JADB 3, V 13. [4, VIII 8]

***Ú-as-sur-me**
mātTa-bal-a-a, prince of Tabal, Tigl. IV: Ann. 153 (III R 9, 53. KB II, p. 30); B, 59, 61 (KB II, p. 20).

***Ú-a-ú-a**
ḫšanū ša ālᵏⁱ . . ., JADD 469, R. 9.

Ú-a-za-ru
mutīr pūti ummi šarri, 80-7-19, 5 (time of Senacherib?). JADD 860, III 19.

Ú-ba-a-di, or *Ú-ma-a-di* (cf. *Mār U-ba-da-a* BE XV, 198, 2. JADD 674, 4 = 1101, 4.

Ú-bal-liṭ-su (abbrev.; for Cass. texts, see BE XIV)
s. of *Ka-šak-ti-ia-an-zi*, Mna.: III R 43, II 9. — KB IV, p. 70. KING, BBS, p. 45, pl. XLVI.

Uballiṭsu-Gula (*TI.LA-su-dGu-la*; for NBa. texts, see TNB)
s. of *Ardi-dĒa, bēl piḫāti*, Neb. I: V R 56, II 19. — KB III, pt. 1, p. 168. KING, BBS, p. 35, pl. LXXXVII.

Uballiṭsu-Marduk (for NBa. texts, see TNB)
1. *TI-su-dAMAR.UD, ḫdupšar*, Meliš.: DEP X, pl. 12, IX 3.
2. *Ú-bal-liṭ-su-dAMAR.UD*, descend. of *Ardi-Ea*, Merod. I: IV R 38, II 2. — KB IV, p. 60. KING, BBS, p. 26.

Ubānša-nāʾidat
ŠÚ.SI-ša-I, JADD 993, R. III, 6.

***Ú-bar-bi-si,** var. of *U-a-ar-bi-is* q. v.
ḫšalšu, JADD 418, R. *14*. 470, R. *12* (B. C. 663).

Ubāru (abbrev.; cf. OBa. *U-bar-rum* RPN)
1. *Ú-ba-ra*, HABL 412, 8, slave.
2. *Ú-ba-ru, ḫNIN.KU Babili*, HABL 418, 2.

702, 5 (time Esarhaddon, see WINCKLER, AF II, p. 309).

3. *Ú-bar*, ^{h}*NIN.KU ša Babili*, HABL 327, R. 11.

4. *Ú-bar-ru*, K. 3790, 3 (B. C. 680). Rm. 157, 2, 12 (B. C. 679). See KB IV, p. 122, no. I; p. 124, no. III.

Ub-bu-ku/ki (cf. *Ú-bu-uk-ki*, *Ú-bu-ku*, OBa. *Úbu-ki* RPN, BE XV) JADD 68, 2 (B. C. 645). ^{h}*rab ki-ṣir mār šarri*, JADD 857, IV 12.

s. of *Ar-ta-la-nu*, b. of *Kakustu*, JADB 5, I 17.

Ú-bu-ú, see *Ú-pu-ú*.

Ú-bu-uk-ki (cf. *Úbbuku*), or *Ú-bu-ru*(?)*-u-te* (cf. K-U, AR, 224)

JADD 124, R. 5 (B. C. 674).

Ub-ru

JADD 661, 4.

Ú-bu-ku (cf. *Úbbuku*)

JADD 125, R. 4 (B. C. 687).

Ú-bu(?te)**-qu**(?)

JADD 44, R. 4 (B. C. 670).

***Ú-bu-ra-ki, Ub-ra-ki**

JADD 153, R. 4 (B. C. 663). 154, 11 (B. C. 663).

U-bur-la-maš-šu(?), JADD 867, 5.

Ú-da . . ., HABL 811, R. 8.

***Ú-da-ki,** ^{mât}*Man-na-a-a*, B. C. 830, Shalm. III: Ob. 164. — KB I, p. 146.

Udammiq-Adad (*ŠIG-iq-^{d}IM*), see *Mudammiq-Adad*.

Ud-da-nu, or *Tam-da-nu* ^{h}*ma-ḫi-ṣu*, K. 749, 6 (TRep. 277), CT XXVII, 45.

***Ud-ga-ri-a,** see *Gu-ud-ga-ri-a*.

Ú-di-ni "The eagle"

JADD 680, R. 3.

Ú-ga-a-a-ni (cf. OBa. *Ú-ga-Anum*/^{d}*Šamaš*, T-D LC) JADD 741, 25.

Ú-gi-ni-e(?), JADD 63, R. 7 (Ep. V).

U-ḫa-ti (cf. *Ú-ḫa-ti*, BE XV)

HABL 224, 2. 225, 2. 414, 3.

'Ú-ia-a

JADD 894, 8.

Uk-ka . . . .

f. of *Bēl-mušallim*, gf. of *Munnabitti*, JADD 812, L. E. 1.

***Úk-sa-tar,** see *Ú-ak-sa-tar*.

No. 1.

***Ú-ku-ia** (cf. *Ú-qu-u-a*, *Ak-ku-ú-ia*)

s. of *Gi-eš-ḫa-a-a*, CT II, 21, 22, 31.

Ú-ku-me

HABL 447, 7.

***Ú-li-su-nu/ni,** see *Ullusunu*.

***Ulam-Buriaš** (Cass.)

1. *U-lam-bur-aš*, b. of *Kaš-til-ia-aš*, ^{mât}*Kaššú*, Chron. K II, R. 12.

2. *Ú-lam-bur-ia-a-áš*, V R 44, I 25, renders *Li-dan-bēl-mātāti*.

3. *Ú-la-bu-ra-ri-ia-áš*, s. of *Bur-na-bu-ra-ria-áš*, *šar* ^{mât}*tāmtim*, WE. Misc., p. 7; according to THUREAU-DANGIN, OLZ XI (1908), col. 31f, identical with no. 1; according to RADAU, BE XVII, pt. 1, p. 71f., b. of Karaindaš II.

***Ú-lam-ḫa-la** (Cass.)

f. of *Amēl-Eulmaš*, Mna.: III R 43, II 20.

***Ú-lam-ḫar-be** (Cass.), V R 44, 33 a b, = *Li-dan* ^{d}*En-lil*.

Ul-ka-a

JADD 446, 5 (Ep. Q).

Ul-lu (cf. OBa. *Ú-ul-lu-ú* BE VI, pt. 1) ^{h}*NI.GAB*, JADD 363, R. 3 (B. C. 682).

Ul-lu-ba

K. 1942, 1.

***Ullusunu**

1. *Ul-lu-su-nu*, s. of *Azā*, b. of *Bagdatti*, ^{mât}*Maan-na-a-a*, set on the throne of Man in place of *Azā*, Sarg. Ann. 57, 61, 62, 75, 76, 111, 165; XIV 53, 54; Khors. 38, 40, 44, 50 (KB II, p. 56, sqq.). VIIIth, 32, 52, 62: *šarru*, 80, 155.

2. *Ú-li-su-nu/ni*, Sm. 935 = HABL 1058, 8, 9.

Ulūlāia "Born in the month of Elul" (^{arah}*QI-a-a*, not preceded by the determinative *arḫu* JADD 404, R. 5, and *U-lu-la-a-a*; the Babylonian name for Shalmaneser IV, King-list A, IV 9, = Ιλουλαιος)

JADB 5, VII 5. 7, I 10. 11, II 2. JADD 22, 2 (III R 47, 3; KB IV, p. 156, no. XXIV). 45, 3 (Ep. τ). 101, 1, 6. 168, R. 9. 230, 5 (KB IV, p. 120, no. IX; B. C 684). 307, R. E. 4 (III R 49, no. 3; Ep. F). 311, R. E. 1 (Ep. S). 328, 5, R. 12 (III R 48, no. 2; KB IV, p. 114, no. I; B. C. 698). 404, R. 5 (B. C. 674). 436, R. 12. 475, R. 5 (B. C. 698). 738, R. 9. 813, 3. 835, 11. 877, 4. 899.

VS I 90, 26. K. 241, IX, 20, spec. ^{k}. . . ., JADD 342, R. 3. ^{k}*ardu*, JADD 309, 4 (B. C. 663). *ardu ša* ^{k}*rab BI.LUB šá* ^{āl}*Še dana-ia*, 416, R. 8 (KB IV, p. 112, no. IV; B. C. 710). ^{k}*KU.KA.SAR*, 260, R. 8. ^{k}*muṭṭr pu-tú*, 612, R. 6 (B. C. 656). ^{k}*sasinnu* ^{āl}*Uš-imēr-a-a*, 379, 2 (KB IV, p. 146, no. XI; B. C. 651). ^{k}*šanū*, 48, 2, B. E. 2 (III R 47, no. 6; KB IV, p. 140, no. VIII). 49, 5 (B. C. 656). ^{k}*A.BA*, 366, 12 (B. C. 669). Epon., B. C. 833, Canon B, II, 36, III R 1, II 21; ^{k}*abarakku* Rm. 2, 97.

f. of ^{d}*Bānīti-ēreš*, Sarg. St. II 18. — KB IV, p. 160.

^{f}Ú(*Šam*)-ma . . ., JADD 807, R. 22.

Ú-ma-a-di, or *Ú-ba-a-di*

^{k}*muṭṭr pūti šá mār šarri*, HABL 600, 9.

***Ú-ma-aḫ-ku** (Old-Pe. *Vahauka*, El. *Maukka*)

f. of *Aridumaniš*, Beh. 111 (III R 40).

***Ú-ma-ku-iš-tar** (Pe. *Uvaḫšatara*, El. *Makištarra*, Gr. Κυαξάρης)

Cyaxares king of Media, Beh. 43, 61, 93 (III R 39. 40).

***Ú-maš-tir-a-su**, K. 974.

***Um-ba-da-ra-a** (El.)

^{k}*gišru*(*MAḪ*)*ša* (*Teumman šàr*) ^{māt}*Elamti*, Elamite envoy, Abp.: B, III R 31, IV 98; III R 33, VI 41, 50 (KB II, pp. 248. 256); III R 37, 7a.

f. of *Ummanigaš* (I, the Elamite king), Abp.: A, III R 22, VI 90; Ann. V R 6, VI 52. — KB II, p. 206.

***Um-ba-ḫab-u-a** (var. *Am-*, see KB II, p. 196, n. 7; El.) Abp.: Ann. V 15 (V R 5), Elamite counter-king in the time of Ummanaldaš.

***Umba-kidin(n)u**

1. *Um-ba-ki-di-ni*, HABL 425, 6. 775, R. 7. 777, 7.
2. *Um-ba-ki-din-ni*, ^{k}*nāgiru ša* ^{māt}*Ḫi-da-li*, III R 37, 47a.

***Um-ḫu**(*?bag*)**-lu-ma-**$^{?}$ (El.)

HABL 281, 23, R. 13, 21 (IV R 45, no. 2). 462, 3.

***Ú-mi-da-ar-na-**$^{?}$ (Pe. *Vidarna*, El. *Mitarna*, Gr. Ὑδάρνης, Ar. ויזרנע APO)

^{māt}*Par-su-a-a*, a general of Darius, Beh. 44, 45 (III R 39).

***Ú-mi-ma-na-**$^{?}$ (Pe. *Vivāna*, El. *Mimana*), ויונן APO) Beh. 79 (III R 40), Persian governor of Arachosia.

***Ú-mi-is-da-a-tú/ti/tum** (Pe. *Vahyasdāta*, Sus. *Mištatta*, Ar. ויזדת APO p. 202), the second Pseudo-Smerdis, Beh. 75, 76, 77, 78, 82.

***Ú-mi-is-su/si** (Pe. *Vaumisa*, El. *Maumišša*, Ar. והומש APO) Beh. 53, 54, 55 (III R 39), a general of Darius.

***Ú-mi-it-ta-na-**$^{?}$ (Pe. [*U*]*ta*[*na*], El. *Huddana*, Gr. Ὀτάνης), supporter of Darius, Beh. 110 (III R 40).

***Ummaḫaldašu**, see *Ummanaldaš*.

***^{f}Um-ma-aḫ**(*?*)**-nu**, wi. of *Milk-ūru*, TA 83, 53. 84, 42. 85, 84. 86, 21(*?*).

***Ummanaldaš**, varr. *Ummaḫaldašu*, *Ummanḫaldašu*, *Ummanaldasu* etc., see also *Ḫumbaḫaldašu* (El.)

s. of *Attametu*, Abp.: C VII, 111; G. SMITH, p. 181; KB II, p. 268; *šar* ^{māt}*Elamti*, king of Elam, succeeded Indabigaš, captured by Ashurbanipal:

1. *Um-ma-ḫal-da-a-šu*, HABL 462, 17 (WSml. p. 20). 280, R. 17. 281, 5, 23, R. 1, 2, 21 (IV R no. 2).
2. *Um-ma-ḫal-da-šu*, HABL 280, R, 20. 1010, R. [8].
3. *Um-man-ḫal-da-šu*, HABL 478, R. 6.
4. *Um-man-al-da-a-še*, K. 6366. III R 31, IV 78.
5. *Um-man-al-da-šu*, K. 4275.
6. *Um-man-al-daš*, KK. 2833. 3085. II R 66, no. II 3. III R 36, no. I, V 24. III R 37, 70b. Abp.: A, V 46, 68, 75, 79, 119, 123; VI 33; VII 37, 47, 51, 59, 69; IX 115; X 2. Ann. VII 9, 23, 27, 38, 51; X 6, 17. Lay. 86, 7.
7. *Um-man-al-da-su*, K. 2656.
8. *Um-man-al-da-si*, Abp.: A. III R 22, VI 17; Ann. IV 113; V 2, 11, 17, 61, 69, 91, 111; Cyl. C, VII 114 (KB II, p. 268). Bu. 91-5-9, 115. KK. 359 (III R 37, no. IV; SMITH, Keilschrift. II, p. 51). 1364, rev. 8. 2656, 12, 15: s. of *Attametu*, 16. 3097. 4457, 1: b. of *Tammaritu*. 4482. 4483. 4536. 9774. III R 37, 39b.

s. of *Teumman*, b. of *Tammaritu* and *Undasi*, III R 37, 71b.

***Um-man-am-ni** (El.)

II R 37, 71b; 72b, gs. of *Um-man-al-da-si*.

*Ummanappa (El., cf. *Am-ba-ab-ba, Im-ba-ap-pi*).
1. *Um-man-ab-ba*, HABL 949, 1 (83-1-18, 112) s. of *Ur-ta-ki*, b. of *Tammaritu* and *Ummanigaš*:
2. *Um-man-ap-pa*, K. 2867, 20 (SMITH, Keilschriftt. II, p. 1 sq.). Abp. B: III R 31, IV 80, 90 (KB II, p. 246).
3. *Um-man-ap-pi*, KK. 2642. 6366.

*Ummanḫaldašu, see *Ḫumbaḫaldašu*.

*Ummanigaš (see also *Ḫumbanigaš*; El.)
s. of *A-me-dir-ra*, revolted against Ummanaldaš:
1. *Um-man-ni-gaš*, HABL 280, R. 16.
s. of *Um-ba-da-ra-a*, see *Ḫumbanigaš*.
s. of *Ur-ta-ki*, b. of *Tammaritu* and *Ummanappa*, king of Elam., succeeded Teumman:
2. *Um-ma-ni-[gaš]*, K. 1541 (W. Sml. p. 23) = HABL 998, 5.
3. *Um-man-i-gaš*, Abp.: A, III R 23, VII 46; Ann. III 44, 100, 136; IV 3, 18; VII 22. HABL 290, 9, R. 2. 1127, 9. KK. 1364. 1541, 5 (WSml. II, p. 23). 2674, 2, 31, 62. 2867, 20. II R 66, no. II 3. Abp. B: III R 31, IV 80, 90; III R 33, VI 60, 69; VII 13, 15, 28, 33; III R 37, 32 a, 43 a, 21 b, 29 b, 33 b; III R 38, 29 a, 30 a, 34 a. Lay. 86, 6. — KB II, pp. 246—264.
s. of *Um-ba-da-ra-a*, Abp. A, III R 22, VI 90.
s. of *Urtaki*, Abp. A, III 97; IV 36, 66, 70, 83.
4. *Um-man-i-ga-aš*, KK. 4796. 13225, 7 (WAF II, p. 17).
5. *[d]Um-man-ni-gaš*, K. 2632.
6. *Um]-man-ga-aš*, WINCKLER, ZA II, pl. II, 7, WAF I, p. 526.

Um-ma-ni-já (hypocor.; cf. *Um-ma-na-a-a* BE XVII, 75, 5)
HABL 214, 1 (time Ashurbanipal).

*Umman-menanu (El.; abbreviated *Menanu*, cf. JENSEN, WZKM VI, pp. 217, 221)
šàr [mât]Elamti, king of Elam, B. C. 692—689, brother of Kudur-Naḫundi:
1. *Um-ma-an-me-na-nu*, Senn.: Baw. 34 (III R 14); Tay. V 3, 21; VI 14 (III R 41. 42).
2. *Um-man-me-na-na*, K. 2620, 12.
3. *Um-ma-an-mi-na-a*, K. 5217.
4. *Um-man-mi-na-a*, K. 12995.
5. *Me-na-nu*, Chron. B III 15, 16, 20, 25, 26. HABL 289, 8 (K. 312).

*Umman-šibar (El.; cf. ROST, Untersuch., MVG II (1897), p. 130, n. 3)
1. *Um-man-ši-bar*, HABL 281, 11 (IV R 45, no. 2). 460, 3. 1170, 2 (B. C. 646?).
2. *Um-man-ši-bir*, HABL 792, 5.

*[f]Um-mat-ḫa.... (Eg.?, cf. RANKE, Material. p. 38), JADD 763, 5.

[f]Ummi-a-bi-a (cf. أُمَيَّة أَبِي NÖLDEKE, Beiträge, p. 94 f.), 82-3-25, 135, VI 3 (spec.).

[f]Ummi-i-', JADD 312, 3, slave sold.

[f]Ummi-šēdē (?), JADD 469, 21.

Um-sibū-iliia (*UD-VII-KAN-AN-a-a*) *ardu ša mār šarri*, JADD 360, R. 5 (B. C. 680).

Um-maš(bar)...., K. 4793, 6 (WSml. II, p. 69).

U-na-gi, or Adad-na-gi
JADD 186, R. 6 (B. C. 674).

*Ú-na-mu-nu (Eg., cf. STEINDORFF, BA I p. 350; RANKE, Material, p. 36: Wn-'Imn)
šàr [āl]Na-at-ḫu-u, Abp.: A, I 99; Ann. I 97. — KB II, p. 162.

*Ú-na-sa-gu-su (Gr.)
šàr [mât]Li-di-ir, king of Ledron, Esarh.: B V 24 (I R 48, no. 1, 13. III R 16, 21 a. III R 27, 132). Abp.: Rm. 3, II 50 (KB II, pp. 150, 240).

*Un-da-du (El., cf. *Ḫa-an-da-da*)
[h]*zi-il-li-ru*, an Elamite, HABL 281, 11 (IV R 45, no. 2), time Ashurbanipal.

*Undāsu (El., abbreviated from a fuller name, see JENSEN, WZKM VI p. 223; cf. *Ḫumban-undaša*, and the place name *Dūr-Undasi*)
s. of *Teumman*, b. of *Tammaritu* and *Ummanaldaš*:
1. *Un-da-su*, K. 4500. III R 33, VII 18.
2. *Un-da-si*, KK. 7566. 13282. III R 33, VII 6, 15, 18.
3. [*Un-da-]a-si*, K. 13440.

*Ú-ni-ri-ta....., f. of *Di-a-si*, JADD 806, L. E. 2.

Un-qi-e, better *Bar-za-qi-e (K-U, AR, p. 54) JADD 269, R. 5 (B. C. 681).

*[f]Un-šar(sar)-d(ṭ)i... (Eg.(?), cf. RANKE, Material, p. 38), JADD 763, R. 2.

Un-za-ḫu-ur....., JADD 783, 8.

Unzarḫu-Ištar (*Un-za-ar-ḫu|ḫi-XV*)
amēl urqi, JADD 600, R. 4. *ḫràb ki-ṣir*, 128, 7 (B. C. 655).

Un-zir-ḫu (abbrev.)
ḫšangu šá [ú] Tašmētu (*KURNUN*), JADD 255, R. 8.

Unzirḫu-Ašur
ḫràb ki-ṣir mār šarri:
1. *Un-zir-ḫu-ÁŠ-šur*, JADD 361, R. 10 (Ep. F). 621, R. 15 (III R 50, no. 3, 30; KB IV, p. 154, no. XX; Ep. F).
2. *Un-zir-ḫi-ÁŠ-šur*, JADD 327, R. 10 (III R 47, 50 d; Ep. N).
3. *Un-za-ḫu-ÁŠ-šur*, JADD 312, R. 7.

Upaḫḫir-Bēl "Bel gave strength" (*NIGIN-EN, NIGIN-ḫir-ra-EN*, III R 1, V 19, var., *NIGIN-ra-EN*, K. 241, X 7)
K. 241, X 7 (spec.). *ḫša-kīṭu [ál] A-me-dí*, Epon., B. C. 705, III R 1, V 19 (II R 69, no. 4, 14b; no. 5, 8). Cf. HABL 168, R. 16. 200, 2. 201, 2. 424, 1 (BA IV, p. 539). 732, 2. K. 5507. Sm. 1189.

Upaḫḫir-ilu (*NIGIN-AN*)
s. of *Zi-zi-i*, JADD 446, R. 9 (Ep. Q).

Upaḫḫir-Nusku (*KIL-[d]PA + KU*) "Nusku gave strength"
f. of *Nusku-ibni*, Neb. I Nippur, II 13; III 10, [31].

Úp-pa-qa ...., *ḫšaknu*, JADD 857, III 4.

Upāqa-ana-Arbaili "I wait for Arbela" Epon., (B. C. 627?):
1. *Ú-pa-qa-a-na-IV-AN*, JADD 214, R. 6.
2. *Ú-pa-qa-ana-IV-AN*, JADD 628, R. 12.
3. *Ú-paq-ana-IV-AN*, MVG VIII, p. 111, 10.

Úp-pa-qa-ana-Ištar (*XV*) "I wait for Ishtar" MVG VIII (1903), p. 111, 26 (Ep. P).

Úp-paq-[d]Ištar (abbrev.) HABL 843, 2.

Úp-paq-[d]Ša-maš (abbrev.) "I wait for Shamash" HABL 410, 2. [441, 2].

Úp-pa-qu (abbrev.) HABL 277, 6. CBR, I, 30, 3 (B. C. 680). 31, 3. 32, 1.

***Úp-pa-aš**
mār Kap-si, Tigl. IV: Ann. 161; Epigr. PSBA XVIII (1896), p. 159, no. 7, 3.

***Úp-pi-e-ri, Úp-pi-ri** (عفر?)
šàr Dilmun, Sarg.: Ann. 369, 381; XIV 20; Bull 34; Cypr. II 23 (III R 11); Khors. 144; Pp. IV 54. — KB II, p. 74.

***Up(?)-pa-am-ma-a** (Med.)
šá [ál] Ḫa-ta-su(liṭ)-na-a, Sarg. A, II 16.

***Up-pa-ra-a-a** (Mit.), Boghazköi, MDOG 35, p. 28.

***Uppis, Uppite,** see *Arpis*.

***U-pu-ú,** *[mát] Gil-za-na-a-a*, B. C. 829, Shalm. III: Ob. 181. — KB I, p. 148.

Ú-qu-u-a (cf. *U-ku-ia*)
JADD 405, 6.

***Ú-qu-bu**
JADD 98, 2, R. 3 (Ep. Z).

***[ú]Ú-qu-bu-tú** (cf. *[d]E-qu-bu-ta* BE VIII, 1, 47, 21)
JADD 222, 3, slave sold (B. C. 682).

Ú-qur-[d]Adad[1]
JADD 354, 5.

Uqur-aḫē (*Ú|Uq-qur-PAP[ḪI]*, cf. *Aḫi-uqur*)
JADD 4, R. 5 (KB IV, p. 148, no. XVI; B. C. 644?). *šá šēpā*, 105, R. 6 (Ep. Z).

Ú-ra-a-a (perhaps gentil., cf. *[ál] U-ra*)
JADD 261, 4, slave sold.

Ura-imitti (OBa.)
1. *[d] URU-ra-ZAG.LU*, Chron. K I, R. 8. Chron. K II 1.
2. *[d] URU-ra-i-mit-ti*, Chron. K I, R. 11. Chron. K II 4.

Ú-ra-aš ...., HABL 1125, 3, with Indabigaš.

[d]Uraš-iddina (*[d] IB-SE-na*)
s. of *Ēa-qarrad-[d]GUD-ilāni*, CBR 30, 14 (B. B. 680). 31, 15.

[d]Uraš-li-ḫa
s. of *Ēsaggil-zēr*, B. C. 711. KK. 2678. 2683 (III R 2).

[d]Uraš-ukīn (*[d] IB-DU*)
šališ šá [ál] Ni-nu-a, JADD 261, R. 12.

***Ur-ba-ga-gé** (Sum.), f. of *Ki-lul-la*
IV R 35, no. 2, 8; cf. THUREAU-DANGIN, SAK p. 194/5.

Ur-ba-a-a (cf. OBa. *Ur-ba* BA VI, 3, p. 72)
JADD 359, 7 (B. C. 680).

***Ur-bal-la-a** (cf. عَرَبِيال > cribrum; Cilic. Ορβαλα, SACHAU, ZA VII, p. 97 f.)
JADD 908, 6. *[mát] Tu-ḫa-na-a-a*, Tigl. IV: Ann. 153; B, 59 (II R 67; III R 9, 53. KB II, pp. 20. 30); Epigr., PSBA XVII (1896), p. 159, no. 5, 2: of *[mát] Tu-na-a-a*.

Ur-Bēlit-muballiṭat-mītūti (*Ur-^{d}NIN-TIN-DUG.GA*)
s. of *Sa-a-mi*, b. of *Tākil-ana-ilīšu*, Meliš.: Lo. 103, I, 6, 17, 38, 41; II, 8, 11, 19; III, 5, 14, 15, 21, 33, 38, 46; IV, 7, 11, 16, 25, 35; V, 25 (KB III, 1, p. 156ff.).

Ur-da-a (cf. *Urdu*)
bēl qātāti, JADD 150, 4 (B. C. 679).

***Ur-da-ma-ni-e** (Eg.; formerly read *Tandamane* and identified with Tenotamon of the Dream Stele, see STEINDORFF, BA I, p. 356; cf. RANKE, Altäg. Vokal. p. 36)
King of Egypt and Ethiopia, s. of *Šabakū*, sisters son of *Tarqū*, Abp.: Ann. II 22, 29, 34 (VR 2. KB II, pp. 166. 168); III R 29, no. 1, 4, 9; K. 13726 (OLZ I. 72); Rm. 3, III 45. *mār mimmašu*, Abp. A, III R 17, I 52; II 63, 69.

***Ur-da-a-nu** (cf. Bi. אֹרְדֹן?)
JADD 743, R. 3.

Ur-di-i, (cf. *Urda*, *Urdu*)
s. of *Su-su-ú*, JADD 320, R. 2 (B. C. 691).

Urdu
1. *Ur-du*, JADD 259, 9, 16. 333, R. E. 3 (B. C. 648?). 355, R. 6. [377, 4] (B. C. 664?). 415, R. 10 (KB IV, p. 104, no. II; B. C. 734?). 623, R. E. 3 (III R 46, no. 4). 752, 15. 922, IV 12. 931, R. 13. ^{h}*ardu ša pāni ēkalli*, 464, R. 3. ^{h}*išparu*, 357, R. 8. ^{h}*nuḫatim bīt ili ša bīt ^{d}Nabū*, 640, R. 17 (KB IV, p. 156, no. XX; B. C. 664?). ^{h}*rāb ki-ṣir*, 325, R. 18 (Ep. A''). ^{h}(*rāb*) *še-lap-pa-a-a*, 394, R. 12. 769, 6.
f. of *Marduk-erība*, JADD 311, R. E. 4.
2. *Ur-di*, JADB 4, II 9. 13, II 6. JADD 623, 7 (Ep. A).

***Ur-ḫi-li-ni**, see *Irḫulēni*.

***Ur-ḫi-Tešup** (Mit.; in Cassite text, BE XV, p. 45)
s. of *Muršil*, MDOG 35, p. 52.
s. of *Muttallu*, MDOG 35, p. 20.

Ur-^{d}Engur (Sum.)
f. of ^{d}*Dun-gi*, Chron. K I, R. 5, ancient Sumerian king of Ur, I R 1, no. 1, 1; no. 2, 1; no. 3, 3; no. 4, 6; no. 5, 5; no. 6, 8; no. 7, 3; no. 8, 3; no. 9, 1; no. 10, 1 (KB III 1, pp. 76ff.). I R 68, no. 1, I 8, 12, 15, 22 (KB III, 2 pp. 94ff.). IV R 35, no. 1, 4 (KB III 1, p. 78, no. 9). See also THUREAU-DANGIN, SAK, pp. 186 sqq.

***Ur-ḫi-ia** (Mit., hypocor., cf. *Urḫi-Tešup*)
s. of *It-ḫi-ib-šar*, CT II 21, 4, 9, 13.

***Ú-ri-ia-a** (cf. Bi. אוּרִיָּה)
JADD 59, 7, sold (B. C. 681).

***Urik** (possibly Iran., cf. Ὀρικος), ^{h}*Qu-u-a-a*
1. *Ú-ri-ik*, Tigl. IV: B 57. — KB II, p. 20.
2. *Ú-ri-ik-ki*, Tigl. IV: Ann. 151 (III R 9, 51). — KB II, p. 30.
3. *Úr-ri-ia-ik*, Tigl. IV: Ann. 87.

***Ú-ri-im-me-i**
^{āl}*Ḫu-rik-na-a-a*, Tigl. IV: Ann. 154 (III R 9, 54. — KB II, p. 30).

***Ú-ri-ṣa-a** = *A-ri-ṣa-a* q. v.
HABL 490, 5. K. 13147 (J).

***Ur-ḫi-li-ni**, see *Irḫuleni*.

Ur-ki-me-e, or *Likkimē*
JADD 97, R. 6.

$^{f\,d}$Ur-kit-ila-a-a
JADD 232, 7, slave sold (B. C. 685).

$^{f\,d}$Ur-kit-išme(*ḪAL*)**-a-ni**
JADD 315, 3 (B. C. 667).

^{f}Ur-kit-tú-aba-uṣur(*-AD-PAP*)
JADD 894, 3.

^{f}Ur-kit-tú-dūri
JADD 779, 2, slave sold. MVG VIII p. 111, 2 (B. C. 627).

$^{f\,d}$Ur-kit-tú-li'at(*-ZU-at*)
JADD 619, 9, wife of *A-a-e-nu-u* (Ep. S).

$^{f\,d}$Ur-kit-tú-ri-šat (abbrev.)
JADD 619, 11, slave sold (Ep. S).

$^{f\,d}$Ur-ki-[tu-ri?]-me-in-ni
HABL 494, R. 9.

***Ur-ku-ú-ku-ú-a**, K. 1936.

Ur-^{d}Lugal-banda (Sum.)
s. of *Ur-nigin-ni*, *dupšar*, Capp. RA 1.

^{d}Ur-^{d}NIN.IB, king of Isin, Sumer and Akkad (IV R 35, no. 5, 1) OBI 18 (SAK, p. 204).

^{d}ÙR.RA(?)**-ga-mil**, ^{h}*A.BA mār ^{āl}Ni-nu-a*, HABL 706, 4.

Ur-nim-ri-ia(?), K. 4270, 2 (KGAS 52).

***Ur-ri-ia-u**(?)
JADD 68, R. E. 1 (B. C. 645?).

Ur-ru-da
JADD 661, 11.

***Ur-ru-ti**
šá ^{mât}Ḫar-zi-nu-ú, Sarg. br. A, II, 33.

***Ur-sa-a**, JADD 712, 3. See also *Rusâ*.

***Ur-si**
^{mât}Gi-in-ḫu-uḫ-ta-a-a, Shams. V: Ann. III 58 (I R 30).

***Ur-ṣi-ni-e**
^{ḫ}tur-ta-nu šanū, b. of *Ap-li-uk-nu*, HABL 144, 13.

***Ur(*Ip?*)-šá-ḫa-lu**
f. of *Zi-li-ia*, VS, I, 109, 6.

***Urtaqu** (El.)
1. *Ur-ta-ku, ha-ta-nu Te-um-man*, son-in-law of Teumman, III R 37, 10a, *šar ^{mât}Elamti*, king of Elam, succeeded Ḫumbaḫaldaš II, B. C. 675, brother of Ḫumbaḫaldaš and Teumman, father of Tammaritu, Ummanappa and Ummanigaš, HABL 918, 2. K. 6366. Sm. 1879.
2. *Ur-ta-ki*, KK. 2642. 2672. 2674, 2, 34, 62 (III R 37, 43a). 2867, 15, 20. 4542. 13440. I R 7, no. IX, E 6. III R 19, III 97. III R 31, IV 16, 28, 54, 66, 76, 77, 79, 81, 83, 91, 93 (KB II, p. 244 ff.); III R 33, VI 82; III R 37, 43a. V R 3, 41.
3. *Ur-ta-gu*, Chron.B, IV 13. K. 1541, 1 (WSml. II, p. 23) = HABL 998, 1.
4. *Ur-ta-gi*, KK. 3051, 2 (KGAS 76). 13225, 4 (WAF II, p. 17).
5. *Ur-tag*, HABL 295, 10.

U-ru-^{d}Malik, Rev. Sem. 1897, p. 166 (I).

***Ú-ru-mil-ki** (Ph., אַרְמֶלֶךְ)
^{âl}Gu-ub-la-a-a, Senn.: Tay. II 50 (I R 38, 50); King II 73.

Ú-ru-ṣa(?)-lu(?), K. 241, VIII 32 (spec.).

***Urzān** (cf. *Ar-za-na*)
Šàr ^{âl}Mu-ṣa-ṣir/^{âl}Mu-ṣa-ṣir-a-a:
1. *Ur-za-na*, HABL 409, 1. 891, 4. 1048, 7. Sarg.: Ann. 123, 126, 128; Khors. 72 (KB II, p. 62); Cypr. I 39 (III R 11); VIIIth, 309, 346, 350, 402, 432. Seal-inscription, see ZA I, p. 45 ff.; XIV, p. 130. Bilinguis from Topzauä, ZDMG 58, p. 834.
2. *Ur-za-na-a*, HABL 768, 2. K. 13147.
3. *Ur-za-an-na*, HABL 1079, 4.
4. *Ur-za-ni*, 81-7-27, 46.

***Usi'** (WSem., cf. Bi. הוֹשֵׁעַ, Ar. docket הושע, CIS II, 17, STEVENSON, Contracts, no. 4. הישע, אושע APO; see also *A-ú-si-'*)
1. *Ú-si-'*, JADD 229, 3 (III R 46, 46c; KB IV, p. 124; B. C. 680), slave sold.
2. *Ú-si-a*, JADD 316, 2, slave sold.

***Ú(*Sam?*)-su-na-a**
JADD 359, R. 14 (B. C. 680).

Ú-sa-lu (cf. *Ú-sa-ti*, BE XV), abbrev. from *Marduk-bēl-usāte*, DELITZSCH, BA VI, 1, p. 143.

U-ṣa ..., ^{ḫ}*ša kubšē(?)*, JADD 247, 3, slave sold.

Ú-ṣal-li (abbrev.)
s. of *I-sin-na-a-a*, Sarg. Stone III 10. — KB IV, p. 160.
f. of *La-ba-šu*, Sarg. Stone II 20. — KB IV, p. 160.

***Ú-ṣi-ḫa-an-ša ...** (Eg., RANKE, Material, p. 36) JADD 763, 4.

Úṣur (*PAP*)**-ma-ma-a-te** "Keep the oaths!" (or *Nāṣir-ma-ma-a-te*; cf. *Ḫu-ma-ma-a-te*), JADD 264, R. 3 (B. C. 688).

***Ú-ša-na-ḫu-ru** (Eg., RANKE, Material, p. 36)
s. of *Targū*, the king of Egypt, captured by Esarhaddon, Esarh. S, R. 43.

Ú-ša(-an)-ni-ilu
83-1-18,695, III 20. JADD 177, L. E. 1 (Ep.W). *amēl-^{lú} narkabti*, 200, R. 12 (B. C. 667).

Ušbula, in *Bīt-^{ni}Uš-bu-la*, Neb. I: Nippur, III 5.

***Uš-bar-ra**, TA 37, 25, messenger of the king of Alasia.

Uš-ḫi-it-te/ti, ^{âl}/^{mât}Tu-na-a-a*, Tigl. IV: Ann. 153 (III R 9, 53); B 59 (II R 67. KB II, pp. 20. 30); Epigr. PSBA XVIII (1896), p. 159, no. 7, 1.

***Uš-pi-a, A-uš-pi-a** (Mit., see UNGNAD, Dilbat, p. 13), *patesi* of Ashur, founder of the temple of Ashur, *šangū ^{d}Ašur*, Shalm. I, KAHI I, 13, III, 33. Esarh. KAHI I, 51, II, 13. MDOG 21, pp. 30, 34, 38, 48; 25, p. 33.

***Uš-pi-na** (identical with *Iš-pu-ú-i-ni* q. v.)
Shams. V: II 26 (I R 30), governor of Nairi.

***Uš-ra-a** (perhaps Iran., JIN p. 377).
šá ^{mât}Tur-ab?...nu, Sarg.: A, II 27. *šá ^{âl}Ka-an-za-ba-ka-ni*, Sarg.: VIIIth, 47.

Uš-šur-a-na-^{d}Marduk[1]
f. of *Marduk-uballiṭ*, gf. of *Marduk-nādin-aḫē*, BM. 96947, 1 (AKA p. 388; cf. MVG VIII, p. 108 sq.).

*Uš-ta-as-pi (Pe. *Vištāspa*, El. *Mištašpa*, Gr. Ὑστάσπης)
f. of Darius, Beh. 1, 61, 65, 66 (III R 39. 40).
*Ú-šú-ru
ša ^{āl}*Ta-dir-ru-ta*, Tigl. IV: Ann. 162.
Ut-napištim (*Zī-tim*); inhabitant of Surippak, who escaped the flood, IV R 43, I 1, 2. IV R 44, IV 22-34, 41, 42, 48; V 9, 12, 20, 21, 25, 44, 49. CT 22: 48, 10.
*Ut-ta-li, Hit. tablet, PSBA 29, p. 92.
*Ut-te-di (El.; cf. *A-tú-a-dī*), ^{h}*rab qašti*, K. 4457, 2 (III R 37).
*Ú-tu-mu, HABL 1032, R. 8.
*U-zak-ku
Tigl. IV: Ann. 55.
*Uz-bi-^{d}.. Merod. I: DEP VI, p. 43, 14.
*Uz(ṭ)-(ṭ)di-a-ša, Ta'annek 3, 7.
*Ú-zi-i, *šá* ^{āl}*Ma-a-li*, Sarg.: VIIIth, 43.
*Ú-zib-^{d}En-lil
^{h}*sukkallu*, Susa 16, III 29.
*Ú-zib-ia (hypocor.), *mār Atrattaš*, Nku.: Lo. 102, I 14 (KB IV, p. 82. King, BBS, p. 59.
*Ú-zib-ši-pak (cf. *Ú-zu-ub-ši-pak*)
f. of *Nabû-udammiq*, Simb.: Lay. 53, 29. — King, BBS, p. 103.
*Ú-zi-tar, *šá* ^{āl}*Qa-an-ta-a-ú*, Sarg.: VIIIth, 45.
Uz-na-' (cf. Bi. אָזְנִי) JADD 893, R. 4.
Uz-na-nu (cf. *Uš(s)-na-nu* BE XIV)
JADD 260, R. 8 (III R 48, 28 c).
*Ú-zu-ub-ši(-i)-pak (*Šipak*) (Cass.), Kaštiliaš: DEP II, p. 93, I 3. ^{h}*rabû*. CT 22: 46, 19.
*Ú-zu-ma-an-da (possibly Iran.)
[*šá*] ^{āl}*Ki-si-la-ḫa*, Sarg.: VIIIth, 46.

^{f}Wa-du-ú[-uk]-ki, TA 24, IV 68.
*Wa-aš-mu-a-ri-a (Eg., Ranke, Material, p. 19), by-name of Ramses II, Boghazköi, OLZ IX (1906), col. 629.
*Wa-za-wa, Capp. Th-D, LC 240, 25.
*Wi-id-ia, governor of the city of Ashkelon; *amēl* ^{āl}*Aškaluna^{ki}*, TA 320, 5. 321, 5. 322, 4. 323, 3. 324, 4. 325. 3. 326, 3.
*Wi-ik-ta-zu, TA 221, 4. 222, 3.
*Wi-iš-ia-ri (Eg.?), TA 162, 71.

Zā-ba-a (cf. *Za-ba-a-a*)
K. 4673.
No. 1.

Zāba-aḫ-iddina
^{nār}*Za-ba-ŠEŠ-SE-na*, JADD 738, R. 7.
Za-ba-iqīša
HABL 441, 13, 15.
*Za-ba-du (cf. Bi. זָבָד)
HABL 1123, 5, 12.
Zahāia (hypocor.; cf. OBa. *Za-ba(-a)-ia* RPN), Bi. זַבַּי, Pa. זבי, ζαββαιος) *Za-ba-a-a*, JADD 294, R. 7, of *Barḫalšu*(ṭ), B.C. 700. Rm. 157, R. 4 (KB IV, p. 124. B. C. 679). ^{h}*mutirru pūtu*, HABL 275, 13. ^{h}*rab āli* ^{āl}*ḫal-šu ša* ^{āl}*Ap-pi-na*, HABL 343, 2.
Za-ba-a-a-u (hypocor.)
JADD 376, R. 5.
Zaban-iddina
^{nār}*Za-ban-SE-na*, JADD 742, 14.
Za-ba-nu
^{māt}*Za-zu-ru-ra-a-a*, Shamsh. V: III, 60 (I R 31. KB I, p. 182).
Zab-ba-a-nu
JADD 922, 7.
*Za-ab-da-a (Ar. = זבדא = ζαβδας; cf. *Zabadu*) ^{h}*mukīl apāti*, JADD 179, R. 4 (III R 49, no. 5. KB IV, p. 128)
s. of *An-ba-ru*, ^{h}*amēl urqi*, JADB 3, V, 17.
*Zabdānu (Ar.; for NBa. texts, see TNB)
1. *Za-ab-da-a-ni*, JADD 64, R. 12 (B. C. 672).
2. *Za-ab-da-a-nu*, b. of *Nabû-apal-iddin*, the Bab. king, Anp.: Ann. III, 20 (I R 23. KB I, p. 98).
3. *Zab-da-a-nu*; ^{h}*ka-ṣir*, JADD 1141, 54 (B. C. 709). ^{h}*mukīl apāti*, JADD 675, R. 16.
4. *Zab-da-nu*, VS I, 100, 11. ^{h}*za* ...., JADD 221, R. 5 (Ep. W).
5. *Za-ib-da-a-ni*, JADD 64, R. 12 (B. C. 672).
*Zabdī (Ar., hypocor.; cf. Bi. זַבְדִּי, Ar. זבדי APO)
1. *Za-ab-di-i*, JADD 86, 6 (B. C. 650).
2. *Zab-di-'*, JADD 86, 9.
3. *Zab-di-i*, JADD 86, R. 2. 880, II, 11. ^{h}*irrišu*, JADD 742, 34. ^{h}*mukīl apati*, JADD 476, R. 4. *mār Zab-di-i*, i. e. of ^{āl}*Zabdi*, JADD 384, 4 (see *Adad-ibni*).
f. of *Ma-zu-ra-ni*, VS I, 92, 2.
*Zab-di-ilu "Present of the god" (cf. Bi. זַבְדִּיאֵל, Ar. זבדלה)
82-5-22, 144, writer to Sargon II. *ša* ^{āl}*Birti*, *ša* ^{āl}*Sabḫani* HABL 524, 2.

***Zab-di-Išlar**(*XV*) "Present of Ishtar" JADD 510, R. 6.

***[f]Za-bi-bi-e** (cf. OBa. *Za-bi-bu-am* T-D LC) *šarrat[mât]A-ri-bi*, Tigl.IV: Ann. 151 (IIIR 9,51. KB II, p. 30). Tigl. IV: Epigr. PSBA XVIII (1896), p. 159, no. 7, 2.

***Za-bi-da-a-a** (Ar. hypocor.; cf. *Za-bi-da-a* TNB, Pa. זבידא) JADD 752, 18.

***Za-bi-du** (Ar., cf. Bi. זבידה Kt., *Za-bu-du*, BE IX, Bi. זבוד)

[h]nasiku ša [h]Gambuli, Sarg. Ann. 254. *[h]Uru[ši]-a-a*, K. 1550, 17 (WSml. II p. 30) = HABL 1000, 17.

***Za-bi-na-a** (Ar., cf. *Za-bi-na-'* BE IX, Bi. זבינא) JADD 41, 1 (B. C. 671).

***Zabînu** (Ar., cf. *Za-bi(-i)-nu|ni* TNB, Ar. docket זבן, STEVENSON, Contracts, no. 10)

1. *Za-bi-ni*, HABL 628, 13. JADD 336, 3, 9, 391, 4, 7, 9, 12, R. 17. (IIIR 48, no. 6; KB IV, p. 108; B. C. 717). 392, 4, 5, 8. 393, 3. 394, 2. K. 974. Nshi.: CBR I, 2, 3. King of Kiṣirtu, Anp. Ann. II 58 (I R 21), var.: *Za-bi-i-ni*.
2. *Za-bi-nu*, JADD 25, 1, 6. 252, 1 (slave sold). 329, R. 8. 586, R. 6 (B. C. 624?). 619, R. 17. *[h]amêl urqi*, JADD 447, 8 (B. C. 683; KB IV, p. 122). *[h]ka-ṣir*, JADD 58, R. 6 (B. C. 694). *[h]mu-kil apâte*, of Laḫiri (B. C. 670), JADD 625, 5. *[h]rakbu [h]MU.GI* (B. C. 645?) JADD 24, 4.

Zabû, or *Šâbû* (abbrev., cf. *Za-bi-um-abi, -ili* RPN) King of Babylon (Dyn. A: 2)

1. *Za-bu-um*, Nabd. br. Cyl. III 29 (I R 69; KB III 2, p. 86).
2. *Za-bu-ú*, s. of *Sumulailu*, King-list B, 3; Chron. A. IV 2.
3. *Za-bi-um, šarru*, see RPN.

Zab-za-nu, see *Nurzanu*.

Za-gu . . . ., Ta'annek 4, R. 5.

Za(Sa')-ḫa-a[ri], s. of *Ašir-emûqi*, gs. of *Gagadânum*, Capp. G, 9, 3.

***Za-ḫa-ṭu-ṭu**

[h]ka-ṣir (B. C. 698), JADD 328, R. 7.

Za-ib-da-a-ni, see *Zabdânu*.

Zâkiru, or *Zaqiru* (abbrev., cf. *Nabû-za-kir(-šum)*; also in OBa., NBa. and Cass. texts, see T-D LC, TNB, BE XIV)

1. *Za-kir*, Bu. 89-4-26, 8. HABL 137, 1 (B. C. 653(?), cf. WEISSBACH, OLZ VI, p. 481 ff.). 222 (V R 53, 2a). 416, E. 702, R. 11. 944, 1 (B. C. 650?). KK. 931. 1345. 5467. 8379. 13092. Rm. 193. TRep. 25, R. 7. 28, R. 6. 108, 9. 114 A, R. 1. 122, 7. 181, R. 7. 183 B, R. 1. 201, R. 7. 234, R. 8. 236 E, R. 2. 251 A, R. 7. 253 C, R. 1. 272 C, R. 11. *[h]rab rê'ê ša [d]Nabû*, HABL 336, R. 4. *mâr [h]nangari*, Esarh.: CBR I, 30, 15 (B. C. 680); 31, 16.
   s. of *Dam-qu*, HABL 969, 5.
2. *Za-ki-ru*, JADD [290, 16]. *kalû*, JADD 851, III 2. *gu-za-an-nu [ât]E-di-na*, BM. 102 485, I 11 (KING, BBS, p. 77, pl. I).
   s. of *Iddina-šarru*, K. 4740, 21 (WAF II, p. 25).
   s. of *Ê-s]ag-gi-li*, *[h]makisu*(?) *ša [ât]Ki-šik-ki*, Simb.: Lay. 53, 9 (KING, p. 102, pl. 20).
3. *Za-qi-ru, [h]Da-ra-ta-a-a*, HABL 222, 2 (V R 53, no. 1). *mâr Ša-'-al-li*, i. e. of *Bît-Ša'alli*, Tigl. IV: B 19 (II R 67. KB II, p. 14).
4. *Za-ki-ri*, 80-7-19, 113.
5. *Za-kir-ru, [h]maš-šu-ú*, HABL 276, R. 7.

Za-ku-ri (cf. OBa. *Za-ku-ru-um* T-D LC, Bi. זכור, Ar. זכור APO)
JADD 176, 2, 6 (B. C. 700).

[f]Zakûtu "The clean" (= *[f]Na-ki-'-a* < נָקִיא, see MEISSNER, OLZ I, col. 365 MVG VIII, p. 96 f., IX p. 236; cf. *[m]Za-ku-tu*, VS IX, 221, 2, slave)

1. *[f]Za-ku-u-te*, 83-1-18, 45, ident. with (2).
2. *[f]Za-ku-tú*, JADD 645, 2; *zinnišit ekalli* of Sennacherib, daughter-in-law (*kallat*) of Sargon, mother of Esarhaddon; other name *Na-ki-'-a*.

Za-la-a(-a), see *Sallâia*.

Zamama . . . . ., HABL 1009, 16.

Zamama-aḫ-uṣur "Zamama, protect the brother!"

[d]ZA.MÁ.MÁ-PAP-PAP, JADD 212, R. 8 (B. C. 687).

Zamama-êreš

[d]ZA.MÁ.MÁ-KAM-eš, JADD 259, R. 6.

Zamama-eriba

[d]ZA.MÁ.MÁ-SU|eri-ba 83-1-18, 695, XII 4, spec. HABL 326, R. 3. JADD [471, R. 27.] 611, R. 6. 642, L.E. 1, as Epon. R. *[h]mukîl apâte ša mâr šarri*, JADD 477, R. 2.

ʰšalšu, JADD 202, R. 2 (B. C. 670). 377, R. 6 (B. C. 664). 470, R. 16 (B. C. 663).

Zamama-šum-iddin "Zamama has given a son!" King of Babylon (Dyn. C.), about B. C. 1176:
1. *ᵈZA.MÁ.MÁ-MU-ÁŠ, šar ᵐᵃᵗKarduniaš*, contemp. with *Ašur-dān* of Assyria, Synchron. II, 9 (II R 34, no. 3).
2. *ᵈZA.MÁ.MÁ-MU-MU*, King-list A, II 14.
3. [*ᵈZA.MÁ.MÁ*]*-MU-SE-na*, III R 38, no. 2, 1; cf. WAF I, p. 535.

Za-na-na-iá (cf. *Mār-Za-na-na* Dilbat) JADD 852, II 1.

***Za-na-sa-na** (cf. *Za-an-za-nu*) *ʰḫazānu ša ᵃˡPa-ar-tuk-ka*, Esarh.: A IV 20 (I R 46. KB II, p. 132); C IV 4. [83-1-18, 483, 3], see WAF II, p. 8.

Za-an-du-ru JADD 852, II 2.

***Za-ni-ia**(e?)**-bu**, Taʿannek 7, R. 11.

Za-an-za-nu, or *Ṣanṣanu*, q. v.

Za-an-zar, or *Ṣanṣar* (cf. *Ṣanṣuru*; *Za-an-zi-ri* TNB) *ᵐᵃᵗDi-ma-ma-a-a*, Šamš. V: III 55 (I R 30).

Za-an-za-ru-ru, JADD 782, 11 (B. C. 661).

***Za-ar-da-uk-ku** (Iran.), *šá ᵃˡḪa-ar-zi-a-nu*, Sarg.: VIIIth, 49.

Za-ar-ḫi-ilu (cf. SArb. דרחאל, Bi. זרחו) JADD 911, 7.

Za-ri-i (hypocor., cf. *Gula-za-ri-likūn*; see also *Zērī*) HABL 156, R. 3: *Za-rí . . . .* s. of *Na-din-aplu*, HABL 49, R. 21.

***Za-ri-šu** (Iran.?, cf. HÜSING, KZ, 36, p. 565; SCHEFTELOWITZ, ibid. 38, p. 275) *ᵐᵃᵗḪu-un-du-ur-a-a*, Šamš. V: III 47. *ᵐᵃᵗPa-ar-sa-ni-a-a*, Samš. V: III 46 (I R 30).

ᶠZarpī (hypocor.)
1. *Za-ar-pi, šakintu*, B. C. 668, JADD 208, 5.
2. *Zēr-pi-i*, ibid. l. 13.

Zarūtī (hypocor., cf. *Zarūtu*, *Zarūt-ilī*)
1. *Za-ru-ti-i, ʰA.BA*, JADD 328, R. 11 (B. C. 698). *ʰmu-kil apāti ša ʰrab SAG*, JADD 34, 5 (B. C. 695).
s. of *Gu-gi-i*, JADD 44, 5 (B. C. 670).
2. *Zaru-u-ti*, JADD 472, 8. [606, E. 2]. *ʰA.BA ša ʰrab SAG*, JADD 986, I 3. *ʰrab karāni ša bīti ešši*, JADD 48, 1, R. E. 1 (III R 47, no. 6; KB IV, p. 140. B. C. 656?). *ʰrab ki-ṣir*, JADD 815, R. III 8. *ʰšalšu*, JADD 912, 5.
f. of *Ašur qātsu*, JADD 711, R. 5.
No. 1.
3. *Zaru-u-ti-i*, JADD 49, 4. *ʰātū*, JADD 477, R. 7. *ʰmukil* (*maškí*) *apāti* (*ša mār šarri*) (B. C. 667—664), JADD 115, R. 8. 200, R. 6. [247, R. 6]. 439, R. 3. *ʰrab ki-ṣir mar šarri*), JADD 115, R. 9 (B. C. 664?). 439, R. 5.
4. *Zaru-u-te-i*, *ʰrab ki-ṣir ša muṭṭir pūti ša mār šarri* (B. C. 663), JADD 470, R. 20.
5. *Zaru-ut-i*, *ʰmukil maškak apāti*, JADD 425, R. 16. [*ʰrab ki-ṣir*], JADD 471, E. 17.
6. *Zaru-ut-ti-i*, JADD 573, R. 11. 630, 9. *ʰrab ki-ṣir* (B. C. 664?), JADD 377, R. 2.
7. *Zaru-ti-i*, JADD 366, R. 4. 472, 11, 18 (B. C. 669?). *ʰāsū*, JADD 630, R. 15. *ʰmukīl apāti ša mār šarri*, JADD 297, R. 3.
8. *Zaru-u-te*, JADD 1047, 5.

Zarūt-ilī *Zaru-ut-AN*, JADD 878, 2.

Zarūtu
1. *Zaru-u-tú*, JADD 32, R. 5 (B. C. 693 or 688). *ʰBI.LUL šá be-lit Bābili*, JADD 891, 16.
2. *Zaru-ú-tu*, HABL 774, 3. *ērib bīt ᵈNanâ*, Nshl.: VS I, 36, III 24.
3. *Zaru-ut*, JADD 476, 4. *ᵃˡKalḫāḫa*, JADD 472, R. 12 (B. C. 668).

***Za-ši**(*limī*)**-ia**, Taʿannek 7, R. 2.

***Za-ta-at-na** (= *Zi-ta-at-na*, *Šūtatna* qq. v.), *amēl ᵃˡAkkaᵏⁱ*, TA 233, 4, 234, 3. 238, 23.

***Za-ʾ-tu-ʾ-a** (Pe. *Daduhya*, El. *Daddumanya*) Dar. Beh. 111.

Za-za-a, var. *Zāzāḫa* HABL 212, 12. *ʰšakin ᵃˡArpadda*, Epon. B. C. 692, JADD 324, L. E. 1. [326, R. 20].

ᶠZa-za-a HABL 633, 20, R. 5: wi. of *Taraṣi*.

Zāzāḫa, var. *Zāzāku*
1. *Za-za-a-a*, Epon. B. C. 692, III R 1, V 32, var. *Za-za-a-ku*. MDOG 36, p. 24. JADD 33, R. 3. 440, R. 6.
2. *Za-za-ia*, Epon. B. C. 692, JADD 189, R. 5.
3. *Za-zi-e*, Epon. B. C. 692, JADD 158. R. E. 2.

Zāzāku, var. *Zāzāḫa*
1. *Za-za-ki*, HABL 473, R. 20.
2. *Za-za(-a)-ku*, Epon. B. C. 692, JADD 286, R. 4. MDOG 36, p. 24.

Za-za-az K. 4500. *ʰḫazān ᵐᵃᵗPil-la-te*, Abp.: B, III R 33, VII 8, 18.

Zāzī

1. *Za-a-zi-i,* ^{h}*mukīl apāti ša* ^{h}*BI.LUB,* B.C.688, JADD 239, R. *8.*
2. *Za-zi-i,* JADD 5,2 (III R 47, no. 10. KB IV, p. 110; B. C. 712). 252, R. *11.* ^{h}*mukīl apāte ša* ^{h}*BI.LUB,* B. C. 688, JADD *236,* R. *4.* 238, R. *15.* 240, R. *7.*

Zēr(*Zār***)-ḫa-a-a-tú**

JADD 1101, 12.

Zērī, or *Zārī* (hypocor.)

KUL-i, HABL 830,7. 962, R. 2. K. 241, IX 7. ^{h}*A.BA,* JADD 48, R. E. *2* (III R 47, no. 6; KB IV, p. 140; B. C. 656). 351, R. *11.*

Zēr-ibni (abbrev.)

1. *KUL-ib-ni,* HABL 154, ^{2}. 155, ^{2}. 156, 2. 849, 8, 10, 15. JADD *661,* 4.
   s. of *Arad-Ēa,* Merod. I: Susa 14, I 15.
2. *KUL-ib-nu,* HABL 849, R. 10, var.
3. *KUL-KAK,* HABL 706, 2. 1073, 10. 1086, 2, R. 4. JADD 259, 2. 928, I 7. Sm. 518. ^{h}*nāgir ēkalli,* HABL 984, 4, 10. Epon. B. C. 718, Canon A, V 6; C, III 19; D, IV 1; cf. JADD 1098, II 5. *mār Atrattaš,* Nka.: Lo. 102, I 11 (KB IV, p. 82. KING, BBS, p. 59).

Zēr-iddin (abbrev.)

KUL-ÁŠ, HABL 1063, 13, 18.

Zēriia (hypocor.)

KUL-ia[*ḫâ*]*,* HABL 930, R. 3, 9. JADD 430, 5 (B. C. 685). 828, 2.
s. of *Kidin-Nanâ, ērib bīt* ^{d}*Nabû,* Nshi.: VS I, 36, III 18.
s. of *Kudurru,* ^{h}*mākisu,* Simb.: Lay. 53, 33. — KING, BBS, p. 104, pl. 22.
s. of *Nazi-Marduk,* ^{h}*sukkallu,* Lo. 102, IV 4. — KB IV, p. 88. KING, BBS, p. 68.
s. of *Nūrea,* CT 10: 3, 15.

Zēr-Ištar "Seed of Ishtar"

1. *KUL-*^{d}*XV,* JADD 257, L. E. *1* (B. C. 670). 330, R. *9.* 502, R. *3* (B. C. 676).
2. *KUL-XV,* JADD 73, R. E. *2.* 74, R. *5.* 122, R. *6.* 123, R. *4* (B. C. 680–682). ^{h}*rab kiṣir,* JADD 327, R. *11* (III R 46 no. 9). ^{h}*rab išpare* (B. C. 683), JADD 447, R. *3* (KB IV, p. 122). *rab pil-ka-ni,* HABL 512, 4.
   s. of *Aḫūnu,* JADB 20, I 7.

Zēr-kitti-lišir (abbrev., cf. *Nabû-zēr-kitti-lišir*)

1. *KUL-kit-ti-SI.DI,* HABL 589, 3, R. 8 (WSml. II, p. 6; time of Esarh.). 965, R. 30. JADD [196, R. *4*].
2. *KUL-DU-SI.DI, ša māt tam-tim,* Chron. B: III 37, time of Esarh.; = *Nabû-zēr-kitti-lišir.*
3. *KUL-kit-tú-SI.DI,* HABL 965, R. 27.
4. *KUL-ZI-GIŠ,* JADD 127, R. *4* (B. C. 651?).

Zēr-lišir (abbrev.)

1. *KUL-GIŠ,* s. of *Nādin-aḫē,* JADD 880, I 9.
2. *KUL-SI.DI,* JADD 440, 2 (B. C. 692).

Zēr(*Mut***)-qu-ru,** JADD [86, R. *11*]. 225, R. *9.*

Zērūa (hypocor.)

KUL-ú-a, HABL 401, 2.

Zēr-ukīn (abbrev.)

1. *KUL-DU,* JADD 81, L. E. *1.* 742, 17. 947, 8. KK. 1351. 4278. ^{h}*mukīl apāti,* JADD 418, R. *20.* 444, R. *18* (KB IV, p. 136). 445, R. *12* (B. C. 660?). *amēl* ^{ú}*narkabti* ^{ál}*Da-na-a-a* (B. C. 663?), JADD 470, 9.
   s. of *Bēl-dūri,* JADD 446, 1, 12, 19.
   s. of *Lābāši,* HABL 472, R. 4.
2. *KUL-DU-in,* JADD 39, R. *5* (III R 46, 15 d).
3. *KUL-GI.NA, mār Kar-zi-áb-ku,* Lo. 102, IV 15–17, 28, 33 (KB IV, p. 88).

Zi . . . . , TA 338, 2.

Zib-$^{?}$ **. . . . ma,** Epon. B. C. 904, III R 1, I 7.

Zi-ba(?)**-a-a**

JADD 355, 1.

Zi-ba-ri, K. 1546 = HABL 999, 1.

Zi-ba-tú, Sm. 55, XI 10 (spec.).

Zi-ib-bu, JADD 633, R. *5.*

***Zib-di-i** (Ar., hypocor.; cf. *Zabdî*)

JADD 215, R. 9.

^{d}ZIB-ēreš(*KAM*)**,** 83-1-18, 695, XI, 9, spec.

^{d}ZIB-ili-a-a, 83-1-18, 695, XI, 10, spec.

^{d}ZIB-rīm-an-ni, 83-1-18, 695, XI, 12, spec.

***Zi-da-a** (Hit.).

f. of *Sin*(?)*-Tešup,* MDOG 35, p. 19f.

Zidqa, see *Ṣidqa.*

***Zi-i**[**-k**]**ar** (cf. זכר, king of Hamath and לעש, POGNON, Inscriptions Sémitiques, p. 158) *mār šarri,* TA 44, 3.

Zi-ki-ki, var. *Zu-ki-ki*

s. of *Ṭâba,* Capp. RA 2, 12a, 3b.

Zi-li-ḫa (hypocor.)

VS I 109, 5. *A.BA,* VS I 106, 2, 3, 7, 12. 107, 9. 108, 4.
s. of *Ur-šá-ḫa-lu,* VS I, 109, 5.

*Zi-lim-mi-ga (Hit.), VS I 107, 5.

Zi(Gi?)-lu-lu, Capp. RA, I, 11a, 1b.

*Zimrida (< *Zimri-Adad*; cf. *Zi-im-ri-e-id-da* CT 4: 1a, 4)

1. *Zi-im-ri-da*, TA 83, 26. 103, 18. 106, 20. 145, 3. 333, 6, 9. ^{āl}*La-ki-ši*^{ki}, TA 288, 43. *šar* ^{āl}*Zi-du-na*, TA 147, 60. 149, 49, 57, 68. 151, 11, 65.
2. *Zi-im-ri-di*, *amēl* ^{āl}*La-ki-šá*^{ki}, TA 329, 5.
3. *Zi-im-ri-id-di*, ^{h}*ḫa-za-nu šá* ^{āl}*Zi-du-na*^{ki}, TA 144, 4.

Zi-ni(li) (probably identical with *Zi-ni-ia*)
s. of *Ki-an-ni-bu*, *A.BA*, CT II, 21, 29, 30.

*Zi-ni-e-ni (El.),
HABL 579, 6. K. 4674, 8 (III R 37, 49).

Zi-ni-ia (possibly = *Zi-li-ia*, but cf. OBa. *Sin-zi-nu-šú* T-D LC)
s. of *Bēl-iddin*, VS I, 106, 7. 107, 23, 25.

*Zi-ra-ià (?)
^{h}*Su-ti*, Ta'annek 3, 4. Cf. *Zi-ra* ..., Ta'annek 7, R. 5.

*Zi-ir-dam-ḫa-áš-da (Iran?), TA 234, 11, 25.

Zi-ri-ḫa (hypocor.), JADB 11, 6.

*Zi-ir-ià(*wa*)-šá, Ta'annek 7, 4.

Zir-rit-su (?*Zēr-edlūtsu*, *-šangūtsu*?)
JADD 435, L. E. 1.

*Zi-ir(?)-ta-ši(?), Ta'annek 3, 9.

*Zi-šá-mi-mi (Can., cf. Hommel, AÜ, p. 234, n.) TA 209, 3. 210, 3.

Zi-ta-a-a (hypocor.; cf. *Zi-it-ta-a* TNB)
s. of *Ašur-šum-ukīn*, JADD 711, R. 8 (III R 46, 71a).

*Zi-ta-na (cf. Bi. זִרְתָּן; ^{āl}*Zi-ta-a-nu* Tigl. IV: Ann. 130)
TA 170, 20.

*Zi-ta-at-na (= *Za-ta-at-na*, *Šu-ta-at-na* qq. v.)
TA 235, 5.

*Zi-it-ri-ià-ra, TA 211, 3. 212, 2. 213, 3. 214, 11(?).

Zizī (hypocor.; cf. *Zi-zi-ia*, Bi. זִזָא)
1. *Zi-e-zi-i*, JADD 884, R. 2.
2. *Zi-zi*, ^{h}*ātū*, JADD 857, III 3.
3 *Zi-zi-e*, ^{h}*šanū ša* ^{h}*rab kiṣir*, JADD 308, R. 11.
4. *Zi-zi-i*, BM. 103393, Case 3 (CT 33: 17). JADD 573, 8. 597, 3. 742, 39. 875, 4. ^{h}*amēl urqi*, JADD 366, 1 (B. C. 669). ^{h}*bārū*; JADD 851, II 3. ^{h}*mutīr ṭēme*, JADD 253, R. 9. ^{h}*šanū* (*ša* ^{h}*rab kiṣir*), JADD 211, R. 18. 309, R. 9. 318, R. 9. 361, R. 17. 621, R. 16. 623, R. E. 1. ^{h}*SAG šarri*, JADD 434, R. 4. ^{h}*tamkaru*, JADD 285, R. 2. *ša* ^{āl}*Ap-pa-tar*, Sarg.: VIIIth, 64; Ann. 102.
s. of *Au-idri*, PSBA 30 (1908), p. 138, 29 (B. C. Ep. N).
f. of *Upaḫḫir-ilu*, JADD 446, R. 9.

Zi-zi-ia (hypocor., cf. OBa. *Zi-za-a-a* RPN)
^{h}*ātū* (*ša ēkalli*), JADD 218, R. 5. 255, R. 12 (B. C. 687) = *Zizī*.

Zu-ú ..., JADD 245, R. 10.

*Zu-bi-ṣi-id-qi (WSem.; perhaps *צִבְיִדְק, or cf. Bi. שׁוּבָאל, Σουβιηλ)
JADD 6. R. 3.

Zu-bi-ir-^{d}...
f. of *I-lu-lu*, Ta'annek 4, 3.

Zu-ḫat-tim(?), JADD 845, R. 5.

Zu-ki-li, better: *Mil-ki-ili* (see K-U, AR, p. 379) JADD 165, L. E. 4.

*Zu-li (?)-zu(?)-mi, s. of .. *Id-ḫa-ri-iš*, VS I, 110, 10.

*Zulkia, Boghazköi, OLZ 13 (1910), col. 292.

*Zu-me-e-a (Cass.)
f. of *Meli-Ḫala*, DEP II, p. 112, 8; VI, p. 44.

Zu-un-bu(bi (cf. *Zu-um-bu* "The fly" TNB)
JADD 201, 1, 6 (B. C. 694).

Zu-qar-ra-mu, better *Ba*(?*Na*)-*bi-ra-mu*, ^{h}*irrišu*, JADD 294, R. 5.

Zu-ur ..., JADB 2, II 23.

*Zu-ra-šar (Hit.)
amēl ^{āl}*Alẓ-ti-rum-ma*, TA 319, 4.

*Zu-rat-ta, Zu-ra-ta (see also *Šarātum*; cf. *Sar-a-ti*, Σαρατος)
TA 85, 21. 245, 21, 31, 33, 41, 41. *amēl* ^{āl}*Ak-ki*^{ki}, TA 232, 3.

*Zu-ta-aḫ-zi-pa(?), Capp. R 2, 3.

*Zu-zu-ia (Mit.?, cf. *Zu-za-a*, *Zu-zi-ia* TNB)
s. of *Ir-ri-ki*, VS I, 107, 6.

II. List of Elements, Contained in the Personal Names.

1. Names of Gods, Equivalents of the Deity, Temples, etc.

A-a to be read *Ia*, and probably *Aia* in pure Ba.-As. names; = *Ia*, cf. ^{āl}*A-a-na-ta* = *Ia-na-ta-*$^{?}$, *A-a-ḫālu* = *Ia-ḫālu*, = יְרֹ, cf. *A-a-rammu* = יוֹרָם), cf. the masc. names under *A-a-*, and *A-za-na-a-a* = אֲזַנְיָהוּ. See also ^{d}*A-a*, *A-a-u*, *Aia*, *Ia* and *Iau*.

^{d}A-a (= *A-a*, *Ia*), cf. the masc. names under ^{d}*A-a-*. Also to be read *Aia*, cf. OBa. $^{f\,d}$*A-a-balaṭi*, *-gāmilat*, *-ri-mi-ni*, *-ri-ša-at*, *-ta-di-nam*, *-tallik*, ^{f}*E-ri-iš-ti-*^{d}*A-a*, T-D LC.

A-a-a (i. e. *Aia*), cf. the masc. name *A-a-a-šū-zubu-ili*$^{?}$.

A-a-u, see *Iau*.

Abā ("the father"), cf. *A-ba(-a)-il(u)*; cf. OBa. *A-ba-ba-ni-im* VS VIII, 14, 7, *-ḫa-zi-ir* T-D LC, *A-ba-a-GAL* RPN, *Nūr-*, *Warad-*^{d}*A-ba-a*, BE VI, pt. 2, RPN.

$^{(d)}$Abda (cf. Hommel, Grundr., p. 167, n 1), cf. the masc. names *Ab(*$^{?}$*Ad)-da-bāni*, *Abda-ilu*, *Ab(*$^{?}$*Ad)-di-idri*, *Abdī(*$^{?}$*)-rāma*, OBa. ^{d}*Ab-da-ṭābu*, T-D LC, 62, 17.

Abi ("my father"), see List II, 3.

^{d}Adad (Bi. הֲדַד, storm-god of Amorite origin, with temples in Asshur (Anu-Adad-temple), town-god (*āšib*, *bēl*) of Anatu, cf. JADD 228, 5, *Dūr-*^{d}*BE*, cf. JADD 500, 11, *Ḫallab*, cf. Rm. 120 + 274, CT 25: 16, 2: ^{d}*IM* = *il Til-Ḫa-la-ab*, CT 25: 16, 22: ^{d}*Il-Ḫa-al-la-bu*, Shalm. III, Mon. II 87: ^{d}*Im ša Ḫalmān*, Kakzi, cf. JADD 181, R. 1, Kurbān, cf. Rm. 120 + 274, etc.; appealed to in oaths, cf. Maništusu, CT 32: 4, XII 31, JADD 646, 647, 651, 652, 659 etc.; well supplied with epithets, cf. CT 25: 16f., 29: 45, 19—24); written: 1. $^{(d)}$*IM*, $^{(d)}$*U*, cf. the masc. names under (*Adda-*), *Adad-*, *Abdi-*, *Bi-*, *Būna-*, *Daḫān-*, *Dilil-*, *Dūr-*, *Emūq-*, *Erība-*, *Gabbu-*, *Gtri-*, *Guli-*, *Ḫapa(ḫ)-*, *Ḫaptiḫ-*, *Iddin-*, *Ilu-*, *Išdi-*, *Išmanni-*, *Itti-*, *Izba-*, *Kidin-*, *Kiṣir-*, *Lā-tubāšanni-*, *Mannu-gīr-*, *Mannu-ki-*, *Mannu-kīma-*, *Milki-*, *Mudammiq-*, *Mušallim-*, *Mutakkil-*, *Na*$^{?}$*id-*, *Nūr-*, *Qibīt-*, *Qišti-*, *Qurdi-*, *Rimūt-*, *Riš-*, *Samsi-*, *Sikilti-*, *Silim-*, *Ṣil-*, *Ša-*, *Šama-*, *Šamši-*, *Šamu-*, *Šēpā-*, *Šipti-*, *Šumma-*, *Ṭab-rigimātu-*, *Udammiq(*$^{?}$*)-*, *Uqur-*; 2. *A-da-di* (cf. $^{(d)}$*A-da-ad*, CT 25: 16, 7; 29: 45, 23), cf. the names *A-da-di-nirari* and ^{f}*A-da-di-dalli*; 3. *Ad-da*, in the names *Adda-dāni*, *Rib-*, *Šum-Adda*; cf. the hypocorr. *Ad-da-a*, *Ad-da-ia* (cf. *A-da-da-ia* VS IX 127, 10) and ^{f}*Adda-ti*; 4. *Ad-di*, cf. (*A-*)*Ad-di-i*, *Ad-di-idri*, *Ad-di-ig-ri-tu-šu* and *Rib-ad-di*; cf. OBa. *Ad-di-liblut* T-D LC; 5. *Ad-du* (^{d}*Ad-du* = ^{d}*IM* CT 25: 16, 16), in the abbrev. name *Ad-du*; 6. *Ḫa-ad-da*, in *Rib-ḫa-ad-da*; 7. *Ḫa-di*, in *Šum-ḫa-di*; 8. *A-da*, in *A-da(*$^{?}$*)*, *A-da-a(*$^{?}$*)*, *A-da-ia*, *A-da-ia-tum* (T-D LC), *A-da-a-a-ú-tum* (PSBA 1907 Nov., pl. II 19); 9. *Ad*, in *Ad-raḫau*; 10. *Id-di*, in *Id-di-i(*$^{?}$*)*, *Id-di-ia-a-tu*, *Ḫala-I-di-i-*, *Rib-*, and *Zimri-id-di*; 11. *Id*, in *Id-ri-a-ḫa(-a)-u* and *I-di-i(*$^{?}$*)*; 12. *I-da*,

in *Zimrida*; 13. *Da-da*, cf. the names under *Da-da-*, *Būr-*, *Ḫan-* and *Sakan-*; 14. *Da-ad-da*, in *Bir-da-ad-da*; 15. *Da-di*, in *Bi-*, *Giri-Da-di-*; 16. ^{d}*Da-ad-di*, in ^{d}*Da-ad-di-bēla-ni*; 17. *Da-du* (cf. ^{d}*Da-*[*d*]*ū* = ^{d}*IM Mar*^{ki} CT 25: 16, 17), possibly in *Bu-un-ša-*, and *Da-du-ra-bi* (T-D LC)

^{d}Ad-gi (a name of *Adad* in the land of *Šāḫu*, cf. CT 25: 16, 19), in *Ad-gi-ilu*, *-šarru* and ^{d}*Ad-gi-ši-ri-zabaddu* (BE X, 55).

^{d}A-du-ḫi, cf. *Išdi-^{d}A-du-ḫi*.

Adūnu (Ph. אדן, He. אדון "the lord"), cf. the WSem. and As. names under *A-du-na*/*ni*/*nu-*.

^{d}A-Ē, see ^{d}*Mār-bīti*.

^{d}Agūni, in *Abba-^{d}A-gu-u-ni*.

Aḫī ("my brother"), see List. II, 3.

^{d}Aia (*A-a*, ^{d}*A-a*, ^{d}*A-ia*, cf. RPN, p. 197, n. 2) (consort of Shamash — *ḫirtu*, *narāmtu* — KING, Magic, 6, 126; 10, 23; ZIMMERN, Ritualtaf., p. 102; *kallātu*, cf. Maništusu, RA, 7 p. 180, CT 32: 1, 14, 24; 4, XI 11, 31; V R 62, 31; KB III, pt. 2, p. 88; worshipped at Sippar and Larsa, cf. I R 65, II 40, 42; Code of Ḫam. II 28; among her 20 names, II R 57, 11–31 ab, is ^{d}*GAL* for which reason I have put ^{d}*GAL* = ^{d}*A-a*, but ^{d}*GAL* q. v. in personal names is a male god), occurs in OBa. fem. and masc. names, see RANKE l. c. and T-D LC; *A-a*(*-a*) and ^{d}*A-a* in the masc. names *A-a-a-šūzubu-ili*^{i}, *A-a-abbu*, *A-a-aḫē* etc. may represent a male god *Aia* or *Ia*.

Akdu (cf. Ar. אכדבן), cf. the masc. names *Ak-du-lūmur* (TNB) and *Ak-du-ud-ud-ga* . . . (?).

^{d}Aku (a Sumerian god = ^{d}*Sîn mar ru*-[*bi-e*] K. 1451, 6 = CT 25: 49, II R 48, 48a = CT 19: 19, 51a), in Ba. *A-ku-bāni*, ^{d}*A-ku-batila* = *Sîn-uballiṭ* = *Egibi*, *-ra-bi*, VS VIII, 14, 40, *-daianu* Bu 88-5-12, 346, *-SAG-AL-GI* = *Sîn-nādina-aplu*, V R 44, 52 c d.

Allā, Allā'ā (probably to be conjoined with אלה, ZIMMERN, KA, p. 354; for an other view see HUBER, PN, p. 167, n. 12), written *Al*(*-la*) in *Al*(*-la*)*-šarru*, *Al-tukla-nišē* (?); ^{d}*Al-la* in OBa. *Ur-*(^{d})*Al-la* AO 5498 I 31; RTllh 154, VI 20; ^{d}*Al-la-a* in *Mannu-ki-^{d}Allā*; *a-la-a-a* in *Išdi-a-la-a-a*; ^{d}*Al-la-a-a* in *Arad-Išdi-^{d}Al-la-a-a*. Cf. *Ḫal-la-al-la*$^{?}$, *A-lá-Dl-im*, and HUBER, l. c.

^{d}Al-la-tum, ending an incomplete name, JADD 627, R. 3.

Al-Našḫu, see *Našḫu*.

Al-Si^{i}, see *Si*^{i}.

Amānu, Amūnu (the Egyptian god *Imn*, Bi. אמון, Gr. Ἀμμών, TA ^{d}*A-ma-na*, ^{d}*A-ma-nu-um*, ^{d}*A-ma-a-nu*, ^{d}*A-ma-nu*, cf. RANKE, Material. pp. 7, 44), in the masc. names *A-ma-an-appa*, *-ḫatpi*, *-ḫašir*, *-maša*, *-. . . . ti*, *A-mu-nu-tapunaḫti* (Dar. 301, 18), *A-mur-ti-še*, *Ma-a-i-*^{d}*A-ma-na* (OLZ 1906, col. 629), *Ḫatpi-mu-nu*, *Pa-mu-nu* (BE X 81, 17) and *Ur-da-ma-ni-e* (?).

Amba, see *Umman*.

'Amm (WSem. עם), cf. the masc. names under *Am-*, *Am-ma-*, *Am-mi-*, *Am-mu-* and *Ḫam*(*m*)*u-*. See also List II, 3.

^{d}Ammā (probably = '*Ammi*), in *Bir-am-ma-a*; cf. *Iriba-*(^{d})*Am-ma* BE XIV, *Mar-^{d}A-am-ma*(*-a*) BE VI, pt. 1.

Amūnu, see *Amānu*.

^{d}Amurru (the Amorite god; written ^{d}*MAR. TU*, for whose pronunciation as *Amurru* see REISNER, Hymnen, pp. 139, 141 f.; ZIMMERN, KA, p. 433; RANKE, PN, p. 201 f., and ^{d}*KUR. GAL* "the great mountain" (= ^{d}*En-lil* BList 7414); in the Aramaic writing = אור, cf. CLAY, BE X, p. 7 f.; the identity of ^{d}*MAR. TU* and ^{d}*KUR. GAL* is affirmed by the twofold writing of *Bīt-Pir*$^{?}$*-Amurri*), cf. the masc. names under *Amurru-*, *Pir-* and *Puzur-*; cf. also the hypocor. *Amurrēa*.

Anat (WSem., cf. Ph. ענת, KA, p. 353 f.), cf. *A-na-ti*, ^{f}*A-na-at-dalati*, *Bur-a-na-te*, OBa. *Bu-nu-a-na-ti* RPN, *Zimri-ḫa-na-ta* CT 4: 1 a, 16, 17.

^{d}Anu(**m**) the god of heaven, the chief god of the first triad in the Babylonian pantheon, worshipped in the temple Ē-dim-gal-kalam-ma at Dēr, Neb. I: V R 55, 14, Esarh. 81-6-7, 209, 20, Šurpu II 160, and in the temple Ē-an-na at Erech, cf. Code of Ḫamm. II 43–46; written ^{d}*A-nu*, ^{d}*A-nu-um* and ^{d}*A-num*), cf. the masc. names under ^{d}*Anu*(*m*)*-*, *Gimil-* [Add.] and *Rīm-*. For the reading of *AN* as *Anum*, see Shams. I, KAHI I, 2, 12; RANKE, PN,

p. 197; UNGNAD, Dilbat, p. 122; THUREAU-DANGIN, LC, p. 59; cf. *AN-bêl-aḫešu* [Add.].

Apil-Ēšarra ("the son of the temple Ēšara", Bi.: פַּלְאֶסַּר, a by-name of *NIN-IB*, cf. III R 67, 54a, IV R. 1*, 33, and of *Marduk*, cf. K. 3351, 18), only in *Tukulti-Apil-Ēšarra*.

Aplu(?), or *Mār*(?), (written *A*, ^{d}A(?) and $^{(d)}TUR.UŠ$), cf. the masc. names under *Aplu-*, *Arad-* and *Išdi-*.

^{d}A-ra-miš (perhaps a Hittite god, cf. KA, p. 478, PSBA 28 (1906), p. 94), only in ^{d}A*-ra-miš-šar-ilāni*.

^{d}Ašdu, found only in OBa. and Cassite names: *Áš-du-ga-mu-um* T-DLC 130, 8. 131, 8, *Itūr(-a)-áš-du-um|dum* CT 2: 42, 25; 4: 50, 20a; 8:6, 5b; KING, Letters, I, 66, II 4; Dilbat, passim, *Aš-du-um-abi* BE VI, pt. 1, 1, 7, *Nūr-^{d}Áš-du* BE XV, 196, 14. The name *Ashduni-erim*, RA 8 (1911), p. 66, the king of Kish, is probably to be read *Aš-du-li-e-ri-im*.

Ašir, see *Ašur*.

^{d}Aširtu, ^{d}Ašratu (a WSem. goddess = Bi. אַשְׁרָה, cf. ZIMMERN, KA, p. 432 ff.), cf. *Abdi-*$^{(d)}$*Aširti|^{d}Ašrati* and OBa. $^{f\,d}$*Áš-ra-tum-um-mi* T-DLC 89, 7.

Ašur, ^{d}Ašir (the chief deity of the Assyrian pantheon, *ašib Ē-ḫar-sag(-gal)-kur-kur-ra*, see Adnir. I: IV R 39, 28b, Shalm. I: KAHI I, 3, R. 23; 13, 6; 14, 6; 15, 9; Esarh.: KAHI I, 75, R. 12; *ašib Ē-šar-ra*, see JADD 425, R. 9, 559, 2; cf. JASTROW, The god Ašur, JAOS, 24 (1903), p. 281—311), written *A-šir* and *A-šur* in Cappadocian and passim in Assyrian names, cf. the names under *A-šir-*, *A-šur-*, *Amur-*, *Bilaḫ-*, *Dan-*, *Ena-*, *Ennam-*, *Idu-ša-*, *Kurban-*, *Mannu-balim-*, *Manum-kī-*, *Qāma-*, *Rabi-*, *Ša-gāti-* and *Ta-ki-el-*; written ^{d}*A-šir*, in the OAs. names ^{d}*A-šir-nirari*, *-rīm-nišēšu*, *-rabi*, *Kate-*, *Kišru-šá-* and *Puzur-^{d}A-šir*; written ^{d}*A-šur*, cf. the names under ^{d}*A-šur-*, *Puzur-*, *Šilli-* [Add.], and *Rēš-*; written *Áš-šú-ur*, in OBa. *Áš-šú-ur-āsū* CT 29: 11, 11b; cf. *Áš-šú-ri*, P. 97, 23; written $^{(d)}$*ÁŠ*, $^{(d)}$*ÁŠ-šur*, ^{d}*ḪI* and $^{(d)}$*A.USAR*, cf. the masc. names under *Ašur-*, *Abda-*, *Amur-ilūt-*, *Arad-*, *Daḫān-*, *Dūr-*, *Ēreš-*, *Erība-*, *Gabbiḫa-ana-*, *Iddina-*, *Immani-*, *Ina-*, *Imbi-*, *Iqbi-*, *Išdi-*, *Išmanni-*, *Ittabši-dēn-* [Add.], *Kiribtu-*, *Ki-ru*, *Kišir-*, *Lišur-ṣala-*, *Man-ki-*, *Mannu-akī-*, *Mannu-ki(ma)-*, *Manzaz-*, *Milki-*, *Mudammiq-*, *Muktn-*, *Mušabši-* [Add.], *Mušallim-*, *Mušēzib-*, *Mutakkil-*, *Mutarriṣ-*, *Nadin-bēl-*, *Nā'id-*, *Ninib-tuklat-*, *Pān-*, *Puzur-*, *Qibi-* [Add.], *Qibīt-*, *Qurdi-*, *Rēš-* [Add.], *Rimanni-*, *Silim-*, *Singi-*, *Šil-*, *Ša-*, *Šangū-*, *Šār-*, *Šē'i-*, *Šēpā-*, *Šumma-*, *Taklāk-ana-*, *Tardit-*, *Tu-kulti-(lū-)*, *Turṣu-*, *Ṭāb-eṭēr-*, *Ṭāb-šār-* and *Uzirḫu-*.

At(ṭ)ā (cf. אתא, עתה, עת in Aramaic names, LIDZBARSKI, Handb., p. 347; ZIMMERN, KA, p. 435), cf. the masc. names *At-ta-'|a-*, *A-ta(-a)-idri*, *A-ta-sūri*, *A-ta-lu-šumiṣa*(?), *Aḫi-a-ta-a*(?), *Sa-ku-a-ta-a*; perhaps also *A-te-ṣa-na-'* BE IX, 75, 16.

^{d}Attar, ^{d}Atar (the Aramaic deity עתר, LIDZB., Handb., p. 348, SArabic עתתר(ת), Bi. עשתר, cf. ^{d}*A-tar-sa-ma-(a-a)-in*, Abp.: Ann. VIII 112, 121, B VII 92; KA, p. 434 f.), cf. the masc. and fem.-names *A-tar-bi'di-*, *-ḫam(mu)-idri*, *-qāmu*, *-sūri*, *Bir-a-tar*, $^{f\,d}$*A-tar-mala-aḫu* (*malaḫu*, cf. K. 2100, IV 12), *A-tar-ri-idri* Camb. 145, 12, *A-tár-ri-AN*^{ki} BE X 46, 2, ^{d}*At-tar-nūrt* BE IX 101, 6.

A-u, ^{d}A-u (^{d}*A-u ašib ^{āl}Kan-nu-'*, VS I, 88, 15; = *A-a-u* = *Ia-u* = יְהוֹ in *A-u-sa-bi-'* = יְהוֹשֶׁבַע, cf. SCHIFFER, Spuren, p. 20—26) cf. the WSem. and Assyrian masc. names under $^{(d)}$*A-u-*; *It-ti-AN-a-ú-šú* remains unexplained.

Azūzu (seems to be a WSem. god or an equivalent of a deity; cf. He. עזוז "might") in *Abdi-a-zu-zi*.

Ba'al (the Canaanite god בעל, cf. KA, p. 357; written *Ba'-al*, *Ba'-li*, *Ba'-lu*, *Ba-a-lu*, *Ba-al*, *Ba-lu*, *Ba-la*, *Ba-li*, *Bi'-li*, *Bi'-il* and ^{d}*IM*(?), cf. the names under *Ba'al-* (etc.), *Abi-*, *Adūni-*, *Amma-*, *Amur-*, *Azi-*, *Budi-*, *Giri-*, *Matan-*, *Mut-*, *Sapaṭi-*, *Sibitti-* and *Tu-*. Cf. OBa. *Ba-aḫ-lum-ilu* VS VIII, 14, 6.

Ba'alte (probably = בעלה), in ^{f}*Ba-al-te-ia-ba-te*; cf. *Ṭūri-ba-al-tu*.

Babu, or **Papu** (probably a Hittite deity; cf. *Babis*, PSBA 29, p. 91 ff.), cf. the masc. names

Ba-ba-aḫ-iddin, *Ba(ʾ)-bi-ra-nu*, *Aḫli-*, (*Ḫud-*, *Madi-*, *Tadi-ba-bu* CPN) and *Aki-pa-pu*.

ᵈBānītu (the goddess of birth, or perhaps "the beaming" (cf. *Ṣarpanītu* > *zēr-bānītu*), or "the friendly" goddess; written *ᵈBa-ni-tú|ti*, *ᵈKAK-tú|ti*), cf. the masc. names *Bānīti-ēreš* and *Arad-Bānītu*. For NBa. fem. names see TNB, p. 232.

ᵈBānu (probably a Mitannian deity, cf. UNGNAD, Bani in Eigennamen, OLZ 10(1907), col. 140f.), cf. the masc. names *Ba-an-*, *ᵈBan-nu-*, *ᵈBan-a-ni-*, *ᵈBan-an-na-ēreš* BE IX, 10, 20. 48, 5. 56, 17. X, 59, 20, *Ari-ba-ni*, *Gaḫ-*, *Ḫudi-*, *Ḫazu-ba-nu|ni* etc., cf. CPN pp. 29, 165. For supposed *ᵈBanā* (CPN p. 165), see List II, 3 under בנה 2.

ᵈBau (goddess, prominent in the Sumerian and Old Babylonian period, cf. SAK p. 245; consort of Ningirsu and Zamama, III R 68, 63 d (CT 25: 1, 9); named together with Ašur, JADD 809, 25; written *ᵈBa-ú* and *ᵈKÁ*, i. e. *bābu*), cf. the masc. and fem. names under *ᵈBau-*, *Iqīša-* and *Rīmūt-*. Occurs also in OBa. names: *Awīl-*, *Nūr-*, *Ur-ᵈBa-ú* (Dilbat, T-D LC) and in NBa. names, see TNB p. 232 f.

ᵈBēl ("the lord", by-name of Enlil of Nippur, and of Marduk, the god of Babylon), written *(ᵈ)EN*, cf. the masc. names under *Bēl-*, *Abdi-*, *Amāt-*, *Amēl-*, *Ana-*, *Aqar-*, *Arad-*, *Daḫān-*, *Ina-qībi-*, *Ina-šāri-*, *Lamašši-*, *Našḫur-*, *Nidinti-*, *Nišḫur-*, *Nišpati-*, *Rīmūt-*, *Ṣil-*, *Šamšī-*, *Ša-pi-*, *Šulmu-*, *Taklāk(-ana)-*, *Tanitti-*, *Ṭāb-*, *Upaḫḫir-*; written *BE(ī)*, cf. *Bēl-aḫē-*, *-iliia* and *Rīmanni-*; written *ᵈBE(ī)*, cf. *Bēl-iqīša* and *Rīmāt-Bēl*; written *Be-el*, cf. *Be-el-aḫ-ḫim-eriba*, *-iddina*, *-šamma* and *ʾAmat-be-el*; written *ᵈBe-el*, cf. *Bēl-ṭābi*.

(ᵈ)Bēl-Ḫarrān ("the lord of Harran", בעלחרן, a by-name of the moon-god; written *(ᵈ)EN-ᵃᵗKASKAL*), cf. the masc. names under *Bēl-Ḫarrān-*.

Bēlī ("my lord"), cf. *Ṭāb-be-lí*, OBa. *Be-li-abi*, *-dān*, *-ennam*, *-ibniani*, *-iddinam*, *-išmeani* etc., see RPN.

Bēl-ilāni ("the lord of the gods"), see under *Bēl-ilāni-*, and *Tappū-*.

ᵈBēlit ("the mistress"), written *(ᵈ)Be-li-tum* in OBa. *Warad-*, cf. T-D LC 54, 21; written *(ᵈ)NIN.LIL*, cf. the fem. names under *Bēlit-* and the masc. names under *Arad-*, *Iddi-*, *Qurdi-*, *Ṣil-*, *Ṭāb-šār-*, written *ᵈNIN* in *Ur-Bēlit-muballiṭat-mītāti*; written *NÍN* (BL 7337), cf. the masc. and fem. names under *Bēlit*; written *ᵈNÍN* in *Arad-Bēlit*; written *ᵈGAŠAN* (BL 6990) in *Bēlit-taddin* and *Taqīša-Bēlit*.

Bēl-mātāti, in *Lidan-*.

ᵈBēl-ṣarbe (a by-name of Nergal; cf. [*ᵈṢa*]*r-bu-u | bēl ṣar-bu ᵈUGUR*, K. 2801, II 16; *ᵈṢar-bu-u ‖ ᵈBēl-ṣar-be*, K. 29, R. 26 b c = CT 25: 36), cf. *ᵈBēl-ṣar-be(ī)-šarru(ī)*.

Biʾil, see *Baʾal*.

Bišti (the Eg. goddess B3št(.t), cf. RANKE, Material, p. 47), in *Pu-ṭu-biš-ti*; cf. *Pa-aṭ-u-as-tum* TNB, p. 170b.

Bīt-mašṭari ("the writing-house"), in *Bīt-maš-ṭa-ri-īb-nu*.

Bugaš (a Cassite deity; SCHEFTELOWITZ, KZ, 38, p. 262, compares *bhaga-s* "god"), in *Na-zi-bu-ga-aš*; also in *Gu-za-ar-zar-*, *Ku-nin-di-* and *Ši-gi-bu-ga-aš*, cf. BE XIV, XV.

Bulu (cf. Pa. בול, Ph. בל, -bol, βωλος, see BAETHGEN, BSR, p. 87), cf. *Bu-lu-zakru*, and *Bu-li-ma-nu* BE XIV 73, 31, (cf. *Ba-li-ma-a-nī*), *Bu-li-zu-ri* BE XIV 120, 33, *NI-ᵈBu-li* AO 5508, I 7 (GTD).

ᵈBunene (thee waggon-ladder of the sun-god, cf. TNB, p. 241 f.), cf. the Ba. names *ᵈBu-ne-ne-bēl-uṣur*; written *ᵈḪAR* in *Bunene-ibni*.

ᵈBuriaš, Ubriaš (a Cassite deity, identified with Adad (*ᵈIM kaš-šú-ú*) K. 2100, I 21 (= CT 25: 16), Cassite vocabulary 6; renders *bēl mātāti*, V R 44; written *bur-ia-a-áš*, *bu-ra-ri-ia-áš*, *bur-ia-aš*, *bur-aš*, *bur-e-a-aš* etc. and *ub-ri-ia-aš*), cf. the masc. names under *Burna-*, *Kadašman-*, *Nazi-*, *Nimgirabi-* and *Ulam-*; other names composed with *Buriaš* are *Bu-na-*, *Gab-*, *Ip-pa-*, *Kilamdi-*, *Kilandi-*, *Ku-nu-du-*, *Kunundi-*, *Ma-nu(ī)-di*, *Me-li-*, *Na-* (P 100, R. 9), *Šim-di-*, and *U-zi-*, see CPN, pp. 36, 167.)

^{d}Dagān, ^{d}Dagūnu (WSemitic deity, probably identical with דָּגוֹן of the Philistines; identified with Enlil, CT 24: 6, 22; his wife ^{d}*Šalaš*, ibid.; written $^{(d)}$*Da-gan, Da-ga-na,* ^{d}*Da-ga-an* and once ^{d}*Da-gu-na*; occurs in Assyrian names from Išme-Dagan, 19th cent., to the days of Sennacherib), cf. the masc. names under *Dagān-, Arad-, Išme-, Nūr-,* and *Šadi-*. Other names composed with *Dagan* are *A-mur-ša-, Ḫi-iš-ni-, Ḫa-áš-ma-aḫ-, Ḫa-šú-ub-, Ḫa-wi-, Ḫa-zi-, Ḫa-az-zi-ib-, I-ḫal-, I-din-, Iz-ra-aḫ-, Ka-ki-, Iu-ri-Dagan,* see T-D LC; *Iz-gur-, Sumu-Dagan,* see CT IV, 1, 14. 2, 16; *Ši-lu-uš-^{d}Dagan,* AO 5504, I 7 (GTD); *Gimil-, Iti-, KÁ-Dagan,* time Manishtusu, see RPN, p. 198; *Ibi-Dagan,* see Dilbat, etc.

^{d}Daiānu ("the judge"; called *guzalū Ēsagila,* Šurpu, II 158; written ^{d}*DI.QUD*), in *Išdi-Daiān.* For other names composed with *Daiānu* see BE X; TNB p. 287 f. under *Šulmān*; UNGNAD, Dilbat, p. 133.

Dammu (probably = ^{d}*Da-mu*, a god of healing, CRAIG, RT, I, 18, 7/8; called *ašipu rabū,* Šurpu VII 78, hence named together with Gula, CT 23: 10, 20, and identified with her in proper names, cf. V R 44, II 19, 49 and above pp. 20, 81; as male deity also identified with Tamuz, see ZIMMERN, Tamūzlieder, p. 211), cf. the masc. name *Dammu-muallid.*

Damqu (*Dam-ki,* named among Mitannian gods, OLZ 13 (1910), col. 296; ^{d}*ŠIG.GA u* ^{d}*Šar-ilāni da'inūti tēnišēti talimani,* Sarg. Cyl. 53; cf. JASTROW, Religion, I p. 241 f.), cf. OBa. *Amēl-, Ur-damqi*(ŠIG), BA VI, 3, pp. 67, 72. For pretended ^{d}*Damqā*, CPN p. 170, see List II 3 under דמק.

^{d}E-a (the chief god of Eridu, II R 61, 46; Sargon builded a temple for him at Dūr-Šarrukin, JADD 809, 16; occurs only (?) in Babylonian names), cf. the names under *Ēa-* and *Arad-*. Also written *Ē-a* in Old-Babylonian names, ^{d}*E-a* in *Ea-kāṣir,* Cyr. 168, 11, ^{d}*BE* and ^{d}*I* (III R 3, 13) in Neo-Babylonian names, see TNB.

^{d}Ea-šarru (i. e. "Ea the king"; written ^{d}*Ē-a-MAN,* III R 66, I 5; IV 22; V 26; VI 24, ^{d}*E-a-šar-ri* among Mitannian gods, TA WA 27, I 86, 109, cf. WEBER, Anmerkungen, p. 1057; HOMMEL, Grundr., p. 41; worshipped at Calah, where Ashurnazirpal founded an image of him, Anp. Ann. II 135), cf. the masc. names *Erība-*^{d}*E-a-LUGAL,* BE XV, 38 c, 21, *Ib-ni-*^{d}*Ē-a-LUGAL,* ibid., 36, 4, etc., and possibly ^{d}*Ē-a-MAN-KAK* = *Ēa-šar-ibni.*

Ē.AN.NA (temple of Anu and Ishtar at Uruk, Code of Ḫam. II 43; Abp. Ann. VI 115; Nabd. St. III 24; called *bīt ḫa-mu-ti* K. 1354), cf. the Ba. masc. names under *Ē.AN.NA-*.

Ē.KAR.RA (a temple), in *Ē.KAR.RA-iqīša*; cf. *Mār-Ē.KAR.RA* Dilbat.

Ē.KUR, cf. the masc. and fem. names under *Ē.KUR-, Išdi-, Lūr-zānin-*.

El(u), Eli (WSem. אֵל), see List II, 3, under אל.

^{d}EN.AB (perhaps intended for ^{d}*EN.ZU.AB*, cf. HINKE, BS, p. 206, n.), in *Ina-qibī-*.

^{d}EN.GUR, in *Ur-*.

^{d}Enlil (**Ellil** = אֵלִל, Ἐλλιος of Damascius, cf. CLAY, AJSL, 23, p. 269—279; the chief Sumerian god, worshipped in the temples *Ē.KUR* at Nippur, cf. Code of Ḫam. I 46 ff., *Ē.AM.KUR.KUR.RA bīt rīm mātāti bīt* ^{d}*En-lil* at Asshur, founded by Erišum, restored by Shamsi-Adad I, cf. KAHI I, 2, I 13—III 15, and in *Ē.ŠÁR.RA,* K. 5413 a); written $^{(d)}$*En-lil,* cf. the masc. names under *Enlil-, Amēl-, Kadašman-, Kidin-, Kiki-, Kudur-, Lidan-, Mannu-kīma-, Namgar-dūr-, Nazi-, Sarbi-* and *Ṭāb-utli-*; written ^{d}*En-lil-lá*, in OBa. *Awīl-*, see T-D LC; written ^{d}*En-lil-li,* in OBa. *Nār-mē-*^{d}*En-lil-li,* see Dilbat; written $^{(d)}$*AB* (III R 3, 12, var. = ^{d}*BE*; III R 67, 11 b; KAHI I, 15, 17, 18; WE. Misc. 3, 8), in OBa. *Ur-*^{d}*AB* T-C LC 55, 10, *AB-šarru* BE VI, 3, p. 68; cf. NBa. ^{d}*AB* (var. *KUR. GAL*)*-nāṣir* Neb. 276, 6; written $^{(d)}$*BE* (in (Old-) Assyrian texts, CLAY, AJSL, 23, p. 274; SCHNABEL, OLZ 13 (1907), col. 353 f., THUREAU-DANGIN, ibid., col. 401; Shams. I: KAHI I, 13, 1; IV 30, 31; 13, II 27; 14, 1, 3, 4; 17, R. 5; 20, 2, 3, 4, 5; Tukl. I: KAHI I, 16, 13, Ašnir.: KAHI I, 62, 5: *bāni bīt* ^{d}*BE šī-ip-*

ri-a; as var. of ^{d}*AB*, Ašriš.: III R 3, 13; as var. of ^{d}*En-lil*. Tigl. I: Ann. VII 51; Abp.: Ann. IV 111), cf. the masc. names *Enlil-kapkapu*, *-kudur-uṣur*, *-nirari*, *-šar-uṣur*, *-šumuṣur*; written ^{d}*KUR.GAL*, cf. *Enlil-zakaršume*; written ^{d}*SI*, cf. *Enlil-ibni*; written ^{d}*L* (BL 10037), cf. *Enlil-mannu-malak*, *Nazi-* and *Mannu-kīma-Enlil*.

Enwaštu, see *NIN.IB*.

^{d}Erua, in ^{d}*E-ru-a-uṣur* [Add.].

Ēsagila (temple of Marduk at Babylon), only in Ba. names, cf. under *Ēsaggil-* and *Ina-*.

^{d}Esi', see *Eš(u)*.

Ē.ŠÀR(.RA) (identical with *Ē.KUR*, thus originally probably a temple of Enlil, afterwards temple of Ashur in the city of Asshur, cf. K. 5413a), in *Ṭāb-ṣil-Ēšara*; see also *Apil-Ēšarra*.

Ē-še-ri-ga (temple at Dūr-Šarrukīn, BL 7448), in *Na'id-Ēšeriga*.

Ešu (the Egyptian goddess Isis = אסי, אסר), in *Ḫar-siḫa-e-šu* and */ Niḫti(-e)-ša-ra-u*; written $^{(d)}$*E-si(-')*, in (Neo-) Babylonian texts, cf. *Na-'i-^{d}E-si(si-e-a)*, *Pa-a(?)-ni-^{d}E-si-'* and *Pa-da-ni-$^{(d)}$E-si-'* BE V, *Abdi-^{d}E-si-'* VSVI, 227, 2, */ Ḫannata-Esi'*, */ Al|Am-mat-^{d}E-si-'* Ranke, Material, pp. 41, 43 and n. 3.

Ē-UL-MAŠ (temple of Ishtar at Agade, Code of Ḫammurapi, IV 49), in Ba. names, cf. under *Ēulmaš-*, and *Ina-Ēulmaš-*.

Gaddu (WSem. גד "god of fortune", cf. Baethgen, BSR, p. 76f., Zimmern, KA, p. 479), in *Ga-di-ilu* (Bi. גדיראל); *Ba-il-ga-ad-du* BE X; see also List II, 3.

^{d}GAL (chief god of Dūrilu (Dēr), cf. KB VI, 62, 20ff.; Radau, BE XVII, pt. 1, p. 19 n. 3; probably identical with ^{d}*KA.DI*, husband of ^{d}*NIN.LIL*, cf. ^{d}*GAL ù ^{d}NIN.LIL*, BE XVII, pt. 1, p. 89, 4; ^{d}*GAL* [*ù*] *šarrat Dūrili*, Esarh. BA III, p. 238, 42; ^{d}*GAL u ^{d}Di-ri-tum*, IV R 52, III 45; Šurpu II 161), cf. the masc. names under *Aja-*, *Arad-*, *Eriba-*, *Qurdi-^{d}Aja*; cf. also ^{d}*GAL-ēpuš* CBR I, 26, 6, *Pān-^{d}GAL-lūmur* BE XVII, pt. 1, 1.

Gal-du (probably a Cass. deity), in *Su-ḫur-gal-du*; No. 1.

cf. *Ḫaš-mar-* and *Ḫu-uš-ši-gal-du* CPN. *Gal-du-ra-nu* is to be read *Ku-du-ra-nu*.

^{d}Gam-lat ("the merciful one", a by-name of a goddess, see K. 1356, R. 13, Meissner-Rost, Bauinschr., p. 108, Jastrow, Religion, I p. 248), in */^{d}Gam-lat-šar-uṣur* 82-3-23, 135, R. 6b.

^{d}GIŠ.ŠIR, see ^{d}*Šamaš*.

^{d}GU.LA ("the great one"; Sumerian goddess of healing, consort of *NIN.IB*, III R 43, IV 15), cf. the masc. and fem. names under ^{d}*Gula-*, *Amēl-*, */ Amti-*, *Arad-*, *Gimil-*, *Iqīša-*, *Kidin-*, *Rtmūt-*, *Taqīšam-*, *Uballiṭsu-*. Identified with ^{d}*Da-mu*, *ME.ME*, *Ḫa-li* and ^{d}*NIN.DIN.BAD.GA* (Bau), cf. *Amēl-Gula*, and with ^{d}*GU.ZI.DA*, see */ Amti-^{d}Gula*.

^{d}GU.ZI.DA, see ^{d}*Gula*.

$^{(d)}$Ḫaldi (a chief god of Urarṭu or Khaldia, cf. ^{d}*Ḫal-di-a* Sarg. Khors. 76, ^{d}*Ḫal-di-ni* HAV, p. 261, ^{d}*Ḫal-di-še* JRAS 1912, p. 112, l. 11 (with Teisbas and Ardiniš), ZDMG 56, p. 111), cf. the masc. names under $^{(d)}$*Ḫal-di-*, *Irbi-* and *Su-ra-*. Cf. also ^{āl}*Qar-ti-ḫal-di*, JADD 899, II 17.

$^{(d)}$Ḫali (a Cass. deity, identified with Gula), in *Me-li-*, *Šam(Ú)-eš-*, *Ú-lam-ḫa-la|li*; */ Mārat-^{d}Ḫa-li* BE VI, pt. 1; *Ḫa-li-e-abu*, *Ḫa-a-li-ili*, *Ḫa-lu-ú-milki* TNB. Cf. also ^{āl}*Ḫa-li-e-ḫasta* and ^{šadû}*Ḫa-li-ḫadri*.

Ḫanša (the Eg. god Ḫnsw, Khunsu, cf. Ranke, Material, p. 36, 58), in *Ú-ši-ḫa-an-ša*.

Ḫānu (cf. ^{d}*Ḫa-ni* CT 24: 9, 20; Senn.: KK. 1356, R. 12. 1635, 11, 16, 19: *ilu ša ^{ḫ}dupšarrūti*, Šurpu II 175), possibly in *Ḫa-an-aḫūsi*, *Bir-ḫa-a-nu*. Cf. also *Ur-^{d}Ḫa-ni*, Babyl. IV, p. 256.

^{d}ḪAR, see ^{d}*Bunene*.

Hār(a), see *Ḫūru*.

Ḫar-be (a Cass. god, identified with Enlil, V R 44, IV 1; cf. *ḫar-bi* in *Ḫar-bi-Šipak*), cf. the masc. names under *Kadašman-*, *Milī-*, and *Ulam-*. For other names composed with *Ḫarbe*, see CPN p. 37.

Ḫa(-at)-tu, in Hit. *Ḫa(-at)-tu-šar|šil*, is perhaps not a name of a god. Hommel, Grundr., p. 44f., compares Ἄττις, Ἄττης, Ate etc.

Ḫēpa, Ḫīpa (a Hit.-Mit. goddess, cf. MDOG 35,

p. 48; Eg. Gp 3), in *Abdi-*, *ʃGi-lu-*, *ʃPu-du-ʃTadu-ḫe|ḫi(-e)-pa|ba*. Cf. CPN p. 31.

Ḫi-mu-nu (WSem. deity, cf. Bi. הֵימָן), in *Ab-di-ḫi-mu-nu*.

^{d}Ḫum (El.-Cass. deity, cf. JASTROW, Religion, I, p. 177), in ^{d}*Ḫum-šākin-šūm* P 100, E. 10.

(^{d})Ḫumba(n), Ḫuba(n), Umma(n), Amba, Imba (Elamite deity, cf. ^{d}*Ḫu-um-ba* K. 4445, 29), cf. the masc. names under *Amba-*, *Ḫumba-*, *Imba-*, *Umba-*, *Umman-* and *Te-*. Cf. also *Ḫu(-um)-ba-napir*, *-rtmanni* CPN, *Ḫu-ban-um-me-na* DEP XI, 88.

Ḫūru, Ḫār, and MBa. **Ḫāru** (the Egyptian god Ḥr(w) = Horus), cf. *Ḫu-ú-ru* (abbrev.), *Naḫti-ḫu-ru-ansini*, *Pi-ša-an-*, *Ú-ša-na-ḫu-ru*; cf. also *Ḫu-ru-bi-ir* ..., *Ḫa-ba-ḫu-ru*, *Pi-i-ti-ḫu-ru* (Dar. 204, 5), *Qu-ni-ḫu-ru*, *Ši-i-ḫu|ḫur-ru*, *Pu-ṭi-ḫu-u-ru-u*. Written *Ḫar*, in Ass. *Ḫar-siḫa-Ešu* and *Ḫar-ti-bu-u*. Written *Ḫa(-a)(-ra)* (cf. ^{d}*Ḫa-a-ra* Boghazköi, RANKE, Mater., p. 4, n. 3, pp. 10, 57), in *Ḫa(ra)-maššī* (TA). Cf. *Arad-ḫa-a-ri*(?), *Ḫar|Ḫa-ri|ra-šarru*, *I-šar-ḫa-ri-im*.

^{d}Ḫu-ut-ra-táš (Elamite deity), cf. under *Kidin-*.

Iā (probably the WSem. god יָהּ, יָהִי, יהוה, cf. ZIMMERN, KA, p. 467; see also under *A-a* and ^{d}*A-a*), in *Ia-abbā*, *-abi*, *-aḫi*, *-ḫālu*, *-rapā*, *Manmu-kī-ia-li*'(?).

Ia-u, (^{d})Ia-ú, Ia-a-u(ú), A-a-ú (the WSem. god יהו; cf. *Iā*), in the WSem. masc. names (^{d})*Ia-ú-bi'di*, *-ḫazi*, *A-a-u-idri*, *Azir-*, *Azri-*, *Ḫazaqi-*, *Ili-*, *Maḫsi-*, *Nadbi-*, *Niri-*, *Palti-*; *Ia-ú-a*.

^{d}Ištammeš, see *Tammeš*.

^{d}Ilte(ḫi)ri, see ^{d}*Teri*.

Imba, see *Ḫumba*.

Iptiḫ (the Egyptian god Ptaḥ; cf. RANKE, Mater., p. 50), in *Ip-ti-ḫar-ti-e-šu*; written *Ta-aḫ* in *Taḫ-maia*; *Tāḫ* in *Taḫ-maššī*.

Išḫara (a form of Ishtar, cf. RPN p. 199, TNB p. 246, HINKE, BS p. 223), in *Gimil-iš-ḫa-ra*. Cf. *ʃIš-ḫa-ra-šar-rat* BE XV, 188, V 20, *Ibiq-^{ḫ}Iš|Eš-ḫa-ra* T-D LC 93, 1; 128, 3, *Nūr-^{d}Iš-ḫa-ra* ibid. 65, 13, *Rabā-ša-^{d}Iš-ḫa-ra* BE XIV, 58, 20.

(^{d})Ištar (written in Ass. names usually (^{d})*XV*, seldom ^{d}*RI*, (^{d})*Iš-tar* or ^{d}*NINNI*, in Capp. names always *U + DAR* (BL 8862), cf. the masc. and fem. names under *Ištar-*, *Amēl-*, *Amri-*, *Amur-*, *Arad-*, *Belaḫ-*, *Dalil-*, *Damqā-āmāte-*, *Dilil-*, *Dugul-*, *Dūr-*, *Dūr-makī-*, *Ēmur-*, *Ēreš-*, *Gabbu-ana-*, *Gimil-*, *Idin-*, *Iddina-*, *Id-šá-*, *Iq-bi-*, *Išdi-*, *Kinanni-*, *Kiṣir-*, *Kitri-*, *Ku-lu-*'*-*, *Kuzub-*, *La-tegi(-ana)-*, *Lā-tubāšanni-*, *Lipit-*, *Mannuki(ma)-*, *Mar-*, *Milki-*, *ʃMukīnat-*, *Mušallim-*, *Nādin-*, *Na'id-*, *Nūr-*, *Pan-*, *Qari-*, *Qibīt-*, *Qurdi-*, *Rimanni-*, *Rīmūt-*, *Sinqi-*, *Ṣil-*, *Ša-*, *Šangū-*, *Šar-*, *Šēpā-*, *Šēpit-*, *Šīm-*, *Šū-uḫ-ra-ti-*, *Šulum-*, *Tabni-*, *Tapāq-*, *Tariba-*, *Tartība-*, *Tarṣi-*, *Tāb-ṣil-*, *Ṭāb-šār-*, *Upaqa-ana-*, *Unzarḫu-*, *Zabdi-*, *Zēr-*. *Ištar* is also written instead of *šar* in *Sarduarri*; instead of *šutur* in *Šuturḫundu*.

^{d}Išum (Sumer. ^{d}*PA.SAG.GA*, a fire- and pest-god; called *muttalliku*, III R 66, 8b; *sukkallu pārisu* of Nergal, IV R 21, 44a; *nāgiru rabū rābiṣu ṣiri ša ilāni*, II R 18, 47b, CT 16: 46, 179; *nāgir ṣāqi šaqummi*, IV R 2, 21a = CT 16: 15, V 22; *nāgir mūši*, CT 16: 49, 305), only in Ba. names, cf. the masc. names under ^{d}*Išum-*. For other names composed with *Išum*, see TNB p. 248, RPN p. 200, T-D LC p. 62.

^{d}KABAR(?*Rtm*, BL ist 4817), in ^{d}*KABAR-ilu*.

^{d}KA.DI (or *GU.SIK*(?), a deity of Dēr; worshipped by Mesilim, SAK p. 36 n., by Gudea, ibid. p. 100, 10, 26, by Anu-mutabil, ibid. p. 176, 4, by Dungi, ibid. p. 229, 7, by Kurigalzu, DEP VI, p. 30; as male probably identical with ^{d}*GAL*, and husband of ^{d}*Innina* or ^{d}*Bēlit Dēri*, cf. SAK 176, 2, K. 1354, 39; as female called *mērat* ^{d}*Šar-rat* ^{d}*Erūa* and (= *KA.TU.NA*) *mārat Ēsagila*, cf. REISNER, Hymnen, p. 146, 44, ZA VI, p. 241, 2; ^{d}*Ku-ud-ma* is named as his *sukkallu*, CT 25: 6, 11, ^{d}*Ṣiru* his son, FRANK, Bilder, p. 35; cf. ZIMMERN, KA, p. 505; RADAU, BE XVII, pt. I, p. 19f., n. 3; HOMMEL, Grundr., p. 337), in ^{d}*KA.DI-mušallim*. Other names composed with ^{d}*KA.DI* are ^{d}*KA.DI-da-bi-bi*, *-li-su* BE XV, *-ši-it-ma-ar* CT 29: 38, 3, *Bur-ra-* (BE XV), *E-til-* (BE VI, pt. 1),

Ki-din- (BE XV), *Mu-tir(?)-* (CPN p. 96), *Kiš-* (BE XV), *Šu-ip-* (RPN; cf. *Šip-* AO 4682, 2), *Ur-* (BA VI, 3, p. 72).

Kakka (cf. ^{d}*Ka-ak-ka*, Hommel, Grundr., p. 52, n. 4; *I-din-$^{(d)}$Ka-ak-ka* T-D LC 237, 9), possibly in *Kak-ka-târiš*.

Kama (perhaps a god of Tabal, cf. JADD III, p. 418), in *Ka-ma-ba(?na)-ni*. Cf. OBa. *Kama-ilu* BA VI, 3, p. 79, 1.

Kammusu (the Moabite god כְּמוֹשׁ, χαμώς), in *Kammu-su-nadbi*. Cf. *Ka[-ma?]-as-ḫaltâ*.

Kar(a) (Cass.), in *Kara-ḫar[in-daš*.

^{d}Kaššû (Cass.), cf. the Ba. masc. names under $^{(d)}$*Kaš-šu[šú-u[ú-*, and Ass. *Kâs-su-nâ'id*.

^{d}KU (perhaps = Marduk), in ^{d}*KU-la-sam-ma* and *Mušēzib(KAR)-^{d}KU* (Add.).

Kubu, in (Capp.) *Gimil-ku-bu-um[ku-bi[bi-im,* (Ass.) *Arad-^{d}Ku-be, Silli-ku-bi* (Add.); also in OBa. and Cass. names: ^{f}*Amat-, Idin-, Nûr-, Warad-ku-bi,* ^{f}*A-na-at-ku-bu,* T-D LC; ^{f}*A-ḫat-^{d}AZAG-bi* BE XV, 200, III 31; *Ardi-^{d}Ku-bi* BE XIV, 125, 7, *-AZAG-bi* 131, 9, ^{f}*Iz-za-NIN(?)-AZAG-bi* BE XV, 186, 21, *Qiš-^{d}AZAG-bi* BE XV, 131, 8, ^{f}*Rab-bu-^{d}AZAG-bu* BE XV, 183, 9, ^{d}*AZAG-bu-a-ti* BE XV, 91, 7; in Ass. *Arad-^{d}Ku-be* (Add.).

^{d}KUR (𒆳 = ^{d}*Ra-a-zu* = *GUD.DÚB* of ^{d}*KA.DI*, CT 25: 6, 12; = ^{d}*Zi-za-nu* = *mârU* of ^{d}*KA.DI*, ibid. l. 13; ^{d}*Zi-za-nu* = ^{d}*NIN.IB ina SU*, II R 57, 41 c d = CT 25: 11, 33; by Clay, PN, without reason identified with ^{d}*KUR.GAL-Amurru*; occurs chiefly in names of the Cassite period, therefore probably a Cassite (or an Elamite, cf. Hüsing, Memnon, IV p. 25) deity; cf. the Elamite deity ^{d}*Kur-ri* Abp. K. 2674, 46), cf. the masc. and fem. names under *Kur(i)-*, and under *Amurru-* CPN p. 54 f., *Dan-, Ibni-, Iszkur-, Qišat-^{d}KUR* BE XIV, XV, NBa. ^{d}*KUR-šēzib* Nabd. 738, 10. 1113, 28, and *Ku-ri-gu-gu* SAK p. 184, 7 a, 7.

^{d}Ku-si, in *na-ḫal-li ^{d}Ku-si,* JADD 414, 21, R. 6.

Laban (III R 66, II 6; cf. Μις (= Mithra) Λαβανας, a Lyd. deity; Bi. לָבָן), in Capp. *Gimil-lá-ba-an*; cf. *Amêl-^{d}La(?)-ba(?)-na* Clay II 2, 116, 7; *Lá-ba-na-da* and *La-ba-a-ni* etc.

Lâmaššû (the tutelary-god; written ^{d}*ḪÉ.UL, la(a)-maš-ši[e, la-ma-še-e*), cf. the masc. names under *Abi-, Aḫi-, Iddin-, Ki-, Lamaššî-, Ša-, Ubur-*

Limu (a "ram god"(?), cf. Hommel, Grundr., p. 50, n. 1, Ranke, BE VI, pt. 1, p. 45, n. 1), in *Ab-di-li-me[mu, In-di-lim-ma, Mannu-li-im[e-me*; cf. *Ia-ri-im-li-im* CPN p. 82, OBa. *Igid-, I-šar-li-im* T-D LC, *Zimri-li-im* Krausz, Götternamen, p. 33, n. 3, $^{(ā)}$*Zakku-I-šar-li-im*^{ki} Dilbat p. 27.

^{d}Lugal-banda (Sum.), see under *Ur-*,

Mḫēšu (an Egyptian deity, Ranke, Mater. pp. 34. 51) in *Pu-ṭu-um-ḫi-e-še*.

Mabuk (an Elamite deity), in *Kudur-ma-bu-uk*.

^{d}MA.ḪIR (the god of dreams, *ilu ša šunâti* IV R 59, no. 2, R. 24, ZBPS pp. 101, 15; cf. ^{d}*ZAG.GAR.RA* = *ilu ša šú-u-ti* CT 18: 48, 30 b, = *bêl* (^{d}*LN.LIL*) *ša šutti* DT 46, 7 = BA V, p. 655, = ^{d}*ZA.GAR* HABL 450, 6, = *ilu ša šunati* King, Magic, I, 25; worshipped by Ashurnazirpal as his lord (*bêlîa*) for whom he founded a temple and an image in the city of Imgur-Bel, Anp. Bal., R. 1; as female = *mârat* ^{d}*Šamaš*, CT 24: 31, VI 84), in ^{d}*MA.ḪIR-aḫ-iddin, -iqbi*.

^{d}Ma-la-ka, in *Šar-*.

^{d}Ma-lik, in *U-ru-*; cf. OBa. ^{d}*Ma-lik-ga-mil* Dilbat, *Lipit-^{d}Ma-lik* BA VI, 3, p. 80.

Mama, in (Capp.) *Bu-ra-ma-ma*; cf. OBa. *Warad-^{d}Ma-mu* BE VI, pt. 1, *I-din-^{d}Ma-ma[mi* T-D LC, *Qišti-^{d}Ma-ma,* etc.

Mâr (= Ar. מר "lord"; cf. Ar. מרבד, Ph. מרחי, מרסמך), written mar in *Mar-bi'di, -iaḫṭu, -larim, -samsi, -ia-te-'*; written *TUR* (*mârU*) in *Mar-šûri*. Cf. under *Aplu* and *Šur*.

Mâr-Bêl (*TUR-^{ḫ}EN*), in *Mâr-Bêl-atkal*.

^{d}Mâr-bîti (written ^{d}*A.Ê* and ^{d}*TUR.Ê*, cf. III R 66, R. 11 b, HABL 219, 10, JADD 930, III 13, TNB p. 226; a Babylonian god, related to Nabu, worshipped in Borsippa where Nebuchadnezar II. built him a temple, not fare from the gate of Adad, cf. I R 55, IV 49, Dar. 367, 1–4, 379, 10, Camb. 147; also worshipped in ^{âl}*Ma-li-ki*, cf. Synchron. IV 8, and in Dûrilu, cf. Sarg. St. IV 27; called *mušabbir kakku nakiri,* Neb. I R 55, IV 49, *qardu*

mugdašru ālik pāniša (scil. *Nanâ*) *paqidu ešrēti muaddû isqēti mukīl uṣurti muṣṣir uṣurāti*, Nši. VS I, 36, I 17ff.), occurs only in Ba. names, cf. the masc. names under ^{d}*A-ē-* and ^{d}*Mār-btti-*. Other names composed with *Mār-btti* are ^{d}*TUR.Ē-daiānu* Shmk. BE VIII, 2, 2, 20, *-iddin* Dar. ibid. 110, 7, *Amūt-*^{d}*TUR Ē-uṣur* Dar. ibid. 106, 8, 14, 24, ^{d}*A.E-ēṭir* Nabd. ibid. 44, 40, see also TNB p. 226.

Mār-Ēa (*TUR-*^{d}*Ē-a*; cf. ^{d}*TUR.NUN.NA*), in *Mār-Ēa-šar-māti*.

Mār-Enlil (*TUR-*^{d}*En-lil*), in *Mār-Enlil-samsum-šamē*.

Maratas, Maruttaš etc. (pretended Cassite deity = NIN.IB, Cass. glossary 8, V R 44, 26; cf. HÜSING, Memnon, IV p. 24; BORK, OLZ, XIV (1911), 473), in *Nazi-mara-taš*.

Marduk (the chief god of Babylon; written ^{d}*AMAR.UD*, ^{d}*ŠU*, ^{d}*RID*, seldom $^{(d)}$*Mar-duk*, ^{d}*Ma-ru-duk*, ^{d}*ASAR.MULU.ḪI*, and ^{d}*KU* q. v.), cf. the masc. names under *Marduk-*, *Amēl-*, *Arad-*, *Bēl-māti-*, *Daiān-*, *DA-qāli-*, *Ēmid-ana-*, *Emur-*, *Erība-*, *Etil-pi-*, *Ēṭir-*, *Ibni-*, *Iqtša-*, *Itti-*, *Izkur-*, *Kidin-*, *Labâši-*, *Lidan-*, *Lūṣi-ana-nūr-*, *Mušallim-*, *Mušēzib-*, *Mutakkil-*, *Nā'id-*, *Nazi-*, *Nimgirabi-*, *Nūr-*, *Qīšti-*, *Rabâ-ša-*, *Rimanni-*, *Rīmēni-*, *Rittī-*, *Ṣil-*, *Ṣrat-qibīt-*, *Ša-*, *Šulum-*, *Šuzib-*, *Ṭāb-ašâb-*, *Ṭāb-ṣil-*, *Uballiṭsu-*, *Uššur-ana-*.

Mār-šarri ("the royal prince"), see List II, 3.

^{d}ME, in ^{d}*ME(-)šapik-zēr* [Add.].

Missu (מס, Μις; = Mithra), in *Ū-mi-is-su*

Mūnu, see *Amanu, Amūnu. Ḫatpi-mu-nu.*

^{d}Nabû (the chief god of Borsippa, very popular in Assyria, espec. from the 9th century to the end of the Assyrian empire; his chief temple at Calah was called *Ezida* as that at Borsippa, cf. Adnir IV: Stat. 7: *ašîb Ezida ša kirîb Kalḫi*; another temple of Nabu was in Nineveh, cf. JADD 394, R. 12. 428, R. 5; written ^{d}*PA* and ^{d}*AG*), cf. the masc. and fem. names under *Nabû-*, *Amēl-*, *f Amti-*, *Ana-*, *Aqar-*, *Arad-*, *Dannu-*, *Ebîb-ana-*, *Iddina-*, *Išdi-*, *Itti-*, *Izkur-*, *Kiṣir-*, *Mannu-ki-*, *Mušēzib-*, *Pān-*, *Rtmūt-*, *Ṣil-*, *Ša-*, *Šumma-*, *Ṭāb-šār-*.

$^{(d)}$Naḫḫundi (Elamite deity, cf. CT 25: 24, II 6; written ^{d}*Na-ḫu-un-di|du*, *na-an-ḫu-un-di*, *ḫu-un-du* (cf. ^{d}*Za-am-ma-ḫu-un-di* CT 25: 24, II 10), ^{d}*Na-'-ḫu-un-di*, ^{d}*Naḫ-ḫu-un-te* etc.), cf. under *Kudur-* and *Šutur-*.

Naḫra (perhaps an Egyptian god, cf. RANKE, Mater., p. 13, n. 4), in *Na-aḫ-ra-ma-áš-ši*.

^{d}Nanâ (goddess; called *bēlit Bābili*, Tigl. IV, Pl. I 15f.; written $^{(d)}$*Na-na(-a)*, cf. the masc. and fem. names under *Nanâ-*, *Aḫi-*, *f Hunnubat-*, *Išdi-*, *Kidin-*, *La-tu-gi-*, *f Ša-*; cf. OBa. ^{d}*Na-na-a-e-ri-iš*, *-ib-ni* Dilbat, *Gimil-*, *Idin-* RPN, *Ibiq-* T-D LC; for NBa. names, see TNB.

^{d}Nannaru, or ^{d}*Nanî* (written ^{d}*ŠEŠ.KI*; = *na-an-na* CT 29: 46, 25), in OBa. *Amēl-(Kalbî)*; cf. *I-din-*^{d}*Na-ni* T-D LC.

$^{(d)}$Našḫu, Našuḫ, Alnašḫu (WSem. form of Nusku, cf. JOHNS, ADB, p. 12f.; HOMMEL, Grundr., p. 87, n. 5; HILPRECHT, BE X, p. XIII), cf. the masc. names under *Al-na-aš-ḫu-*, $^{(d)}$*Naaš-ḫu-*, *Na-šuḫ-*, *Aktur-la-*, *Lu-na-a-*, *Mušallim-*. See also ^{d}*Nušḫu*.

^{d}Nazi (El.-Cass. deity), see under *Maratas*.

$^{(d)}$Nergal (the chief god of Kutha, cf. Shalm. III, Bal. V 4–5; worshipped in the temples of *Ē.ŠIT.LAM* at Kutha and *LAM.ŠIT* at Tarbisi, cf. Senn., IR 7, C D; consort of ^{d}*La-as* Tigl. IV, Pl. I 16, B 12; named by Shamshi-Adad I, KAHI I, 2, VI 9; called *gitmalu šar tamḫari*, Shalm. III, Ob. 10; had a plantation at Nineveh, JADD 364, 5; JADD 651, R. 7 gives the list *Aššur Šamaš* [*Sin*] *Ištar aššūrītu Adad Nergal Ninib u Sibitti naphar ilāni rabûte ša* ^{mât}*Aššūr* (B. C. 793); written $^{(d)}$*U.GUR*, $^{(d)}$*MAŠ.MAŠ*, ^{d}*ŠI.DU* (cf. ^{d}*ŠI.DU ša* ^{âl}*Ūpi*, JADD 930, R. III 8) and ^{ḫ}*NE.URU.GAL*), cf. the masc. names *Nergal-*, *Arad-*, *Dāni-*, *Dannu-*, *Išdi-*, *Mušallim-*, *Qurdi-*, *Rimūt-*, *Šar-*, *Šēpā-*.

^{d}Nikkal (נכל in the Nerāb inscription, semitic pronunciation of Sumer. ^{d}*NIN.GAL*, "the great mistress"; probably also called *Šarratu*, cf. V R 51, 24b; JANSEN, ZA XI, p. 296; consort of *Nannar-Sin*, mother of *Babbar-*

Samaš, cf. SAK pp. 206, b; 208, no. 4; Šurpu III 141; JADD 215, R. 2; 389, R. 7; III R 66, 25, 27b; Sarg. Cyl. 63; *āšibat ^{ál}Nin-ua*, JADD 236, B. E. 1), cf. the masc. and fem. names under *Nikkal-*; cf. also OBa. *fAmat-*, *Būr-*, *fUmmi-* (RPN); *Ibiq-^{d}NIN.GAL*, (T-D LC).

^{d}NIN.IB (= *Apil-Ešarra* q. v.; *mār ^{d}Enlil ṣīru* "the lofty son of Enlil", Mna. I R 70, IV 2; *qardu ilāni*, Ašriš. III R 3, no. 6; *ilitti Ēkur bukur ^{d}NUDIMMUD*, Anp. Ann. I 2, cf. Shams. V, Ann. I 1–25; worshipped at Nippur in the temple *Ē.SU.ME.DU*, Rm. 117, R. 1–4, 13 = Hrozný, MVG VIII (1903), p. 176; III R 67, 51ab; at Babylon in *Ē.PA.ṬU.TI.LA*, Nabp. Langdon, p. 68, 22; at Calah, Anp. Ann. I 9; Shams. V, Ann. I 23; JADD 208, B. E. 2; 350, R. 2; 503, R. 1; 640, 6; 641, 1, 8 etc.; the Semitic reading seems later to have been אנישת, cf. Clay, BE X, p. 8; Radau, BE XVII, pt. 1, p. IX; written ^{d}*NIN.IB*, $^{(d)}$*MAŠ* and once ^{d}*UŠ* (in *NIN.IB-ēreš*; cf. II R 57, 69c), cf. the masc. names under *NIN.IB-*, *Arad-*, *Daiān-*, *Ēṭir-*, *Iddin-*, *Kidin-*, *Mannu-kī-*, *Mušallim-*, *Mūšēzib-*, *Qibīt-*, *Ṣil-*, *Šadū-*, *Tukulti-*. For other names composed with *NIN.IB*, see RPN, T-D LC, TNB, BE IX, X, XIV, XV etc.

^{d}Nusku (fire-god and solar deity, associated with Nabū, Girru and Dumuzi; called "the great son of Ekur" *mār Ē.KUR šurbū*, Craig, RT, p. 35, 7; "the lofty messenger" *sukkallu ṣīru* of Enlil, IV R 1, III 66, Hrozný, Ninrag, p. 10, 21f.; the offspring *ilittu* of Anim, Maqlū I, 122; *rē'ū akil ṭēmi mušāpû* [*bēlūti*], CT 25: 49, 4, where his consort ^{d}*SA.DÂR.NUN.NA* also is named; *nāši ḫaṭṭi elliti multālu*, Shalm. III, Ob. 11; *sukkallu na'du mušāpū bēlūti*, Abp. Ann. IX 86; written ^{d}*PA+KU* (and ^{d}*ŠEŠ.KAK*, in NBa. names), cf. the masc. names under *Nusku-*, *Išdi-*, *Mannu-kī-*, *Mutakkil-*, *Upaḫḫir-*. See also ^{d}*Našḫu*, *Našuḫ* and *Nušḫu*.

^{d}Nušḫu (= *Nusku*, *Našḫu*), in ^{d}*Nu-uš-ḫu-sa-an-ni*.

^{d}Pa-i-ti (Eg. deity), in *Pu-ṭu-^{d}Pa-i-ti*, *-pi-ia-ti*.

^{d}Papsukkal (the divine messenger; *āšib Bīt-ak-ki-il* at Kish, K. 2096, R. 10 = Craig, RT, p. 58), cf. the masc. names under *Papsukkal-*, *Amēl-*, *Iddina-*, *Lamassi-* and *Nūr-*.

^{d}Pārisu (the divine decider = ^{d}*LUGAL.GIR.RA ^{d}Nergal...*, CT 25: 37, 22), cf. under *Išdi-^{d}Pa-ri-si*.

^{d}Qadmu, or *Qudmu* (*^{d}KUD*, = *sukkal ^{d}KA.DI*, CT 25: 6, 11; = ^{d}*Qu-ud-mu*, *Qa-ad-mu*, CT 12: 28, 29), in *Qadmu-dannu*. Cf. TNB p. 288 under *^{d}TAR*.

Qa-uš (an Edomite god; in NBa. names written ^{d}*Qu-su*, ^{d}*Qu-ú-su*, *Ku-us*, cf. TNB p. 272, Zimmern, KA, p. 472), cf. the masc. names under *Qa-uš-*.

$^{(d)}$Ramān (the Ar. storm-god רמון Rimmon; written $^{(d)}$*Ra-man*, ^{d}*Ra-ma-na*, *Ra-ma-a-nu*), cf. the masc. names under *Raman-*, *Būr-*, *Mušēzib-*, and *Šumma-*.

Rīa (the Eg. god Rē, cf. Ranke, Mater., p. 54f.), cf. the masc. names under *Ri-a-*, *Ma-na-aḫ-bi(-ir)-ia*, *Mi-in-mu-a-ri-a*, *Mi-in-pa-ḫi-ri-ta-ri-a*, *Naphururia*, *Nibmuaria*, *Pa-ri-a-ma-ḫu-ú*, *Šá-te-ip-na-ri-a* and *Wa-áš-mu-a-ri-a*.

^{d}SAG, in the Ba. name ^{fd}*SAG-mudammiq-sarbē*.

^{d}Sa-gal-e (cf. Ar. n. div. שנגלא; ^{d}*Sag-gal* = *ka-at-te el-lum*, CT 25: 22, II 40), cf. under *Būr-*; cf. also *Ṭāb-sa-gal*.

$^{(d)}$Saḫ (Cassite deity, identified with Shamash, Delitzsch, Kossäer, p. 25; V R 44, I 37), cf. the masc. names under *Izkur-*, *Meli-*, *Muk-kut-is-*, *Nimgirabi-*, *Rtmût-* (P 105, 9), *Tunamis-*. For other names composed with *Ṣaḫ*, see CPN, p. 39.

^{d}Sa-am-nu-ḫu, cf. the masc. names under *Samnuḫu-*.

$^{(d)}$Samsu (written *Sa-am-si*, *Sam-si*; WSem., = *Šamaš*), cf. the masc. and fem. names under *Samsi(ni)*, *Abdi-*, *Aḫi-* and *Mār-*.

Samūnu (the Phoenician god אשמון Eshmun), cf. the masc. names under *Sa-mu-na/nu-*.

Sanda (probably a Cilician god identical with Sandon or Sanda, whom the Greeks identified with Hercules; Hommel, Grundr.,

p. 52, n. 1, compares Irano.-Ind. Tšandra), cf. the masc. names *Sa-an-da-pi-i*, *Sa-an-da-sar-me*, *Sa-an-du(-u)-ar-ri*. Cf. also *Ša-an-dam-me* BE XV, and *Alakšandu*.

Sapa (perhaps a Hit. deity, cf. SAYCE, PSBA 29 (1907), p. 91 ff.), in *Sa-pa-lu-ul-me* = *Šubbiluliuma*.

Sē, see *Si'*.

Si' (written $^{(d)}$*Si-'*, *Si-e* and, composed with the article, *Al-si-'*, cf. HILPRECHT, BE X, p. XIII; a WSem. form of *Sin* with dropped final *n*), cf. the masc. names under *Si-'*, *Si-e-*, *Al-si-'-* and *Man-ki-*, *Silim-*.

^{d}Sibitti (written ^{d}*VII-BI* = *sibittišunu*, "those seven", a group of protecting deities and a special god, cf. JASTROW, Religion, I p. 173 f.), cf. the masc. names under ^{d}*Sibitti-*, *Arad-*, and *Išdi-*.

Si-ḫar (a WSem. deity), only in *Abdi-si-ḫar*.

^{d}Sin (the moon-god, chiefly worshipped in the temple *Ē.GIŠ.ŠIR.GAL* at Ur, cf. Neb. I R 65, II 41; V R 34, II 25 etc., and in *Ē.ḪUL.ḪUL* at Harran, cf. Nabd. V R 64, I 46; St. X 12 etc., JADD 214, R. 4; 389, R. 8; 429, R. 14: ^{d}*Sin ašib* ^{āl}*Ḫarrān*; also worshipped in Calah, of Anp. Ann. III 90, and in Khorsabad, cf. Senn. MEISSNER-ROST, Bit Hilani, p. 10; JADD 336, R. 3: ^{d}*Sin ašib* ^{āl}*Dūr-Šarrukin*; written $^{(d)}$*XXX* and ^{d}*EN.ZU*, once ^{d}*Si-en*, and possibly ^{d}*Si-in* and *Su-in* (*Amēl-*, *E-na-*, *Gimil-zu-in* [Add.]), cf. the masc. names under *Sin-*, *Abil-*, *Amēl-*, *Arad-*, *Būr-*, *Erība-*, *Gimil-*, *Ibi-*, *Išdi-*, *Kidin-*, *Narām-*, *Nūr-*, *Rīm-*, *Ṣil-*, *Tartm-*, and *Ṭāb-šar-*.

$^{(d)}$Su'--la (cf. the Arabic name of a demon سِعْلَى, سِعْلَاة or سِعْلَة, HOMMEL, PSBA XIX (1897), p. 88 f.), only in the fem. name *f Amat-*.

Sumu (WSem., = *sumu-hu* "his name", cf. HOMMEL, AÜ, p. 83), in OBa. *Su-mu-abi*, *-la-ilu*.

Ṣābu („the warrior"), in *Ṣa-bu-dāmiq*.

$^{(d)}$Ṣalmu ("the image") (of the god); identical with the Ar. divinity צלם, cf. ZIMMERN, KA, p. 475 f.; written *Ṣal-mu*, ^{d}*NU* and *Ṣalam* (BL 6389. 7300), cf. the masc. names under *Ṣalmu-*.

Ṣapūnu (cf. Ph. n. div. צפן, BAETHGEN, BSR, p. 22), in *Gir-ṣa-pu-nu*.

^{d}Ṣar-pa-ni-tum (the consort of Marduk), only in OBa. *Si-ḫir-*; cf. ^{fd}*Ṣar-pa-ni-tum-um-mi* RPN, *f Tak-la-ku-a-na-ṣar-pa-ni-tum* BE XV, 163, 31.

Ṣiḍqi (WSem., cf. Ph. n. div. צדק, Συδυκ), cf. the masc. names *Ṣi-id-qi-ili*, *Bi-*, *Rabi-*, *Zu-bi-ṣi'zi-id-qi'ki(-i)*.

^{d}Ṣiru (the serpent deity, = ^{d}*Ša-ḫa-an* CT 24: 8, 11, = ^{d}*Še-ra-aḫ* IIR 59, 21; called *rābiṣ Ēšarra*, V R 52, 19 f.; *ilu šūpū mār būti ša* ^{āl}*Dēr* "the bright god, the son of the temple of Der", Neb. I: KING, BBS, p. 36, II 49, pl. LXXXVIII; closely connected with ^{d}*KA.DI*, cf. Šurpu VIII 6; mentioned together with "the great gods", Mna.: IR 70, I 21, also by Esarhaddon among the gods of Dūrilu as *bēl*[*ḫē*]*lit balāṭi*, cf. K. 2801, R. 42; K. 221 + K. 2669, R. 34 = BA III, p. 238), cf. the masc. names under ^{d}*Ṣir*; cf. also OBa. ^{d}*Ṣir-idinnam*, *-šemi*, *Ibni-*^{d}*Ṣir* (RPN), *Ur-*^{d}*Ṣir* (BA VI, 3, p. 74; AO 5498, I 18), *Qišat-*^{d}*Ṣir* (BE XV), *Palag-*^{d}*Ṣir* (Dilbat).

^{d}ṢUR (= *AMAR*; reading not clear; a WSem. deity, perhaps = *Mār*, cf. MSI 6821; cf. under *Māri* and *Aplu*), cf. the masc. names under ^{d}*ṢUR-* and *Ab-di-ṢUR*; cf. also TNB, p. 279.

Ša, or **Šā** (cf. ^{d}*Ša*, ZIMMERN, BBR, p. 60; according to HILPRECHT, RPN, p. 19, n. 3, an abbreviation of *Šamaš*, as שא = שמש, LIDZBARSKI, Handb., p. 371), possibly in *Šá-ra-ma*, *Pir-šá*, *In-bu-ša*, *Ubān-ša-*, and *Šá-a-nāṣir*.

^{d}Šadā (? = ^{d}*KUR-a*), cf. the fem. name *f Amat-*^{d}*Šadā*.

Šaḫamil (possibly a deity), in *Šaḫamil-rāma*.

^{d}Šala (consort of Adad), cf. the masc. names under *Ša-la-* and *Qibīt-*.

Šalmu, or **Salmu** (probably a foreign deity), in *Šal-mu-ēṭir*.

^{d}Šamaš (the sun-god; worshipped chiefly at Sippar and Larsa; written ^{d}*UD* and ^{d}*Ša-*

maš, also *MAN*, ^{d}*GIŠ.NA*, $^{(d)}$*GIŠ.NU*, $^{(d)}$*GIŠ.ŠIR* and ^{d}*GIŠ.ŠIR.GAL* in the name of Shamash-shumukin, the king), cf. the masc. names under *Šamaš-*, *Amēl-*, *A-mur-*, *Arad-*, *Baltu-*, *Bēl-bīti-*, *Bīr-*, *Išdi-*, *Itti-*, *Kin-pt-*, *Mušēzib-*, *Nūr-*, *Pir-*, *Rīmanni-*, *Silim-*, *Šēpā-*, *Šū-ma-at-*, and *Upāq-*.

^{d}Šarrat ("the queen"; Semitic name of NIN.GAL-Nikkal, cf. KA, p. 363), cf. the masc. name ^{d}*Šar-rat-sam-s*[*i-i*].

Šarru (the king), see List II, 3.

Šá-ru-na, cf. *Abdi-Šá-ru-na*.

Šēr(u) (god of the morning, cf. Pu. u. div. שחר; his temple at Malaḫa in Damascus, cf. MDOG 29, p. 45; written *Še-ir*, *Še-ru* and ^{d}*BU*(*še-rum* = *Šinī*), cf. the masc. names under *Šēr-*. See also *Tēr*.

^{d}Šerūa (a name of Ishtar; cf. MUSS.-ARNOLT, Handwörterb., p. 1111; $^{(d)}$*Še-ru-u*[*ḫ-a* and ^{d}*EDIN*(*-u-a*), cf. the fem. names under *fŠerūa-* and *fMuballitaṭ-*.

^{d}Šibarra (Cass. deity = ^{d}*Ši-i-ma-li-e*), cf. the masc. names *Me-li-*^{d}*Ši-bar-ra* and *Um-man-Ši-bar*.

^{d}Ši-i-ma-li-ia (Cass. deity = ^{d}*Šu-ma-li-ia*, "the lady of the shining mountains", VR 56, 46, consort of Šuqamuna; identified with Šibarra, VR 44, 36; written ^{d}*Ši-ma-li-ia* Synchron. IVs), cf. the masc. name *Amēt-*.

^{d}Šīpak (a Cassite god, identified with Marduk, VR 44, I 27; probably identical with the Elamite god ^{d}*Sa-pa-ak*, Abp. Ann. VI 35, cf. HÜSING, OLZ, 8, col. 390; written $^{(d)}$*Šipak*, *Ši-i-pak* and *Ši-pa-ak*), cf. the masc. names under *Ḫarbi-*, *Meli-*, *Nazi-*, *Nibi-*, *Šimbar-* and *Uzib-*.

Šugab (a Cassite god, identified with Nergal, cf. Cass. Vocabulary 12; written *Šú-gab* and *Šú-ga-ab*), cf. the masc. names under *Kašakti-*, *Šindi-*, and *Šú-ḫu-li-*.

^{d}Šulmān(u), or **Sulmān** (WSem. deity, cf. ZIMMERN, KA, p. 474), cf. the masc. names under *Šulmān-*, and *Išdi-*.

Šum-ili ("the name of the god"), in *Šum-ili-a-šip-ú-uš*.

^{d}Šuqamuna (^{d}*Šú-ga-mu-nu*, VR 33, I 4; a Cassite god of war, identified with Nergal-Nusku, No. 1. cf. Cass. Vocab. 13; written $^{(d)}$*Sú-qa-mu-na*), cf. the masc. names under *Amēl-* and *Meli-*. For other names composed with Š., see CPN, p. 40.

Šuriaš (*Šur-ia-áš*, *Šú-ri-ia-aš*, *Šu-ri-ia-áš*; a Cassite god, identified with Shamash, cf. Cass. Vocab. 5; the name may be Aryan, cf. Skr. śūrya "sun"; HOMMEL, Grundr., p. 30, n. 1), only in *Šagarakti-*.

^{d}Šú-ri-ḫa (probably identical with ^{d}*Šú-ru-ḫi* named in the treaty between Shubbiluliuma and Mattiwaza, OLZ 13, col. 296), in ^{d}*Šú-ri-ḫa-ila-a-a*; cf. *Šú-ri-ḫa-ilu*, PSBA, 1897, pl. I 8; BE XIV, 102, 7.

Taḫ, see *Iptiḫ*.

Tammeš (^{d}*Il-ta-meš*, $^{(d)}$*Il-tam-meš*, *Il-te-meš*, WSem. שמש, with article אלשמש, cf. TNB, p. 288), cf. the masc. names under *Tammeš-*.

$^{(d)}$Ta-qu-me/ma, cf. under *Šulmu-*.

Tarḫu (a Hittite god, identical with *Tarku* q. v.; cf. HOMMEL, Grundr., p. 44; WEBER, Anmerkungen, p. 1075, n. 1), cf. the masc. names under *Tar-ḫu-*, *Ta-ar-ḫu-*.

^{d}Tar-ku (identical with *Tarḫu*; cf. ταρκυ, τροκο, τρογο etc., in names of Asia Minor, SUNDWALL, p. 213 ff.; ^{d}*Tur-ku* = ^{d}*IM*, CT 25: 16, 13; Cass. *Turgu*), in ^{d}*Tar-ku-zar-ba*(*-am*). Cf. *Tar-ga-aš-na-al-li*, *Tar-qu-u-tim-me*.

Tašmētum (consort of Nabu), see fem. and masc. names under $^{(d)}$*Taš-me-tum*/*tú-*, *Arad-*, *Šil-*. Cf. OBa. *f*^{d}*Taš-me-tum-i-ni-ib-i-la-tim* T-D LC.

Tēr (identical with ^{d}*Il-te-ri* and ^{d}*Iltelḫri*, probably also with *Šēr*, cf. HILPRECHT, BE X, p. XIII f.), cf. ^{āl}*Še-*^{d}*Te-ir* JADB 12, II 9, *Ja-bi-ti-ri*(?), *Te-ri-ḫi-li-ia* BE X, ^{d}*Il-te-ri-ḫa-na-na* Cyr. 177, 2, ^{d}*Il-te-ilḫ-ri-nūri* BE X, 34, ^{d}*Il-te-ḫi-ri-abi*, BE X, 99, 16, ^{d}*Il-te-ilḫ-ri-na-ak-ki*?, ^{d}*Il-te-ilḫ*[*-ri*]*-la-a-a*, ^{d}*Il-te-ri-ḫa-a-ḫa-bi* UMBS, II 1.

Tešup (Hit.-Mit. god, identified with Adad, cf. ^{d}*Te-eš-su-up* = ^{d}*IM Su-ki* CT 25: 16, 18; written $^{(d)}$*Tē*(*-eš*)*-šup*, *Te-e-eš-šú-pa*, *Te-šúup*, *Te-šú-pu*, *Ti-šú-pa* and ^{d}*IM*(*-aš*); cf. *Tēšbaš* of Van), cf. the masc. names

under *Tešup-*, *Abbi-*, *Aki-*, *Akit-*, *Ar(i)-*, *Bag(Ḫu)-*, *Durar-*, *Gi-el-*, *Ḫu(d)*, *Iḫ(Aḫ)-li-*, *Ik-*, .. *ingi-*, *I-ni-*, *Ka-li-*, *Ki-li-*, *Ma-na-pa-*, *Qatiḫu-*, *Šadi-*, *Šama-*, *Te|Du-*, *Urḫi-*. For other names composed with *Tešup*, see CPN, p. 34f.

Til-la, see List II, 3.

Tir-ši, cf. *Abdi-tir-ši*.

Turgu (Cass. deity, of *Tarkû*), in *Kadašman-*, and *Me-e-tur-gu* (CPN).

^{d}TUR.NUN.NA, see *Mar-Ēa*.

^{d}TU.TU (= *Marduk*), cf. the masc. names under *Ertḫa-*, *Gaḫul-*.

Uaṣu (Eg., RANKE, Material, p. 45), in *?Ṣu-u-a-ṣu*.

Ubriaš, see *Burias*.

Ūm-sibū ("the seventh day"), cf. the masc. name *Ūm-sibū-iliia*.

Umma(n), see *Ḫumba(n)*.

^{d}Uraš (*^{d}IB*, II R 57, 31c: *^{d}NIN.IB ša ud-da-ni-e*; II R 60, 39cd: *^{d}Nabû ilu bal-ṭi*), cf. the masc. names under *Uraš-*, *Abdi-*.

^{d}Urkittu ("the goddess of Uruk", epithet of Ishtar), cf. the fem. names under *Urkittu-*.

^{d}UŠ (= *NIN.IB*, II R 57, 69c), see *NIN.IB*.

Zāba (the god of the river *Zab*), cf. the masc. names under *^{nâr}Za-ba-*.

Zāban (a river-god; probably identical with *Zaba*), in *^{nâr}Za-ban-iddin*.

^{d}ZA.MÁ.MÁ (the god of Kish, II R 61, 52d; worshipped in the temple of *Ē.ME.TE.UR.SAG*, cf. Code of Ḫam., II 62), cf. the masc. names under *^{d}ZA.MÁ.MÁ-*.

$^{(d)}$Za-zu (possibly a Cassite deity), cf. the masc. name *Me|Mé-li|la-$^{(d)}$Za-za|zu*.

^{d}ZIB, cf. the masc. names under *^{d}ZIB-*, *Išdi-*.

2. Names of countries and cities.

Akkadû, in *Ak-ka-da-a-a*.

Ammā, in *Am-ma-a-a*.

Appa, **Appi** (Eg. ỉp(.t)) "Luxor" (RANKE, Material, p. 44), in *A-ma-an-ap-pa|bi*.

Arbaḫa (*IV-ḫa*), in *Mannu-*.

Arbu (cf. *^{ḫ}Ar-ba-a-a* "Arabian", in *Ar|Ár-ba-a(-a)'ia*.

Arbaïlu, cf. the masc. and fem. names under *Arba'il-*, *^{f}Etillit-*, *^{f}Ištar-*, *Mannu-(a)kī-*, *Mannu-kīma-*, *Pāqa-ana-*, *Qurdi-*, *Ṭāb-šār-*, *Upāqa-ana-*.

Aššūr (*$^{(āl)}$Š.À.URU*, *^{āl}ḪI*, *^{mât}ÁŠ*, *$^{(mât)}$Áš-šur*), cf. the masc. and fem. names under *Aššūr-*, *Mannu-(a)kī-*, *Šarru-ēṭir-*, *Šulmu-*.

Attunu (cf. *^{mât}A-tu-nu*), in *At-tu-na-a-a*.

Bābilu (*Ba-bu-AN(?)*, *$^{(āl)}$KÁ-AN*, *KÁ-DINGIR.RA^{ki}*, *TIN.TIR$^{(ki)}$* cf. the masc. names under *Bābil-*, *Išdi-*, *Mannu-ki-*.

Baliḫu (*$^{(nâr)}$Ba-li-ḫi*, JADB 4, II 6, البليخ), cf. the fem. name *^{f}Ba-li-ḫi-ti*.

Barḫalṣu (*$^{ma'}$Bar-ḫal-ṣu*), in *Bar-ḫal-ṣa-a-a*.

Barsipu, in *^{f}Bàr-sip-^{ki}-i-tú*.

Bāzu, cf. *Ba-zi*, *^{f}Ba-zi(-i)-tú*.

Bilu (cf. *^{ḫ}Bi-la-a-a* III R 9, 47), in *Bi-la-a-a*.

Birtu (*^{āl}Birtu*), in *Bir-ta-a-a*.

Dīru, in *Išdi-di-ri*.

Dūr-^{d}Enlil, in *Namgar-Dūr-Enlil*.

Dūr-Šarrukīn (*BÁD-LUGAL.GIN.NA*), in *^{f}Dūr-Šarruknattu*.

Eṣidu (cf. *^{āl}E-ṣi-[du]* JADD 887, R. 1), in *E-ṣi-da-a-a*.

Gargamiš, in *^{mât}Gar-ga-miš-a-a*.

Gubbu, in *Amēl-^{āl}Gub-bu*.

Ḫallab (cf. *^{ā}Ḫallab*), in *Ḫal-la-ba-a*.

Ḫalpi (cf. *$^{āl|mât}$Ḫalpi*), in *Ḫal-pa-a-a*.

Ḫalṣu, in *Ḫal-ṣu-a-a*.

Ḫamātu, in *$^{(mât)}$Ḫa-ma-ta-a-a|ia*.

Ḫamuna (JADD 815, R. III 9), in *Ḫa-mu-na-a-a*.

Ḫarrān (*$^{(āl)}$KAṢ$^{(?)}$*), cf. the masc. names under *Ḫarrān-*, *Bēl-*, *Išdi-*, *Man-ki-*, *Tukulti-*.

Ḫatā (*^{āl}Ḫa-ta-a* JADD 83, 5 etc.), cf. the masc. names *Ḫa-ta-a-a* and *Ḫa-ti-a-nu*.

Ḫataru (*^{āl}Ḫataru* Anp. Ann. I 60), cf. *Ḫa-tar-a-nu*.

Ḫēsu (cf. ^{āl}*Ḫi-e-sa* HABL 414, 4), in *Ḫi-sa-a-a.*
Ḫuba (cf. ^{āl}*Ḫu-ba* VS 9: 9, 1), in *Ḫu-ba-a-a.*
Ḫubāba, in ^{āl}*Ḫu-ba-ba-a-a.*
Ḫuru (Eg. ḥr "Syrian"), in *Pa/Pi-ḫu-ru.*
Ḫusur (cf. ^{nār}*Ḫūsur*), in *Ḫu-su-ra-a-a.*

Ḫa (cf. ^{māt}*Ḫa*' JADD III, p. 22), in *?Ḫa-a-a.*
Ḫamanu, cf. under *Ḫamanī, Ḫamanūn.*

Isāna (cf. ^{āl}*I-sa-na,* mod. *Tell Isān, Isan Köi,* BA II, p. 49), in *I-sa-na-a-a.*
Isin, in *I-sin-na-a-a*; cf. *E-sin-na-a-a.*
Išin (= *Isin*), in *Amēl-^{āl}I-ši-in-.*
Išnunak, in *Mār-^{āl}Iš-nu-nak.*
Itu'a, in ^{māt}*I-tú-a-'-a-a.*

Kalḫu, in $^{(āl)}$*Kal/Kál-ḫa-a-a,* ^{āl}*Kal-ḫi-i-tu.*
Kaššū, cf. *Kāṣ-su-a-a, Kaš-ša-a-a, Kaš-šú-ú, Rî'i-kaš-ši-i.*
Kumu, in *Ku-ma-a-a.*
Kundi, cf. *Bēl-ku-un-di-ila-a-a, Kun-da-a-a.*
Kurbān, in *Kur-ba-an-a-a, Daḫan-$^{(āl)}$Kur-ba-an.*
Kūsu, in *Ku-sa-a-a, Ku-sa-ḫa-a.*
Kutū, in *Ku-ta-a-a.*

Laḫiru, in *La-ḫi-ra-a-a.*
Larak, in ^{āl}*La-rak-zēr-ibni.*

Miṣir, in *Mi-ṣir-a-a.*
Muṣur, in *Mu-ṣur-a-a, Mu-ṣur-i.* Cf. *Mu-zu(suḫ)-ra (kaḫ)-a-a.*

Naziba, in *Amēl-^{āl}Na-zi-ba.*
Ninua ($^{(āl)}$*Ni-nu-a,* $^{(kī)}$*NINA$^{(ki)}$*), in *Ninuaḫa,* ^{f}*Ninuā'ītu, Mannu-kī-.*
Nippuru, in *Enlil-ni-ip-pu-ru-ana-ašrīšu-tēr.*

Qanū, in *Amēl-^{āl}Qa-nu-ú.*
Qumāna, in *Qu-ma-na-a-a.*

Raṣāpa, in *Ra-ṣa-pa-a-a.*

Sippar, in *?Sip(a)raᵘu.*
Sūḫu, in *Su-ḫa-a-a,*
Sūku, in *Sukkāḫa,* ^{f}*Suk-ki-i-tú, Su-qa-a-a.*
Sūlu (cf. ^{āl}*Su-ḫu/li* Senn. Bav. III R 14, 9; King VIII 34), in *Su-la-a-a, Su-li-iā.*
Sumu (cf. ^{māt}*Su-mu* III R 8, 49), in *Su-ma-a-a/ia.*
Sūru (cf. ^{āl}*Su(-ú)-ru* Anp. Ann. I 75, etc.), in *?Su-ra-a-nu.*

Ṣallu, in $^{(māt)}$*Ṣallāḫa.*
Ṣidūnu, in *Ṣi-du-nu-a-a.*

Tabalu, in *Tabalāḫa.*
Tupliaš (*AB.NUN.NA^{ki}*), in *Kidin-Tupliaš.*

Urarṭu, in *Urarṭāḫa.*
Uru, in *?Ú-ra-a-a.*
Uruk(*UNU^{ki}*), in *Dan-Uruk.*
Uš-tim, in *Amēl-iššakkē-ša-uš-tim*; cf. *šakin ^{māt}Uš-ti* VR 56, 21.

3. Other Elements (Nominal and Verbal-Forms, etc.).

ā 1. Hypocoristic ending of Semitic and foreign personal names (cf. TNB, p. XXXI), e. g. *Aplā, Appā, Aqarā, Ardā, Iddinā, Iqīša; Ardarā, Barzā, Daltā,* etc. — **2.** Aramaic ending, of stat. emphat., e. g. *Arnabā, Gabrā, Garīdā, Giḫā, Ḫarīmā, Ḫunīṣā, Qarḫā, Zabdā,* etc., and of f. sg. stat. absol., cf. ^{f}*Badḫā,* ^{f}*Gabḫā,* ^{f}*Ḫanūnā,* ^{f}*Ḫarrā,* ^{f}*Ḫazalā,* ^{f}*Naqī'a.*

***ē** (Iran. = wi), in *E-parna, -parnua* (cf. Wi-farna).

ē ending, see under *ia.*

No. 1.

אֲ, **ālu** (*URU*) settlement, city, in *Ṣi-bit-ali* JADD 750, 5, *Nabū-ana-, -dūr-āli-šu.*

אַ, **abu, abbu** father (Ass. and WSem.). Written *AD, a-bu, a-bi, a-bi-im, a-ba, ab-bu.* Cf. names beginning with *A-a-, Ab-bu/ba-, Abi-Abu-, Adad-, Alḫ-, Ašur-, Ḫa-li-e-, Ia-, Idin-, I-la-i-, Iliia-, Kī-, Mannu-ka-, Mannu-kī-, Sumu-*; **a-bi/AD-ia**: *Abiia-, Ilu-, Kīn-,* ^{f}*Ummi-*; **abūa** (*AD-u-a*): *Bēl-, Dāri-, Kīn-,* and *Šamaš-*; **abūnu**: *A-bu-nu* and *Bēl-mukīn-AD-nu*; **abi-ša**: ^{f}*Aḫāt-*; see also under רִיב, נצר and שׁלם.

*__ab-bi__ (Mit., cf. *api*, *appa*), in *Ab-bi-Tešup*.
**E-bi*(?).
I-ba-a (hypocor.), see נבא.
אבב **II 1** cleanse, cause to shine, in *Nabû-kīn-û-bi-ib*/*LAḪ.LAḪ*.
**A-ba-gu-ú*.
*__אבד__ (Ar.) do, make, in *Ilu-a-ba-di* (better as *Ilu-aba-šallim*).
abdu (WSem.,) servant; written *ab-da*/*di*, *URU*; in *Abdā*, *Abdi*, *Abdi-*. Cf. List II, 1.
abdalu (עבדל), in *Ab-da-li*.
abdūnu little servant(?), cf. *Ab-du(-u)-nu*/*ni*.
Ú-ba-a-di; cf. *Ú-ba-da-a* BE XV, 198, 2.
אבז *Ab-zi-i*. Cf. *I-bi-zu* T-D LC.
**Ab-bi-ḫa*.
**Ab-ḫa-ta-a*.
*__אבי__$_1$ **abītu** decision, in *A-bit-šarri-uṣur*, *A-bi-ti-i*.
אבך **ubbuku** (cf. הֻפַּךְ perversus), cf. *Ub-bu-ki*/*ku*, *Ú-bu-uk-ki*(?), *Ú-bu-ku*; *Ú-bu*(?*tc*)*-qu*(?).
abkallu prudent, well informed, in *Bēl-Nabû-NUN.ME-ilāni*. Cf. *Ab-kal-su*(!)*-pi*.
*__אבל__$_1$ **abullu** city-gate; written *KÁ.GAL*; in *Abullu-te-ta-par-a-a-u*. Cf. OBa. *Mār-abulli*, CT 2: 19, 9, 28.
iblu, in *Ilu-ib*(*ip*?)*-li-ia*.
A-bu-lu. *A-bi-lu*(?), *A-bil-Sin*.
אבן **abnu** stone, in *Ab-ni-i*.
Ab-na-nu.
I-bu-nu/*ni* (√נבא?).
ubānu finger, omen (cf. Ta'annek 1; אצבע אלהים Ex. 8, 15), in *Ubān-ša-na'idat*.
**E-bi-si*....
*__אבר__$_1$ **abāru** be strong, in *Li-bur-zānin-Ēkur*, *Nabû-šum-li-bur*. — WSem.: *Ia-bur*/*bu-ru*.
*__אבר__$_3$ **ubāru** friend, in *U-bar*(*-ru*), *Ú-ba-ru*/*ra*, *Nabû-nāṣir-u-bar-šu*.
ibru friend, cf. *Bēl-ibaši-*, *Me-me-ib-ri*. Cf. *ipri*.
Ub-ru, *Ub-ru-dAšur*, *U-bur-lamaššu*.
**Ú-bu-ra-ki*, *Ub-ra-ki*.
*__אבש__$_1$ **Ab-ša-a* (cf. Pa. עבסא).
**Ab-ši-e-ku*(?*šú*).
*__אבת__$_1$ **II 1**, destroy, in *Mu-ab-bit-kiš-ša.ti*.
IV 1 Ptc. **munnabtu**, in *Munnabitu*.
Ib-bu-tu, *I-bu-te-ilāni*, √נבא?
__agi__ (Mit., cf. *a-ki*), in *A-gi-ia*, cf. *A-gi-Tešup*, *A-gi-iz-zi* BE XV.
__agab__ (Mit.), in *A-ga-ab-ta-ḫa*, (*-šenni*). Cf. *A-kab*(*gab*)*-še*.
*__אגבר__ *A-ga-bu-ru*, *Ag-bur*, *Ag-bu-ru*, *Ag-ba-ra-a*; cf. *Ak-bar*.
agū headgear, crown, cf. ?*A-gu-um*, *Da-an-a-gu-ša* VS 7: 134, 4; se also under נגר.
**A-gu*/*ku-a*, *A-gu*/*ku-za*. *A-ku-us-su*. *A-gu-um*.
*__אגי__$_1$ **egū** sin, in *La-te-gi*/*ga*(*-ana*)*-Ištar*; cf. *Latú-gi-Nanā*.
I-gi-i.
אגל *A-ga-la*; cf. *A-ga-li* BE XV, *U-gu-la* AO 5490, R. 1.
I-gi-li-i. *Ig*(*k*)*-li-i*. *Ig-la-nu* (cf. Bi. עֶגְלוֹן)
A-gi-nu. *Ú-gi-ni-e*. *U-ga-a-a-ni*, or *Sam-ga-a-a-ni*, cf. *Sa-am*(*-*ʾ)*gu-nu*.
igur, in *I-gur-kapkapu*.
ugaru, cf. *Nabû-muntpiš-ú-gar*; OBa. *Ri-iš-ú-ga-ru* T-D LC.
***a-gu-ra-a** (Gr. -αγορας), in *Pi-la-a-gu-ra-a*.
igritu, in *Ad-di-ig-ri-tú-šu*.
***ada**, cf. *A-da*, *A-da-a*.
**A-di-i* = *I-di-i* = *Id-di-i*. **A-di*(*ti*?)*-ia*(*-a*).
uddu, light, in *Nabû-šakin-ud-du*. Cf. *Ud*(*Tam-*)*da-nu*.
A-da-da.
Id-di-i, *Id-di-ia-a-tu*, *Id-du-u-a*, *I-du-u-a*.
*__אדי__$_1$ **adi** unto, in *A-di-ma-ti-ili*.
**Ú-da-ki* (Vannic, perhaps Iran., cf. Adakes, JIN, p. 2).
id-ka, in *Bīu-id-ka*(?).
אדם **Ad-ma-nu*.
**A-ad-du-mi*. *Ad-du-mu*.
*__אדן__$_1$ **adūnu** (WSem.), see List II, 1.
*__אדן__$_2$ *A-di-nu*/*ni* (cf. Bi. עֲדִין). *Ad-na-a-a* (cf. Bi. עֲדָנָא).
udīnu eagle(?), cf. *Ú-di-ni*.
A-da-si. *E-da-si*.
אדר **adāru** to fear, in *A-du-ru*, *Šimutti-a-dur*, *La-a-di-ru-ilu*. Cf. *dA-di-ir-tum*.
Addaru the month Adar, in *Addara-a-a*; cf. *dA-da-ri-ti* BE XIV, 110, 10.
*__אדר__$_1$ **idru** = עדרא = עֵזֶר help, see names under *Id-ri-*, *ʾIdru*, *A*(*-a*)*-u-*, *Adad-*, *Addi-*, *Atā-*, *Atar-*, *Attā-*, *Bēl-Ḫarrān-*, *Ili-*, *Milki-*, *Našḫu-*, *Samsi-*, *Siʾ-*, *Šēr-*, *Tammeš-*.
dA-da-ta-a.

*'**ū** (Eg. '*3* great), in *Pir-'ū*.

***u(wa)ksa** (Iran., cf. Avesta huwaχša), in *U-aksa-tar, Uk-sa-tar*, (Ba.) *Ú-ma-ku-iš-tar*.

אור, **urru, ūru** light, = WSem. אור, in *Ur-Bēlit-muballiṭat-mtūti*, *Ú-ri-ia-a, *Ur-ri-ia-u, *Ilu-ur-ri*, *Mīt-ki-ú-ri*, *Ú-ri-im-me-i*, *Ú-ru-^{d}Ma-lik, -mil-ki, -ṣa-lu*.

Ia(-')i-ru (WSem.).

*אור$_4$ *A-u-i-ra-a* (Ar.) = בֵּן־יְרֻבְעַל coecus.

***a-ú-ar** (Iran.), in *A-ú-ar* (?)-*pa-ar-nu* ('Οροφέρνης).

אשׁ, **āšu** lend aid, in *Ú-ša(-an)-ni-ilu, Nabū-úša-an-ni*.

A-za-a (Ar.). *A-za-a* (Iran.?).

i-za . . ., in *Enlil-*.

***e-zi-e,** in *Bin-*.

U-zi-i (possibly Iran., cf. Bi. אזיז, Aryan *Uzya*, Scheftelowitz, Arisches, p. 72); cf. *Úzi-tar, Ú-zu-ma-an-da*.

אזב **izbu** newborn, sprout, in *Iz-ba-Adad, Iz-bu* (cf. Bi. אזבי), *-ištir*.

אזז$_1$ III 1 save, deliver. Prt. **ušēzib,** in *Bēl-, Nabū-, Nergal-, Palḫu-ú-še-zib*|*KAR*. — Ipt. **šēzib,** in *Adad-, A-u-, Ilu-, Nabū-, Pal-ḫu-, Šamaš-še-zib*(-*bi*); **šēzibanni,** in *Še-zib-an-ni, Adad-, Aplu-, Ašur-, Bēl-, Ilu-, Nabū-, Nergal-, Ninib-, Nusku-še-zib-a*|*an-ni*; **šūzib,** in (Ba.) *Šú-zib-Marduk*. — Ptc. **mušēzib,** in *Mu-še-zib*|*zi-ib*|*zi-bu, Mu-še-zib*|*KAR-, Ilu-, Nabū-*; **mušēzib-napšāti,** in *Nabū-*; **šūzubu,** in *Šú-zu-bu, A-a-a-šú-zu-bu-ili'*.

uzūbu recompense(?), in *Nabū-ú-zu-bu*.

***uzib, uzub, uzbi** (Cass.), in *Ú-zib-Enlil, -Šipak, U-zib-ia, Ú-zu-ub-ši-ia-saḫ, -Šīpak, Uzbi-^{d}* . . .; cf. *Uz-bi-Enlil* BE VIII, pt. 1.

***uz-di** (?), in *Uz-di-a-ša*.

אזז$_1$ *Az-zu, A-zi-zu, *A-du-na-iz*|*i-zi*.

***izzi** (Hit.-Mit.; cf. *za, zi, zu*; (*a)za in names of Asia Minor, Sundwall, p. 57), in *A-kiiz-zi* (cf. Isaur. Ακκισις), *Pi-ri-iz-zi* (cf. Πιρρουσις), *^{āl}(*er*)*Ru-ḫi*(-*iz*)-*zi* (TA), *^{āl}Ḫa-at-tuši-*pa-iz-zi* (Chantre, p. 46); cf. CPN, p. 33, under *si*.

אזר$_4$ (WSem.), in *A-zi-ba'al, -ilu, A-zi-i*.

**Uza-kku*.

אזל ?*A-zi-lu*|*ilu*; cf. OBa. *A-za*|*sa-li-ia* RPN, *A-za-la-ia* T-D LC.

**I-za-al-di* . . .

***a-zi-mi,** in *Bin-a-zi-mi*.

אזן$_1$ **uznu** ear, in *Bēl-uzna*(*PI*^{t})-*a-a*; *Uz-na-' (cf. Bi. אזני); cf. *Uz-na-nu* ("long-eared").

A-za-na-a-a (cf. Bi. אזניה).

E-zi-pa-ta. ?*E-zib-tum*.

אזר$_4$ (WSem.) to help, in *A-za-ru, A-zi-ru* (cf. *I-li-a-zi-ri* VS 9: 221, 1), *A-zir-ia-u, A-zu-ri, Az-ri-ia-a-ú*.

A-zu-ta-a. Cf. *A-su-ti* BE XV, 167, 39.

אח **aḫu** brother (Ass. and WSem.); ideogr. *PAP, ŠEŠ*; cf. names under *Alḫ-, A-ḫa-, A-ḫi-, A-ḫu-, Aḫi-, Aḫu-, Bir-, Bud-, Ḫa-a-a-ri-, Ku-, Mannu-ki-, Mannu-kīma-, Nādin-, Šálim-, Šulmu-*; see also *ēreš, ertba, ibni, iddin, šubši, uṣur*; *Abi-ia-aḫi-ia* is perhaps to be read *Abi-ia-qar*; **aḫū**(**i**)**a** (*PAP*|*ŠEŠ-u*(*ú*)-*a, a-ḫu-ú-a*), see under *Aḫū*(*i*)*a, bān, Ḫi-ri-, Lū-, Mannu-lū*; **aḫušina,** in *Aḫu-ši-na*; **aḫ**(**ḫ**)**ē** (*aḫi*), written *PAP*^{ME}, *PAP*^{hi}, *ŠEŠ*^{hi}, *aḫ-ḫiim*, in *A-a-, Aḫē-, Bān-, Bēl-, Ertba-, Ḫi-ri-, Ia-, ?Iaqar-, Išdi-, Ki-ra-, Man-ki-, Mannu*(*aki*)-, *Mannu-ka-, Mannu-ki*(*na*)-, *Marduk-ši-lim-, Nādin-, Ṣalmu-, Šulmu-, Tāb-Uq*(*q*)*ur*; see also *ballit, bān, ertba, ēreš, iddin, lūmur, nadin, šallim, šullim, uṣur*; **aḫēa,** in *Aḫ-ḫi-e-a, Samsi-aḫēa* (*PAP*^{ME}-*e-a*); **aḫēšu** (*PAP*|*ŠEŠ^{hi}-šu*), in *Arad-, Bēl, Išdi-, Nūr-, Šulmu-aḫēšu*; see also *bān, ēreš-, kabti, rib, šar*. For *aḫt* > *ḫt*, see חת.

aḫātu sister, see names under ?*Aḫat-*; cf. *A-ḫa-ti-ma-bēlit-ka-la-ma* VS 9: 152, 4; ?*A-ḫa-tiḫi-di-at* T-D LC.

aḫūnu little brother, in *A-ḫu-nu*|*PAP-u-nu, Aḫūnī, Aḫūnēa*.

aḫūtu (*PAP*^{hi}|*ŠEŠ-u-tu*|*tú*|*te*) brotherhood, in *Itti-Adad-aḫūtu*.

*aḫūt (Ph. אחת) sister, in *?A-ḫu-ut-milki*.

***a-ḫa** (Iran. haχa), in *A-ḫa-maniš'*.

***aḫa** (Hit.?), cf. *Aḫ-ḫa-mu-u-wa* JRAS, 1918, p. 1044, *A-ḫu-wa-šá*.

*E-ḫi-ia (cf. Bi. אחי); cf. *A-a-e-ḫu* (?JADD 619, 9), *A-tu-e-ḫu, Kar-e-ḫi*.

***iḫa** (WSem.) "is alive", or "is brother"(?), cf. *Ab-bi-ḫa, A-du-ni-iḫ-a*. Cf. also *Tur-bi-ḫa-a*.

***aḫbir** (Eg. ḫpr; cf. *ḫu'uru*), in *Ma-na-aḫ-bi-*(*ir*)-*ia*.

*אחר$_1$ (Ar. = *aḫāzu*) **a-ḫa-di,** in *Si'-a-ḫa-di*.

*אחז (He.), in *Ja-ú-ḫa-zi.*

**Alḫa(?)-a-a-ḫa-a* (cf. Bi. אַחְלַי?).

A-ḫu-lu (cf. *aḫli*; Bi. אַחְלַי, OBa. *A-ḫu-la-a-a*). *A-ḫu-lam-ma.*

***aḫ-li** (Hit.-Mit.; cf. kla, klu, in names of Asia Minor, SUNDWALL, p. 108), in *Aḫ-li-ba-bu, Aḫ-li-Tešup*; *(?) Aḫ-li-ba-da* T-D LC, *Aḫ-li-ja* VSI, 107,3; BE XV, 200, IV 32, *Aḫ-li* BE XV, 198, 63, *Aḫ-li-ku(?)-šá* UMBS II 2, 11, 10, *aḫ-lamū(?)*, *?Bu(Pu?)-ba-aḫ-lu*, *?Ta-gu-uḫ-la* CPN. *aḫ Kumm-aḫ-lu* (Car. n. p. Κομαχλων).

***aḫlib** (Hit.; = *?aḫli* + *b*, cf. *ḫudi* and *ḫudib*; or *l*<*r*), in *Aḫ-li-ib-pi(?)-šar-ri*; cf. Bi. n. l. אַחְלָב.

***aḫnu,** cf. *? Um-ma-aḫ-nu, Aḫ(Iḫ)-ni-ad-ka* ....

***aḫūsu**, in *Ḫa-an-aḫu-u-si*; cf. *Aḫu(-u)-su* (*Aḫu-ertbaʾ*).

**Aḫ-ri-bi-ta* (Eg. or Hit.).

***aḫši(ia), akši** etc. (Iran. = χšaya mighty), in *Aḫšiaršu*, cf. *Aḫšēri, Ak-ši-ma-ak-šu. U-ḫa-ti.*

אטר spare, save; **eṭir,** written *e-ṭir, e-ṭi-ra, e-ṭe-ri, KAR(-ir), SUR(-ir)*, see names under *Eṭir-, I-ṭi-ru, Adad-, Amurru, Ašur-, A-u-, Bēl-, Ḫaldi-, Ilu-, Ina-ešī-, Marduk-, Nabū-(ešī)-, Nergal(-ina-ešī)-, Šalmu-, Šamaš-, Šarru-*; **ēṭiranni,** or *eṭiranni,* in *Ašur-, Nabū-, Ninib-*; **ēṭir** (Ptc.), in *Nabū-ēṭir-aplē, Šarru-ēṭir-Aššūr, Nabū-eṭir-napšati*; **ēṭirat,** in *? Šērūa-eṭirat*; **eṭēr** (Inf.), in *Ṭāb-eṭēr(KAR)-Ašur.*

**? U-ia-a.*

אי ē (DAG² § 106), in *dA-u-e-balliṭ(din?)-a-ni.*

aiābu enemy, in *Šamaš-kāšid-a-a-bi.*

**A-ia-ab* (cf. Bi. אוֹיֵב).

ēkallu palace, temple, in *Ē.GAL-a-a, Abi-ina-Ē.GAL-lilbur, ? Nūr-Ē.GAL, Nūr-E.GAL-ú-mu, Ellu-e-kal-lu-u-a.*

ēnu, īnu eye, in *E-ni-bašma, -ilu, In-ilu, Nabū-ŠI-na-a-a*; cf. *I-na-su-in.*

אוֹרִי (?) *E-pa-a* (cf. Bi. עֵירִי).

**A-ia-ri* (Can.).

***aki** (Hit.-Mit., cf. *agi*; ακα, ακι, in names of Asia Minor, SUNDWALL, p. 46f.), cf. *A-ka-ku-a* (Ακακις), *Ak-ki* (Lycaon. Ακκα), *Ak-ku-ú-ia, A-kulgu-a* (Capp.), *A-ki-ja, A-ki-di-ni* (PSBA 1907, Nov. pl. II 28), *-izzi, -pa-pu, -Tešup*; *Ki-ak-ki, Ubura-ki, U-da-ki.*

***aku** (Iran.), cf. *Ar-ba-ku, Ḫar-ma(-ak)-ki, Kar-ši-a-ku, Ma-aš-da(dák-ku, Ki-ta-ak-ki* [Add.] (cf. Καττάκας JIÑ p. 159), *Mi-ta-a-ki* (Μητακος), *Tu-na-ku.*

***akku,** cf. *Karakku* (Cass.), *Lu-pa-ak-ku* (Hit.?), *Ni-na-ak-ku* UMBS II 1, 30 23 U. E. (cf. Ναναακος, Νηνικα, SUNDWALL, p. 166), *?Ur-ta-ku, Bu-na-ak-ka* (El.), *U-zak-ku* (Iran.?)

***ika** (WSem.), cf. *I-ka-ú-su.*

***ikki,** cf. *Na(?)-bi-si-ik-ki, Úr-ri-ik(-ki), Úr-ri-ia-ik. Ik(?)-Tešup.*

***uk(k)a** (Iran.), cf. *Ḫa-ar-duk-ka; Da-a-a-uk-ku[ki, ka, Da-sa-uk-ku, Ma-aš-da-a-a-uk-ku* [Add.], *Pa-a(-a)-uk-ku, Pa-ar-túk-ku, Si-lu-uk-ku, Za-ar-da-uk-ku.*

***uku** (Hit.), cf. *Úr-ku-ia, Kalbi-ú-ku-ú.*

***akib** (*aki* + *b*, Mit.), cf. *A-kib-LUGAL, -še-ni.*

**Akbaru, Akburu.*

***akdu,** see under *Ak-du-*. Cf. *Ak-ti-mi ..; Nu-na-ak-te* CPN, *Wiktazu*; *aḫ Ba-ti-ik-ta* CHANTRE 46, 10; aktta*, iktta*, ktta*, in names of Asia Minor, SUNDWALL, pp. 47, 89, 116.

אכי **aki** like, as, see names under *Mannu-.*

A-ka-ku-a (cf. *A-ka-ki-im* RPN, *A-ku-ki* T-D LC, *U-ku-uk-ku, Ik-ku-uk-ku* BE XIV, XV).

אכם *U-ku-me* (cf. *Uk-ku-ma-ʾ* Nabd. 203, 42; *dUk-ku-mu*).

uknu lapislazuli, in *?Illu-uk-nu*; cf. *Uk-ni-damqu* BE XV.

**Ak-nu-par(i)-nu. Ak-na-nu* JA 1909 (Hana).

Ak-pa-lu(?) JADD 630, 13.

**Ak-pa-ru* (Hit.).

אכר **ikkaru** peasant, in *I[Ik-ka-ru. Ik-ka-ri-ia* BE XIV, 101, 9.

ēkurru temple, see List II, 1.

אכר *A-ka-ru.* Cf. *Ilu-ak-kur* (*dAG-KUR*), *? Ak-ku(r)-ra-tum* T-D LC.

***ikri** (Hit.), in *Pa-a-ni-ik-ri* (cf. pana and kre, in names of Asia Minor, SUNDWALL, pp. 113, 172); cf. *Ka-ni-ik-ru-um* CT 4: 50, 19. *Ni-ra-ak-ri* CPN.

**Ak-ša* (cf. *Ak-ša(-a)-ia* RPN). *Sin-ik-ka-ša.*

***akši,** see *aḫši.*

**E-ki-iš-tu-ra* (Gr. Ακέστωρ).

A(?Ia)-ki-ti-e.

אל **ilu** god; written *AN, AN^{bl}* (*ēl, ilt*), *i-li, i-lí*; cf. names under *Ili-, Ilu-, Aba-, Abi-, Adgi-, Adi-mati-, Ammeni-, Āmūr-, Ānaḫ-, Aq(g)-da-aš-, Atanaḫ-, Atar-, Bakā-, Bariki-, Baru-ḫu-, Bēl-māti-, (Da-di-), Dāgil-, Da-ka-ni-, Dala-, Da-ni-ia-ti-, Dan-, $^{(f)}$Danni-, E-ra-da-, Ēreš-, Eriba-, Ēṭir-, Gabri-, Ga-di-, Ḫa-il-, Ḫaldi-, Ḫali-, Ḫazā-, Ḫi-ḫi-, Ḫemti-, Ḫabni-, Ḫada'-, Idi-, Ili'-bulluṭ-, Imani-, Im-rum-, Iqbi-, Iraššī-, Ispitti-, Išdi-, Išmanni-, Išmē-, Kabar-, Kabri-, Kīni-, La-a-ba-ši-, La-a-di-ru-, La-a-a-te-, La-da-gil-, La-ḫi-e-, La-ta-dar-, Lā-tubāšanni-, Lip-di-ri-, Liphur-, Mashāte-, Mati-, Milki-, Mudammiq-, Mukīn-šarrūte-, Mu-mar-, Munpiš-, Mušallim-, Mušēzib-, Mutarriṣ-, Nādin-, Nā'id-, Naṣib-, NIN.IB-, Padū-, Qa-ba-su-, Qa-a(?)-, Qanā-, Qur-bu(?)-, Qurdi-, Rabbi-, Ra-ma[me-, Rēnšu-, Rimanni-, Sa'altī-, Sa-gi-bi-, Sala-, Samsī-, Sumu-la-, Ṣalā-, Ṣalli-, Ṣidqi-, Šamši-, Šē'i-, Šumma-, Upaḫḫir-, Ušanni-*; **ilu(ili)-ma,** see names under *Ilu-ma-, Atta-, Bēl-tarṣi-, Ilu-, Ša-*; stat. constr. **il,** written *AN,* in *Il-biti-kuzub-ilani, Ašur-il-balaṭišu, Marduk-il-napḫari*; sg. gen., see names under *Abda-, ?Amar-, Arad-, Arik-dēn-, Atamar-dumuq-, Ba-a-a-di-, Bat-ti(?)-, Budu-, Dugul-pān-, Ēni-, Gabbu(-ina)-qāt-, Gimil-, Ḫābi-, Iu-, Kidin-, Kiṣir-, Limraslibbi-, Lu-ba-aš-a-na-, Mannu-dān-ana-, Mannu-kī-, Mnu-aḫṭi-ana-, Nūr-, Pān-Qāti-, Ra-ḫi-me-, Rīmūt-, Silīm-, Ša-, Šalā-, Šangū-, Šulum-, Šum-, Tabni-, Taklāk-ana-, Tamdi-, Ṭāb-rigim[šār-, Zabdi-, Zarḫi-, Zarūt-*; pl. nom. **ilāni,** written *AN^{bl}(-ni)*, in *Ibaššī-, Šumma(-ibaššī)-ilāni*; gen., written *AN$^{(bl}$-ni)*, see *abkal, arad, baltu, barḫu, bēl, dumuq, etil, gabbu, ḫaman, ḫammu, kabti, kittī, kuzub, napḫar, qātā, qibī, rīm, šṭr, šarru, šarḫu, šēpā*, and names under *Arkāt-, Bu-si-, Ēa-ēpiš-, Ertba(Tarib)-, I-bu-te-, I-ri-su-, Muttallik-, Ribāt-, Ri-ḫu-ša-, Rimūt-*; with suffix, **AN-ia[a-a,** see names under *Abi-, Adad-, Aḫi-, Ašur-, ^{d}A-u-, Bēl-, Bēl-dalli-, Bēl-kibsi-, Bēl-kummu-, Bēl-kundi-, Ḫaldi-, Iliia-, Ina-, Išmē-, Ištar(-bāb)-Kabti-, Mannu-aki-, Mār-šarri-, Nabū-, Nergal-, NIN.IB-, Nūr-, Nuskū-, Samsi-, Sīn-, Šamaš-, Šar-ilāni-, Šarru-, Šēr-, Šumma-, ^{d}Suriḫa-, Ūm-sibū-, ^{fd}Urkit-, ^{d}ZIB-*; **ilišu** (*AN-šu, I-li-šu*), in *Arad-*[Add.], *Damqi-, Takil-ana-ilišu*; **ilānišu** (*AN^{bl}-šu*), in *Rāmuša-ilānišu*.

***ēl, il, ilā** (WSem.), with suffix *ēlī, ilī, ila'ī*, cf. *El-ba-ni, E-lu-ra-bi, -ra-i-ba, -ra-ma, Iatanac-li, I-li[AN-milku, -ra-bi-ilī, AN-ia-a-bi, -ia-di-nu, -ia-a-u, Id-ri-li-i, I-la-i-a-bi, A-a-ila-a'-i*; with suffix 1 pl., in *Samsi-i-lu-na[li-ni[lu-nu, ?Lu-na-a-*. Cf. *A-zi-lu, Matiilāa, Da-di-i-lu*. See also under *ilu*.

iltu goddess, *?Il-ti-bašti(UR)*.

ilūtu divinity, in *Ilūta-ibni, Amur-ilūtu-Aššur*.

אל$_1$ **ul** not, written *ul* and *NU,* in *Abi-ul-idi, Nabūalsika-ul-abāš, Papsukkal-ša-iqbū-ul-īni*.

***al** (El.), see *ḫal*.

***il** (Iran.?), cf. *Da-di-i-lu*. — **ila** (Hit., cf. ila, in names of Asia Minor, SUNDWALL, p. 89), in *Barḫu-i-lu-wa*.

***ala** (Hit., cf. αλα = ὕπαιος(?), in names of Asia Minor, SUNDWALL, p. 47 f.), cf. *A-lá-di-im, A-la-ra-na-du, ?Alakšandu. A-lu-ud-ḫu-ḫari-šá(?)*.

'A('I)-la-'(?). Ḫal-la-al-la-'. I-la-a (cf. Bi. אֲלָא).

***alaba,** cf. *Am-me-a-la-ba. Ul-lu-b[a?]*.

ul-ba, in *Nabū-am-ku-ra-ul-ba*.

aldu(*ašṭu?*), cf. *Ḫaṭṭu-šú-al-di-i, I-za-al-di . . .*

אלי$_1$ **mēlū** mountain height, wall, protection(?), in *Ṭāb-me-lu(-ú)[me-li-e. *Ja-'-lu-u. ?Šē-lu-tu*.

אלך$_2$ walk. **Prs.** in *Idāte-bēli-a-la-ka, Ina-iliia-, Ina-šari-bēl-al-lak[a-lak[DU-ak, Bēl-, Nabūtappūti-DU(-ak)*. — **Imp.** in *Nabū-itti-edi-allik*. — **Ptc.** in *Nabū-ālik(DU)-id-enši, -a-likīdiia, Aššur-, Nabu-, Nergal-, Ninib-, Sīn(?)-, Ṣil-Aššur-, Šamaš-a-lik[DU-pāni, Nabū-alik[DU-pāniia*. Cf. *A-na-me-ni-DU*.

**Muttalik(?DU-ig)-ilani*.

Ul-ka-a.

אלל$_1$ **alīlu** strong, in *?A-li-li*; cf. *A[Ḫa-li-lu-um* VS 8: 132/3.

illatu power, strength, in *Ili-illati*.

אלל$_1$ **ellu** shining, written *AZAG*, see names under *Ellu-*; *^{fd}Bau-el-lit*; cf. *?Il-lu-uk-nu*.

אלל **ulūlu** month Elul, written ^{araḫ}QI, in *Ulūla-a-a. Lu(-ul)-li-i* (Ph.)
Il-lu-u. I-lu-lu. Ul-lu.
***allu** (Hit.), see *lu.*
***ula(m)** (Cass. = *līdānu*) child, see names under *Ú-la(m)-.* Cf. *Uš̌b(p)-ula, Ullu|Uli-sunu.*
ul-lu-mu, in *Abi-ul-lu-mu.* Cf. */Ul-lum|lu-mi-iršiš̌e-it* CT 2: 3, 3, 4; T-D LC.
**E-la-ni. Ilānu.*
**Il-qi-su.*
***alta** = *arta.*
Il-ta-da-a-a.
Il-tap-pa (cf. *Il-tap-pi-ta, Il-tap-pu-ut-ta* CPN).
אם **amtu** maid, sclave, in */Amat-bēl, /A-mat-^{d}Ṣi'la, /Amat-^{d}Šadûa, /Am-ti-Gula, -Nabû.*
***ama,** cf. *A-ma-ḫar, A-ma-ma-aš, A-ma-ĝà-šc, Bīu-a-ma(-a)-ia.*
***ame,** cf. *A-me-dir-ra* (El.), *A-me-ka* (Iran.?), cf. Αμαίακος JIN p. 14), *Amitaššī, Tī-ura-me. Am-me-a-la-ba, Am-me-en-na.*
***umma** (OldPe. uva own), in *Um-ma-da-a-tu* (TNB) = Xwadhāta, cf. JIN p. 181.
***um(m)a** (Hit, cf. ume, SUNDWALL, p. 229), in *?Šubbi-luli-u-ma, Šubliḫuli-um-ma.*
***umi** (Iran.), cf. names under *U-mi-.*
I-ma-'-in.
Amba, Imba, Umba, see List II, 1.
Am-bi-ia. Am-ba(?na)-ia JADD 661, 3.
**Am(ba)-ris, Amba-ridi.*
imbu, see *inbu.*
אמד **imdu** support, in *?Atarpi-im-di*; cf. ^{d}*Na-na-a-a-im-di,* VS 9: 201, 6.
imittu = *imdu, in Ašur-i-me-ti, Ura-i-mit-ti| ZAG.LU.*
nīmēdu dwelling, in *Ni-me-du* (abbrev.). Cf. *Lu-ú-da-an-ni-me-di* BE XIV, 15, 2.
אמה **amātu** speech, order, in *A-mat-Bēl-ukīn, -ušur, Nabû-KA(pi)-uṣur, Damqā-amāte (KA^{pl})-Ištar, -šarri, Ašur-bēl-a-wà-tim.* */Nikkal-a-mat.*
māmītu speech, oath, perhaps in *Uṣur-ma-ma-te* (see under *Ḫu-ma-ma-te*).
**/Um-ma-aḫ?-nu.*
**Um-ḫu(bag)-lu-ma-'* (El.).
Am(A-u)-ia-a-nu.
**A-me-ka* (cf. Αμα(ε)ίακος, JIN, p. 14).
***u-ma-ku-iš** (Iran., cf. Av. huwaχša, JIN, p. 140), in *U-ma-ku-iš̌-tar.* See also uwaksa.
אמל (ארל) **amēlu** man, servant, see names under *Amēl-; Amēl urgi* gardener.
אמם **ummu** mother, written *AMA,* see names under */Ummi-, /Ištar-, /Mannu-ki-*; written *um-me(-e),* see names under *Abi-, Aḫi-, Išdi-la-ku-, /Nikkal-.* Cf. **/Aḫat-im-ma-a* = אַחַת אִמָּהּ.
אמם **am(m)u, ḫam(m)u, im(m)u** uncle, deity (WSem. עַם, עַמִּי), cf. *Am-ĝa-ta-', A-mili-'-ti, Amma-ba'li, Am-ma-la-din, Ammaš-ki-ri, Am-me-'a-ta-, Am-mi-ditana, -ḫatna, -nadbi, -šaduga, Am(Ḫa)-mu-nūra, -sa-lam, Am-rāmu, -ra-pi-', Atar-ḫa-am|mu, Ḫammu-rapi, A-a-am-me, Adad-, Aḫi-, Bala-, Ili-, Si-'-, Si-e-, ?U-ri-i-me|'i-me|imme(-a|i).*
***ammū,** see *mū.*
***ummē,** cf. *Ba-lu-um-me-e, Pa-áš-tum-me-e.* Cf. *mū. Am-ma-nu.*
ammēni (< *ana mēni*) why, in *Am-me-ni-ilu.*
***amni** (El.), in *Um-man-am-ni*; ^{él}*Dūr-Am-nani(-ma)* Abp. Ann. V 45. Cf. JENSEN, WZKM VI, p. 213.
***umna** (cf. amni), in *Da-nu-um-na* (Capp.)
I-man-nu-u, Im-ma-ni(-Ašur), [Im?]-ma-nu, Imma-nu-u.
**Im-ma-ni-e-šu* (Pe., cf. JENSEN, WZKM VI, p. 57).
[**A-ma*]*-a-su* (Eg.).
אמס *Am-si-i.*
אמץ *A-mu-ṣu. A-am-ṣi-ni(?).*
אמק *A-me-qi.*
emūqu strength, power, see names under *E-muq-, Aširi, Ašur-e-mu-ki|qi, Nabû-e-muki-e, Ištar-e-mu-ki-ia, -ID.KAL . . . .*
?In-qa-a-a.
**En-gu-ú-ta* (TA; see also ingi), cf. *Imgu-ti* BE XV, 99, 5.
אמר **amāru** see. Prt. 1 sg. **āmur,** see names under *A-mur-, Aḫūa-, Ašur-šulmu-, Gabbu-, -a-mur|ŠI|ŠI.LAL;* 3 sg. **ēmur,** see names under *Ēmur(ŠI.LAL)-, Ašur-, Bēl-, Nusku-, Šarru-e-mur-an-ni|ŠI-a-ni|ŠI.LAL|ŠI. LAL(-a|an)-ni*; **lāmur,** in *Abi-, /Aḫāt-, Aḫi-, Bēl-, /Ēkurša-, KUR-, Pān-Ašur|Ištar|*

Nabū-, Šulmu-bēl-, Ta(Qur?)-di-ni-Ia-mur|ŠI|ŠI.LAL; **lūmur,** in *Aqar-Bēl-, Babil-, Gimil-dumqi-, Nabū-aḫē-lu-mur(-ru)|ŠI.* — Ipt. **amur,** in *Bēl-, Nabū-, Šamaš-dini-, ʃ Sinqiša-a-mur.*

I 2, in *A-ta-mar-dumuq-ili.*

*__amar__ (WSem.), in *A-mar-ilu, Ilu-a-mar(-ra)|a-ma-ra.* Cf. *It'-am-a-ra.*

A-me-ri (WSem., or = *amēru* deaf).

*__amri,__ in *Am-ri-Ištar, -imme, -ilīšu.*

__îmru,__ in *Im-rum(?)-ilu.*

__amūšu__ a plant, cf. *A-mu-šc(-e).*

*__Im-maš(bar?)-ta-šu.__

*__Ú-maš-ti-ra-su.__

*__Um-mat-ḫa . . .__ (Eg.).

*__an__ (Eg. = n𓂝, pl. of the article, RANKE, Material, p. 52), in *Naḫti-Ḫūru-an-si-ni.*

*__an__ (Hit.), cf. *An-ḫirbe, -ḫi(-it)-ti. A-ni-a, A-nu-wa-an-za.*

__ana__ (prep.) unto, see *A-na-, aḫṭi, ālīšu, dān, Ebib-, Ēmid-, Gabbi(ia)-, Gabbu-, Lātēgi-, Lūbāš-, lūmur, Lūṣi-, mātīšu, Pāqa-, qāti, Takil-, taklāk, tēr, Upāqa-, Uššur-.*

__ānu__ (with sf. 1 sg. *āni*), ending, especially a diminutive termination (TNB p. XXXIII), cf. *Abnānu, Babānu, Bēlānu, Ištarāni, Nanāni, Nergalāni, Šamsānu, Uznānu* (= 𒀭𒌓𒀀𒈾, or Adj.); also used for formation of gentilicia, cf. *Ḫaṭianu, Ḫataranu, Siparānu.*

*__in__ (El.-Cass., probably = "lord"; cf. BORK, MVG 14, p. 81, Mit. en, Hit. in(i), Sumer.-Ass. enu), cf. *In-Šušinak* (El.), *Kara-in-daš* (Cass.), *I-ni- Tešup.*

__ina__ (prep.) in, see *Ina-, Abi-, Gabbu-ina-, Nabū-šaqū-, ētir.*

*__ina__ (ending), in (Iran.) *A-ši-na*; (Vannic.) *Iš-pu-i-ni* = *Uš-pi-na, Ir-ḫu-li(e)-ni, Ḫir-ši-na, Mu-ṣa-ṣi-na.*

__enu__ lord, in *Manum-kī-e-ni-a.* Cf. in.

*__un__ (Eg. = wn), in *Ú-na-mu-nu*; cf. *ʃ Un-sar-di . . . .*

*__un__(El.), in *Ḫumban-un-da-ša, Un-dāsu, Un-taš-nap GAL* DEP 11, p. 88.

__אנב__$_1$ __inbu__ fruit, in *I-ni-bi-Ašur, In-bu-ša*; cf. *In-ba-a . . . .*; *I-nu-ba-a, ʃ d Taš-me-tum-i-ni-ib-i-la-tim* T-D L C. No. 1.

*__An-ba-ru__ (Ar.?); cf. *Am-bu-ru* TNB, *Am-ba-ru* BE XIV, 12, 13.

__ingi__ (Hit., cf. iṅke: ινγα, ενγ, in names of Asia Minor, SUNDWALL, p. 90), cf. *In-gi-Tešup, ãi In-gi-ra-a* (in Cilicia; Senn. King IV 66, 75), *?En-gu-ú-ta* (TA), *?In-ga-bi-ia* UMBS II 2, 13, 10.

*__andu__ (cf. hāta: ανδα, SUNDWALL, p. 79), cf. *An(It?)-da-a-ia, An-da-ria, An-da-ra-nu, An-di-a-a, An-di-su.* — *Arandaš, Pi-ik-ka-an-du* BE XIV, *Pi-sa-an-di, Šú-ba-an-di*; cf. ta.

*__inda__ (El. and Hit.), cf. *In-da-bi-ia, ʃ In-di-bi-i, In-da-bi-gāš, In-da-da-gaš* AO 5500, *In-di-lim-ma, In-du-u, In-du-ut-tim* BE XV.

*__unda,__ cf. *Un-da-du,* (El. cf. HÜSING, OLZ 1900, col. 84).

__andar__ (Gr. = -ανδρος), in *A-lik-sa-an-dar, I-tu-an-da-ar.*

*__An-zi-i__ [Add.].

Un-za-ḫu-ur . . ., Un-za-ar-ḫu|ḫi-Ištar, Un-zir|za-ḫu-Ašur. Cf. *eqil un-zir-ḫi* JADD 425, 20.

__אנה__$_1$ sigh, in idem, in *A-na-aḫ-ili.*

I 2, in *A-ta-na-aḫ, A-tan-aḫ|ḫa-ili.*

__אנר__$_1$ alter, change, in *Papsukkal-ša-iqḫū-ul-i-ni, Iq-bi-ul-i-ni* BE XIV, 132, 25, *Nuskulā-eu|e-ni-ptšu* BE XIV, 114, 42; XV, 154, 28, *ʃ Ta-aq-bu-ul-te-ni* BE XV, 163, 37, *Ša-Marduk-ul-i-ni|nu* BE IX, 107, 1; TNB; *ʃ Bēlit-la-te-nin-ni* BE XIV, 91a, 40.

*__אנה__$_4$ (WSem.) *A|Ḫa-na-'-Ēl* (UMBS II 1). *'Anā. A-na-ti* (cf. List II, 1). *A-a-ni-e.*

__אנן__$_3$ be gracious. Ipt. in *En-nam-a-a, -Ašir, E-na(-ma)|En-na-Ašur, E(n)|I-na -Su-in, En-na-nim.*

__annu__ grace, in *An-ni-ia*; cf. *An-ni-ilum* T-D LC, *ʃ Ina-an-ni-ša-allak* BE XV.

__anīnu__ grace, in *A-ni-na, A-ni-na-a-ḫi.*

__unnīnu__ sighing, in *Sin-liqi-un-ni|niu-ni.*

__innu,__ in *In-nu-ú-a*; cf. *In-na-Nabu* BE IX, *In-na-nu* Dilbat.

__anīnu, nīnu,__ personal pronoun, 1 pl., in *Itti-Adad(-a)-ni-ni|nu-an-ni, Ša-Adad-ni-nu, Ša-Ašur|Nanā-a-ni-ni|a-nin|ni-in-ni.*

__AN.NA__ (= *šamē*), in *A-KUR-UL-AN.NA.*

*__enna__ (cf. Mit. = *enni*, BORK, OLZ 1906, col. 588;

CLAY, PN, p. 158; cf. *inni*), in *Am-me-en-na, Ṭu-bi-ia-en-na.*

***inni** (cf. *enna*), in *A-ti-, Ri-zi-, (?Si-li-,) Si-na-in-ni* (*Si-ni-en-ni*).

?Iu-qa-a-a.

***A-ni-ri-?* (Iran.).

אנשׁ₁ enšu (*SIG*) weak, in *Aḫi-, Šamaš-, Tammeš-, Aḫi|Nabû-dûr, Nabû-alik-id-, -tukulti-, -zâgip-enši, Nabû-enša-ēreš|erība.*

***anta** (Ḥit., cf. *andu*), in *Ar-nu-an-ta. Kuranta* of Tarḫuntaš).

***anti** (Gr. αντι), in *An-ti-gu-nu-us-si, An-ti-pa-a?-ru-su, An-ti-kusu.*

***antar,** in *Anta-r-atli.*

?A-sa-a .... A-sa-a-u (var.: *Sûa*). *A-si-a.*

usu, cf. *Ak-ku-us-su, Ḫa-li-mu-su, Ḫa-an-aḫu-si, It-ḫi-bu-si, ?I-ka-ú-su, Ṭu-ru-u-su.* *ât Taḫ(a)-mu-su.*

אסי₁ āsû physician, in *A-si-i, As-si-i, A-su-ú, Bēl-A.ZU.*

usātu help, support, in *U-sa-tu, Bēl-ú-sa-a-te|ú-sa-ti|tu, Marduk-bēl-ú-sa(-a)-te.*

***A-su-ḫi-li.*

is(z,s)-ka, in *Ašur-, Nergal-is-ka-dannin. Iska-me-e.* Cf. iška.

***A-sa(-a)-li* (Mit., cf. Phryg. Ασάλιος, SUNDWALL, p. 57).

***is(?)la-ka,** see under *Iiu-.*

***Is(?)-me-taš** (cf. Car. Ισεμενδας).

אסן *A-si-ni, A-si-nu-u*; cf. OBa. *A-si-nu-um* RPN (= temple-servant?).

A-sa-nu-nu.

***Is-sa-a** (Ar.).

aspi, see *ašpi.*

Is(z)-pu(bu)-tu|ti.

As(z)-gu-du, As(z)-gu-di; cf. OBa. *Aš-ku-du-um* RPN; *Aš-kud(?tar)-til-la* BE XIV.

***Asi-ri** (Hit.(?), cf. Pisid. Αζαρευς, SUNDWALL. p. 57).

E-su-ri-zēr.

***asta,** cf. *As-ta-na-nu, As-ta-qu-um-me.*

***astarta** (στρατο), in *?As-ta-ar-ta-ni-ik-ku.* Cf. *As-tar ....*

***api,** in *A-pi-ḫa-ri, A-bi-ḫa-ri*; cf. *A-pi-ia-ú-tum* BE XV.

***appa, appi, abba** (El., cf. *ippa* in Cass. names, CPN p. 159), in *Imba-, Umman-appa.* Cf. *Ir-šá-ap-pa, Ir-šup-pi*; Lyc. Αρσαπις SUNDWALL, p. 77.

Ap-pa-a; cf. *A-ap-pa-a* RPN, *A-ap-pa-a-tum* BE VI, 2; *?Ap-pa-a-a-pa(ḫat)-tum* BE XV. Cf. apa, in names of Asia Minor, SUNDWALL, p. 50ff.

upa (Iran.), cf. *Ú-pu(bu)-ú. Ú-pa-aš. Up-pa-amma-a* (upamā "summūs"). *Up-pi-is, Uppi-te. Up-pa-ra-a-a* (Hit.).

aplu son, written *A, TUR.UŠ, ÁŠ* (see *Ašur-nāṣir-aplu*) and *ap-li* (see *Ēsaggil-kīn-ap-lī*), see under *Apla* etc., and *bânu, dâ'in, erība, iddin, iqûša, iškun, kîn, lâšir, mukīn, mušallim, nādin, nâṣir, šallim, ukīn, uṣur; apil-Ēkur,* see under *NIN.IB-*; *apil-Ēšarra,* see under *Tukulti-.*

Ap-lu-ti.

***apli,** in *Ap(b)-li-uk-nu, A-ba(ṇaḫ)-lu-qu-nu* (cf. eple, ple, and kuna, in names of Asia Minor, SUNDWALL, pp. 70, 123, 182).

ap-pi-li, see under *dŠir-.*

***ipri, iwri** (Khald.-Mit.) king, lord (cf. JENSEN, ZA, V p. 192; HOMMEL, Grundr., p. 39), in *Lu-ti-, Tum-ni-ip-ip-ri*; cf. *âlIš-pi-li-ip-ri-a* Anp. Ann. II 16, *dE-li-ip-ri-e*, a Khaldian deity, DWAk. 36, II.

**Ú-pi(-e)-ri* (= ?عُفَيْر).

אפר maintain, in *Sin-e-pi-ri*; cf. CPN p. 160.

אפשׁ do, execute, Prs. **ippaš,** in *Ilu-ip-pa-aš| KAK-aš.* — Prt. **ēpuš,** in *Bēl-, Nabû-, Nergal-KAK-uš; Ašur-, Nabû-, Sin-dini-KAK-uš.* — Ptc. **ēpiš,** in *Ēa-KAK-ilu.*

***uṣi** (Eg. wḏ3, cf. RANKE, Material, pp. 36, 46), in *Ú-ṣi-ḫa-an-ša.*

***I-ṣi-ia-e.*

A-qa-a. E-qa-a-a(?). Ú-qu-u-a, cf. *Ú-ku-ia.*

***אקב₁** (WSem.), in *A-qa-ba, A-qa-bi-ilu, Iiu-, Sî-a-qa-bi'ba.*

Ú-qu-bu. ?Ú-qu-bu-tu.

I-kîb-ilu; cf. *I-ki-bu-um* RPN.

Aq(k)-da-aš-ilu.

uqnu (?uknū), cf. *A-ba(naḫ)-lu-qu-nu, Ap-li-uk-nu, Il-lu-uk-nu.* See also *apli,

***ar** (Eg. ỉr(j); RANKE, Material, p. 45), in *Iptiḫ-ar-ṭe-šu.*

***ar, ara, ari** (Hit.-Mit.; ar give; cf. MESSER-

SCHMIDT, MVG, IV, p. 297; BORK, OLZ 1906, col. 589; CLAY, PN, p. 160; ara, in names of Asia Minor, SUNDWALL, p. 53), cf. *A-ra-...*, *A-ra-aḫ-at-tú ..*, *Ara-mu*, *Arandaš*, *A-ri-ia*, *Ari-parna*, *Ari-wana*, *Ari-šarru* (*iprir*), *Ar(i)-Tešup*, *Sandu-ar-ri* (cf. Ταρκυ-αρις), *Šar-ú-ar-ri*, *Zitri-ara*, *? Višḫari*; in Naïri: *A-ri-ia*, *A-ru-a*, *Ki-*, *Kirti-*, *Migdi-*, *Nikdi-*; Capp.: *Sili-a-ra*; cf. *A-ri-du-bu-uk* AO 5500, II 1, *Da-ḫi-iš-a-ri* (*Daḫ-ša-ri*) AO 5500, II 5, *[d]Dun-gi-a-ri*, *Ḫa-ši-ib-a-ri* AO 5488.

***e-ra** (Eg.), in *Na-ap-te-ra*.

***eri, iri, ir** (Hit.-Khald.; cf. ar), cf. *E-ri-me-na*, *E-ri-si-in-ni*, *I-ri-ma-ia-áš-šá*, *I-ri-ir-til-la*, *I-ri-ša(?)*, *I-ri-še-en-ni*, *Irruwabi*.

UR (*kalbu*) servant, in *Ur-Bagaš*, *Ur-[d]Engur*, *Ur-NIN.IB*, *Ur-[d]Lugal-banda*.

***uri** (Hit.; cf. ure, in names of Asia Minor, SUNDWALL, p. 232), cf. *? Ú-ra-a-a* (Ορειος), *Ú-ri-ia-a*, *? U-ri-en-ni* CPN, *Ú-ri-ik-(-ki)*, *? Ú-ri-im-me-i* (cf. Pisid. Ουραμοας).

Ar-ra-bu. *Ar-rab-ti*. *? Ar-ra-ba-ti*.

**Arba-ku* (Iran.). **? Ar-ba-ši* ... **Ar-bi-te-ḫi*.

***arib** (Mit. ari + b), see *A-kal-šar*, *-se-en-ni-ia* CPN. *Ar-ri-ib-sa-sa* CBS 12605.

***urbu** (cf. Ορβα, in names of Asia Minor, SUNDWALL, p. 231), cf. *Ur-bu-ru* (not *Tašpuru*), *Ur-ba-a-a*.

ארבל *Ur-bal-la-a* (Ar. بَرْبَل; or Hit.).

***argi** Iran.(?), cf. JIN p. 486), in *Argištu*. Cf. *[a]Argišti-ú-na* in Urarṭu, Sarg. Ann. 119; VIIIth, 287, *[a]Ar-ga-da* HABL 581; *[a]Ar-ga-zu* JADD 147, 4, *[a]Ar-gi-te* HABL 414; *[a]Arga-na-a*, capital of Irḫulīni, Shalm. Mon. II 88; Αργ-, Αρκ-, in geographical names of Asia Minor, SUNDWALL, p. 72.

**Ir-ri-ga*.

***ardi** (Iran., cf. Av. aredu mild, JIN p. 21), in *A-ar-di-ma-ni-iš*.

***urda,** cf. (Eg.) *Ur-d(t)a-ma-ni-e*.

*ארד *A-ra-di*, probably = עֲרָדָא onager, cf. Bi. עֲרָד, Arb. ʿArēd عُرَيْد HESS, p. 39.

Urdu, *Ur-da-a*, *Ur-di-i*, *Ur-da-a-nu*, *Ur-ru-du*.

See also urta.

E-ra-di(?), *E-ra-da-ilu* (cf. Bi. עִירָד).

***ardar** (Iran.), in *Ar-da-ra-a*.

***arau** (Eg. 'irw, RANKE, Material, p. 54), in *Ni-iḫ-ti-(e)-ša-ra-u*, *Ni-ḫar-a-u*.

***arza** (cf. erze, αρσα, in names of Asia Minor, KRETSCHMER p. 359; SUNDWALL. p. 77), cf. *Ár-za-bu-tú*, *Ar-za-tà*, *Ar-za-na*, *Ur-za-na-a*, *A-ri-za-a* = *Ú-ri-za-a*, *Arzawia*, *Ar-zi-i ...*, *Ar-zi-zu* (cf. Αρσασις); cf. nn. 1. *Arzania*, *Arzanibi*, *Arzaškù*, *Arzuḫina*, *Arzurana*, etc.

ארז *Ar-ri-zu*; cf. *Ur-ru-zu* UMBS II 2, 95, 8.

ארח *A-ri-ḫu* (cf. Bi. אָרַח, OBa. *A-ru-ḫu-um* CT 29: 23, 5, NBa., *A-ra(-aḫ)-ḫu* TNB). *E-ri-ḫi* (cf. *E-ra-ḫi[di?]*). *Ár-ḫi-e*. *A-ra[-aḫ-at]-tu* (?).

***urḫi** (Hit.-Mit., cf. οργ, ορκ, ουρκ, in names of Asia Minor, SUNDWALL, p. 234), in *Ur-ḫi-ia*, *Ur-ḫi-di* BE XV, *Urḫi-Tešup* BE XV, *Urḫi[Ir-ḫu-lēni*.

***ariḫa** (Iran.), in *Ar-ia-ra-am-na-[a]*. *Ar-ia-e*, *A-ri-e*.

ארך be long. Prt. 3 sgf., in *Ti-rik-šarrātsu* CBR 101, 7. — Ptc. in *A-ri-ik[GID-dēn-ili*. *I-zu-(idsu)-a-ri-ik* AO 5499, R, III 9.

Ár-ra-ku-tu.

**A-ra-ka-i(?)*. **A-ri-ka-'* (El). **Ḫal-li-ar-ra-ka*. *I-rak-ka-a* .... *Ir-ri-ki* ...

? Ir-kul(gul)-lu.

***arma, irme** (Hit., cf. erma, SUNDWALL, p. 73 ff.), in *Ar-ma-ta-na-aš* (a Hit. country, OLZ 9, 631); *Ir-me-tatta* (Lyc. Ερμαδατης), *Pi-šá-ar-mu*, *Za-ip-par-ma*.

***arna** (cf. αρνα, in names of Asia Minor, KRETSCHMER, p. 406; SUNDWALL, p. 55), cf. *Ar-na* ..., *Ar-nu-an-ta*, *Sut-ar-na*.

ארנב *Ar-na-ba-a* hare (Ar., أَرْنَب)

**Ir-an-zu[zi* (perhaps = *Ianzū*).

**Ur-si*. **Ur-sa-a* = *Rusâ*.

E-ri-su. *I-ri-su-ili[1]* (perhaps *ērîš* + *šu*). [**E-r]i-si-ti-ba-al* (= ארשתבעל?) KGAS 64.

**E-ri(-e)-su* (cf. Ερεσος PAPE-BENSELER).

***ir-pa,** cf. *Kúr(Aḫi?)-ir-pa*; cf. *An-ḫi-ir-be*.

**Ár(? Úp)-pi-is*; **Ar(Úp)pite* (Med.); cf. upa.

ארץ **irṣitu** earth, in *Ašur-ctil-*, *Šar-šamē-u-irṣiti(KI)-uballiṭsu*.

Ar-ṣa-a-a. See also arza.

**Ur-ṣi-ni-e*. *Ir-ṣi-ṣi* (cf. *Ar-zi-zu*). *Ir-ṣi-e-tu*.

A-ri-ri.

ארש **erēšu** plant. Prt. 3 sg. **ēreš,** written *KAM(-eš)*, *PIN(-eš)*, *KAN*, *e-ri-iš*, see names under *Ēreš-*, *Adad-*, *Ašur-*, *Bēl-*, *Gabbu-*,

Gabbu-ilāni-, Ḫaldi-, Ilu-, Ištar-, Ištar-bāb-, Marduk-, Nabû-, Nergal-, NIN.IB-, Sin-, Šamaš-, Šulmu-, Tuqunu-, Zamama-, ZIB-; Nabû-aḫē-; Aššur-aḫēšu-; Bānttu-, Nabû-balaṭ-; Nabû-enša-; Bēl-ginē-; Adad-iški-; Nabû-ša-tam-mu-; Adad-, Bēl-, Ištar-, Nabû-šum-; Nabû-tuqunu (not *taras*)-; *Gula-zēr-*.

ērišu gardener, in *E-ri-šu|šú|še|šum, I-ri-šum* / *E-riš-tim.*

***aršu** (Iran., cf. Av. aršan man, JIN p. 174), in *Aḫ-ši-ia-ar-šu*, cf. *Aršaka. Mamitaršu.*

***irša, urša** (Hit., cf. ḫerze, urza, SUNDWALL, pp. 77, 235), in *Iršappa*; *Iršuppi, Ur(Ip)-šāḫa-lu*

**Araštua* (Iran., cf. Arāsti, JIN p. 20).

***arta** (Iran. and Mit.), cf. *Ar-ta-a* BE IX, *Ar-ta-ia, Ar-ta-bar-ri* (Αρταβαριος) BE IX, / *Ar-ta-ga-a-tum* TNB, *Ar-ta-ma-an-ia, Ar-ta-am-ma-ra* BE IX, *Ar-ta-mar-zi(-ia), Ar-ta-pir-na-'* BE X, *Ar-ta-ri(-e)-mu* BE IX, *Ar-ta-ru-šu* TNB, *Ar-ta-sa-ri, Ar-ta-si-ra-ri, Ar-ta-sur-ru* BE X, *Ar-ta-aḫ-ša-ar* (Αρταξαρης) BE IX, *Arta-ḫšassu* (Artaxerxes), *Ar-ta-aš-šú-ma-ra, Ar-ta-ša-a-ta* TNB, *Ar-ta-ta-a-ma(š), Ar-ta-u-ku-us* S + 409, *Ar-tu-uḫ-ú-ba-na-'* BE X, *Ar-tu-ú-pa-am* BE X, *Da-a-šar-ti-i, Mun-su-ar-ta.*

**I-rat-ti.* **Ur-ru-ti.*

irti (cf. irte, in names of Asia Minor, SUNDWALL, p. 90), cf. *Ir-tim* (Ιρδις, or Sem.?). *Ir-tuk-ka-a-nu. Ir-ti-za-ti* (Iran.?)

**Urta-ku* (El. cf. Lyc. Ορτα-κιας, SUNDWALL, p. 235). *Urdu-šenni, Ur-di-ia* CPN (cf. Pis. Ουρδιος).

***iš** (Eg. (n)ś belonging to, cf. RANKE, Material p. 54), in *Iš-pi-ma-a-ṭu.*

***aši** (Iran. aϸri = ασι, JIN pp. 43, 50), in *A-ši-na.*

***ašu** (perhaps Iran.), cf. *Si-ra-a-šu, Sa-na-šú. A-šú-i-si(?)*

***ešu** (Iran.), cf. *Im-ma-ni-e-šu, Sa-tar-e-šú*, Ba.: *Bagi-e-šu. Mi-iz-da-e-šu* BE IX.

***ušba** (Hit.(?), cf. usba, in names of Asia Minor, SUNDWALL, p. 236), *Uš-bar-ra* (cf. Pisid. Οσβαρας); see also ušpi.

**Iš-ga-bu* (VS I, 109, 2). Cf. iška.

išdu ground, basis, written *SUHUŠ* and *iš-di*, see names under *Išdi-, Išid-, Bēl-, Nabû-.*

***ašwa** (cf. Skr. açva horse), in *Bi-ri-da-aš-wa.* Cf. *ašpa.*

**Uš-ḫi-it-te|ti* (Hit., cf. *An-ḫi(-it)-ti*).

אשׁר$_5$ **ešū** trouble, see *eṭir* and *Nabû-ešī-balliṭ.*

אשׁך **išku** child, in *Adad-iš-ki-ēreš.*

***iška** (Hit.), in *Iš-ka(l)-lu-u.* Cf. Pisid. Ισκαλος, SUNDWALL, p. 91. Cf. *Iska-mē, Išga-bu; Is-ga-an-šar* CBS 3480.

iššakku prince, ruler, in *Amēl-iššakkē* (*PA.TE. SI*^{it})*-ša-Uštim.* Cf. *Iš-ša-ku|ki* BE XV. *IŠ.KI.BAL* (Sum.) = *Šāpin-māt-nukurti.*

**Iš-ku-ru* (or *Milk-ūruš*).

A-ši-ma . . .

***ašme,** cf. *Si-ra-aš-me* (BORK, OLZ IX, 590).

***iššan** (El.), cf. *Ba-la-, Pa-ḫi-ir-iš-ša-an.*

***ušana** (Eg.), cf. *Ú-ša-na-ḫu-ru.*

***ašpa, išpa, ispa** (NBa.: *aspa, aspu, ašpa*) (Iran. = Av. aspa horse), cf. *Aš|Iš|Is-pa-ba-ra, Aš-pa-za-an-da-'* BE X, *Aš-pa-aš-ta-ta-uk, Iš-pa-ka-a-a,* ?*Ku-un-da-,* ?*Ku-uš-ta-aš-pi, As-pa-'-da-as-ta-'* BE IX, *As-pu-me-ta-na-'* TNB, *As-pu-ta-ti-ka* TNB, *Uš-ta-as-pi.*

***išpi, ušpi** (cf. ušba), in Vannic: *Iš-pu-ú-i-ni* = *Uš-pi-na*; cf. *Iš-pi-li-ni* ZDMG 58, p. 816, *^{āl}Iš-pi-li-ib-ri-a* Anp. Ann. II 16, *^{āl}Turuš-pa|pi-a, Te-uš-pa-a*; Cass.: *Uš-bu-la* (*Iš-bi-u-la* CPN), *Uš-bi(-i)-, Uš-bi-Saḫ.* (*A-*)*Uš-pi-a* (Mit.).

אשׁר$_4$ **ešrā** be gracious, in *Li-šur-ṣa-la-Asur. A-ši-ru. A-ši-ri-e. A-ši-ra-a* (perhaps Ar. אסירא).

ašru place, in *Enlil-Nippuru-ana-aš-ri-šu-ter.*

ašaridu first in place, ideogr. *MAŠ, SAG(.KAL)*, see names under *A-ša-ri-du, Adad-, Bēl-, Nabû-, Nergal-, NIN.IB-, Sin-, Šulmān-; a-ša-rid-su-nu*, see under *NIN.IB-.*

אשׁר$_1$ **ešrā** twenty, cf. *Ešrāja, Eš-ru-ú-a.*

**Uš-ra-a* (Iran.?). **Ú-šú-ru.*

***aššu** (Mit.), cf. *Aššu-temi-pi; As-su-e, As-sul-la,* / *As-su-me* CPN; *Šama-aš-še,* / *Tawa-aš-ši*; aza, in names of Asia Minor, SUNDWALL, p. 57.

***ašta** (Iran.?), cf. *Aš-ta-ma-aš-ti. A-ra-aš-tu(-a). Aš-pa-aš-ta-ta-uk.*

***išta** (*ista*) (cf. stta*, in names of Asia Minor, SUNDWALL, p. 196; or Iran. asti friend, JIN p. 486), cf. *Argištu.*

***išta** (Iran. *asti* body; JUSTI, ZDMG, 49, p. 690), in (Ba.) *Iš-tu-me-gu* (Astyages).

***ušta** (Iran. višta champion(?), cf. BARTHOLOMAE, s. v. Vištāspa), in (Ba.) *Uš-ta-as-pi*. Cf. *Pa-ru-uš-ta* ("having abundant happiness"?).

***ište** (perhaps Iran.), in *Iš-te-li-ku* (cf. Pamphyl. n. l. Εσγλεγυς, SUNDWALL, p. 91), *-su-ku*. *Iš-ta-an-bu*.

ātu (hypocor. ending, TNB p. XXXIII; HOMMEL, Grundr. p. 130; UNGNAD, Dilbat, p. 79), cf. */Ad-da-ti*, */Damqāti*, *Marduk-a-te*, *Nana(-a)-ti*, *Pap-pa-tum*, *Ta-ki-la-a-ti*, etc.

אתי ilti with, ideogr. *DA*, *TA*, *KI*, see names under *Itti-*; **ittiia** (*it-ti-ia*, *KI-(i)a|e-a*, *DA-ia*), see names under *Abiia-*, *Adad-*, *Ašur-*, *Bēl-*, *Bēl-Ḫarrān-*, */Bēlit-*, *Ḫaldi-*, *Ilu-*, *Nabū-*, *Sîn-*, *Šamaš-*, *Šarru-*.

***It-ti-ʾ|(i)a** (cf. Bi. אִתִּי; Isaur. Ιττευς). *A-ta(-a)*, *A-te-ʾ*, *A-tu-i*, *Sa-ku-a-ta-a*.

atta thou, in *At-ta-ilu-ma*, *-im-ni*(?); cf. *A-t-ta-a-ma-a-ḫi* T-D LC.

***atta**, **ita** (El.) father, in *At|I-ta-me-tu*. Cf. *At-ta-im*(?)*-ni*. *I-tu-ni-i*.

***atu** (El.?, cf. atta), in *A-tu-a-di*, *-e-ḫu*. *A-tu-ʾ-ú*.

attūa, in *Aḫ-at-tu-ú-a*.

***ata**, **e-ta**, **i-ta** (Hit., cf. ata, in names of Asia Minor, SUNDWALL, p. 56), in *Etaqama*. *A-ta-mu*. *A-ti-in-ni* (cf. ^{āl}*Atūnni* Tigl. IV: Ann. 130, Pisid. n. l. Ετεννα, Ατενια). ^{šadū}*Ata-lur* (in Patin).

***itū** (Gr. ετεο), in *I-tu-u|ú-andar*.

***Ut-te-di** (El. cf. *A-tu-a-di*); cf. *Ut-ta-ti*.

***iṯḫib** (Mit., cf. teḫib), in *It-ḫi-bu-si*, *It-ḫi-ib-šar*.

אתר II 1 see, find, in *Ut-napištim*.

אתל etillu lord, ruler, ideogr. *NIR.GAL*, see names under *Etil-*, *Bēl-*, *Ištar-*; **etil**(*e-til(-lu)* *NIR.GAL*)**-ilāni,** see *Ašur-*, *Nabū-*; **etil-šamē-u-irṣiti,** see *Ašur-*. — ***E-til-lu-na** (Cypr.).

etillit, in */Etillit-Arbail*.

utlu bosom, in *Tāb-ut-li-Enlil*; cf. *Nišpati-ut-li*.

***atli** (Mit., cf. tla, in names of Asia Minor, SUNDWALL, p. 209), cf. *Antar-*, *Ma-zi-pa-at-li*. ^{āl}*At-li-la* (in Zamua).

U-tu-mu.

****I-tu-ni-i*** (El.).

אתק, III 1, ptc. **mušētiq,** written *LÚ(-ti-iq)*, *mu-NI-iq*, see names under *Mušētiq-*, *Ašur-*, *Nabū-*, *Šalmu-*.

b (or *p*, cf. *pa*), in Mit. *aḫlib*, *akib*, *arib*, *ḫudib*, beside *aḫli*, *aki*, *ari*, *ḫudi*; Cass.: *Nazi-bugaš*, *Nimgira(-b)-*; El.: *Inda-b-igaš* etc.

***be-i** (cf. the sf. bä, in names of Asia Minor, KRETSCHMER, p. 331 f.), cf. the Capp. names *La(l)-li-bi-e-i*, *Na-ni-be-im*.

***bi** (WSem., probably = ב, cf. SArb. בעהר, HOMMEL, AÜ, p. 274; GRATZL, Arab. Frauennamen, p. 6); in *Bi-Addi*, *-da-di* (cf. Bi. בְּדַד), *-ṣidqi*, *Ḫaḫṣi-b-Ada*.

BI = sf. of 3. p. sg. masc. = *šu*, in *Ašur-il-balaṭi-šu*, *Ašur-etil-šamê-u-irṣiti-balliṭ-su*. *Ilu-buluṭsu-iqbi*.

***/Bi-ʾ-a** (Ar.). *Bi-e-a*. *Bi-e|i-ia* (TA).

***בוא bi-ʾ-di** (Ar., cf. בעדיה APO; הדבעד), see names under *Atar-*, $^{(a)}$*Ḫau-*, *Ilu-*, *Mār-*, *Sagi-il-*.

בוא */Bu-ʾ-i-tu* desired.

בול bēlu lord, master, written *EN*, *U*, *be-el*, *be-lu*, *be-la*, *bi-el*, *bil*, see *iddiu*, *ka'in*, *kīn*, *nādiu*, *taqqin*, *uṣur* and names under ^{d}*A-a-*, *Adad-*, *Bēl-*, *Daiān-*, *Dāri-*, *Di-ti-*, *Gimil*, *Ḫinni-*, *Idāte-*, *Iqbi-*, *Itti-manniḫa-*; **bēl-aḫē:** *Mār-šarri-*, *Nabū-*; **bēl-aḫēšu:** *Anu-*[Add.], *Nabū-*, *Sîn-*; **bēl-amātim:** *Ašur*; **bēl-apli:** *Šamaš-*; **bēl-bīti:** *Bēl-bīti-*; **bēl-dāin:** *Ašur-*, *Ištar-*, *Marduk-*; **bēl-dalli:** *Bēl-dālli-*, *Ṣil-*; **bēl-ilāni**(*ilī*): *Bēl-ilāni-*, *Ašur-*, *Nabū-*, *Tappū-*; **bēl-kalā:** *Adad-*, *Ašur-*; **bēl-kumūa:** *Nergal-*; **bēl-māti:** *Bēl-māti-*, *Ašur-*; **bēl-mātāti:** *Lidan-*; **bēl-nāṣir:** *Dagan-*; **bēl-nišēšu:** *Ašur-*; **bēl-šākin:** *Ašur-*; **bēl-šīmāti:** *Nabū-*; **bēl-šumāti:** ^{d}*GAL-*, *Naḫū-*, *Sîn-*; **bēl-usāte:** *Bēl-usāti*, *Marduk-*; **bēl-zēri:** *Amurru-* [Add], *Nabū-*; **bēliia:** *Nergal-*, *Taklāk-ana-*, *Nabū-dūr-*; **belu-u-a:** *Nabū-*; **bēlani** (*EN(-a)-ni*, *bi-la-a-ni*), *Adad-*, *Daddi-*, *Nabū-*, *NIN.IB-*; **bēl-šunu:** *Nabū-*, *NIN.IB-*, *Šala-*. See also ^{d}*Bēl*, List II, 1.

bēltu mistress, see names under */Bēlit-*; *Šala-bēlti-šu-nu*.

***baʾlu, baʾal, biʾlu** (WSem.), see List II, 1.

/Ba-ʾ-i-lu (WSem.).

*בַּעְשָׁא *Ba-ʾ-sa* (Bi. בַּעְשָׁא).
בַּאשׁ *Biʾ-šú* the bad one.
Be-a-šú.

bābu gate, ideogr. *KÁ*, in *Ellu-bāb-ḫinni, Ištar-bab-, Kanik-bābi.*

bābu child, cf. *Ba-ba-a-a, Ba-ba-a-nu.*

**Ba-bu-a*, var. *Bu-ba-a* (cf. Βαβα etc., SUNDWALL, p. 58); *Ba-bu-u. Adad-ba-ba-u. Bi-bi-i[e]ia.*

**Bu-ú-bu, Bu(-ub)-bu. Bu-bu-u-tú.*

babal, cf. *Ba-ba-la-a, Ba-ba-li . . ., Ba-ba-la-num.*

***baga** (Iran.) god, in *Ba-ag-bar-ar-na* [Add.] Μεγαφερνης, *Ba-ag|Bag-da-at-ti, Ba-ga-bu-ki-šu, Ba-gu-su*; cf. *Ba-ga-a, ʃBa-ga-bi-i-na-ši, Ba-ga-da-a-tu, Ba-ga-a-na-ʾ, Ba-ga-ʾ-i-n(a-ʾ), Ba-ga-ʾ-maḫ-ʾ, Ba-ga-ʾ-miḫ(ḫa)-ʾ, Ba-ga-ʾ-mi-i-ri(mir-ri), Ba-ga(-a)-pa-na(nu), Ba-ga(-ʾ)-pa(-a)-ta(tu), Ba-ga-ra-ab, Ba-ga(-ʾ)-sa|si-ru-ú = Ba-ak(-ka)-sa|su-ru-u, Ba-ga-zu-uš-tum, Ba-giʾ-a-su, Ba-gi-e-šú, Ba-gi-cu-na-ʾ, Ba-gi-ia-a-nu, Ba-gi-ia-a-zu, Ba-gu-uš|šú*, BE VIII, IX, X, TNB.

Ba-ga-gi.

bi-ga-a-a-nu(?), see under *Aḫi-*; cf. *Bi-ga(?)-a-tum* BE XIV, 168, 30.

*בדא *ʃBa(?)-daʾ. ʃBa-di-a* (perhaps בָּדָא falsa). *Ba-di-i, Ba-di-AN[it]* TNB, *Ba-di-AN* BE VIII, 1, (*Baʾ-di-laʾ* ibid.), *Ba-da-a(-a).*

*bud (cf. Ph. בֻּד; LIDZBARSKI, NE, p. 134. n. 4), in *Bu-di-baʾal, Bu-du-ilu.*

*ba-da, in *Ḫaḫzi-ba-da*; see bi.

*ba-du, in *Ba-du-za-na, Ba-du-na. Ba-du-ga* CPN.

*bū (Eg. bꜣ(.t) tree, RANKE, Material, p. 47), in *ʔḪar-ti-bu-u.*

בוּז *Bu-zi* (cf. Bi. בוּז).
Bu-li-a (*Bu-ú-lu* T-D LC); cf. *Pūlu.*

būru, bīru offspring, see names under *Būr-.*

בוּשׁ be ashamed. Prt. in *Nabū-alsika-ul-abāš* (*UR*), *ʃAt-kal-ši-ul-a-ba-áš* BE XV, 200, II, 3, *La-ni-i-ba-aš-ilu* BE XIV, XV, *Lu-ba-aš-a-na-ili.*

II 1 put to shame, in *Lā-tubāšanni-Adad|Ašur|ilu|Ištar, Nabū-karṣi-ú-ba-aš(?), Nabū-šarḫu-UR|ú-ba-ša.*

bāltu abundance, ideogr. *UR*, in *Ba-al-tu-nu, Ba-al-tu-Šamaš, Bal-ta-a-a|ia, Ilti-UR, Ašur-, Šarru-baltu-nišē, Ṭu-ri-ba-al-tú, Ašur-balta-ibni, Nabū-bal-tú-ilāni*; cf. *Aḫi-baʾšu.*

Ba-a-za-i(?). Ba-a-zi. Ba-za-a, ʃBa-za T-D LC.

בזז *Bu-za-zu* (*Bu-za-zu-um* VS 8: 4, 2. *ʃBu-za-zu* T-D LC).

***buziia** (OPe. bužiya, JIN p. 490), in *ʔKambuziia.*

Ba-ḫi-i (*Baḫū*). *Ba-ḫi-ānu* (*Ba-aḫ-ia-nu* CBR I, 17, 3).

Bi-ḫi-i. Bi-ḫa-a-tum, cf. **Tur-bi-ha-a.*

**Bu-ú-ḫi* TA 16, 5; *Bu-ḫi-ia* (Mit., cf. *Bu-ḫa-ni, Bu-uḫ-še-en-ni* BE XV).

Ba-ṭu-da(ṭa)-nu.

Ba-ia-a, ʃBa-ia-a (perhaps Ar., cf. بَقَّ consolatus est).

**Biia-ssili* (Hit., cf. πια, βια, SUNDWALL, p. 178f.).

**Ba-ia-wa* (Mit.) (cf. Lyc. Pa-i-awa, SUNDWALL, pp. 19, 176).

baiadi (= WSem. בְּיָד?), cf. *Ba-ia-di, Ba-a-a-di-ilu, Ba(?Da)-ia-di-ilu, Kul-ba-ia-di.*

**Bi-e-ni-e.*

בית **bītu** house, ideogr. *Ē*, in *Bīt-maštari-ibni, Bēl-bīti-Šamaš, Il-bīti-kuzub-ilāni, Nūr-bīti.*

***buk(k)u** (Eg. servant, RANKE, Material, p. 47), in *Bu-uk-ku-na-an-niʾ-pi, Bu-kur-ni-ni-ip.*

*בכי cry, weep (WSem.), in *ʔBa-ka-a-ili.*

בכל *Ba(Naʾ)-kil-ia*; cf. *Ba-ki-lum* T-D LC.

***bu-ki-šu** (Iran.; OPe. buχša redemption, cf. JIN, p. 489), in (Ba.) *Ba-ga-bu-ki-šu.*

***ba-la, ba-li, ba-lu,** see *pa-la* and List II, 1.

***bi-la,** cf. *Kas-tu-bi-la.*

בלט live, remain alive. Prt. in *Nabū-alsika-ab-luṭ*, cf. *Al-si-šu-ab-lu-uṭ* BE XIV, *E-še-i-Marduk-ab-lu-uṭ* Dilbat; *Lib-luṭ, Pāliḫka-lib-luṭ, Gula-, Sîn-taqīša-lib-luṭ.* — Prm. in *Bēl(-lī), Lu-, Šamaš-ba-laṭ|bal-aṭ|TI(.LA), ʃLū-bal-ṭa-at.*

II 1 keep alive; **uballiṭ** (*ú-bal-liṭ|ú-ba-liṭ|ú-TI. TI-liṭ|TIN-iṭ|TI(.LA)|ú-TI. LA*), see names under *Adad-, Ašur-, Bēl(-Ḫarrān), Marduk-, Nergal-, Sîn-, Šamaš-*; **mīt-uballiṭ:** *Ašur-, Šamaš-*; **uballiṭsu:** *Bēl-, Nergal-, Uballiṭsu.* — Ipr. **balliṭ** (*bal-liṭ*), in *Adad-, Ašur-, Marduk-, Nabū-, Nergal-balliṭ, Ašur-, Nabū-**aḫē-balliṭ**, Nabū-**ešī-balliṭ**, Nabū-, Šamaš-**kīn-balliṭ**, Ašur-, Ištar-, Šamaš-**mīt-balliṭ**, Ašur-etil-šamē-u-irṣiti-,*

*Nabū-, NIN.IB-, Samaš-***balliṭsu**(*TI.LA-BI|TI-su*); *ᵈA-u-e-, Bēl-, Bēl-ilt-, Nabū-, Šamaš-***balliṭanni**(*bal-liṭ-an-ni|TIN|TI.TI|TI-a-ni*), *Nabū-kiniš-bal-liṭ-an-ni*; **bulliṭ** (Ba.), in *Enlil-tabni-, Nabū-būl|bu-ul-liṭ.* — Ptc. **muballiṭ**(*mu-bal-liṭ|mu-ba-li-iṭ*), see names under *Marduk-, Sîn-*; **muballiṭat**, in */Muballiṭat-Šerūa, Ur-Bēlit-muballiṭat*(*TIN*)*-mātūti.* — Inf. **bulluṭu**, in *Iliˀ-bulluṭ*(*TI*)*-ilu, Asūr-la-šá-bul-lu-ṭi, Bu-lut-uṣur, Ilu-bu-luṭ-su-iqbi.*

balāṭu live, health, see *ēreš, iqbi, tabani, šakin, uṣur,* and names under *Balāṭ-, Itti-Marduk|Nabū|Samaš-, Šammu-*; **balāṭsu**, see *iqbi*; **il-balāṭišu**, under *Asūr-*; **balāṭani**, under *Bēl-.*

bulluṭu, see under *Bulluṭ.*

balṭu living, in *Bal-ṭa-a-a|ia, Bal-ṭi-i.*

בלי **balu** without, in *Manum-ba-lim-Ašir.*

/Bi-li-ku-tu.

Bal-la . . ., JADD 473, R. 21.

בלל cf. *Bul-lul*; *Bu-la(ˀ)-lu* JADD 417, R. 6; *Bu-lu-lu* AO 5482, R. II 3; *Ba-li-lum* BE VI, 2; *Na-ab-la-lum* AO 5500, III 17; 5508, I 5. Cf. *Bilal* בִּלָל HESS, p. 13.

בלס *Ba-la-su, Ba-la-si-i, Bal-a-si-i.*

baltu, see ברשׁ.

Ba-ma-a(-a), Ba-am-ma-a, Ba-mu-u.

*ᵐבן **bin** (בֵּן WSem.) son, written *TUR* and *bi-in*, see names under *Bin-*; cf. following name.

*ᵐ*Bi-en-e-ni-ma* (HOMMEL, AÜ p. 263; KÖNIG, Wörterb. s. v.).

*ᵐ*Ba-an-ba-a, Ban-ba-a, Ba-am-ba-a* (cf. Lycaon. Βανβα, KRETSCHMER, p. 336).

*ᵐ**bani** (Hit.), see List II, 1.

*ᵐ*Ba-na-ga.*

*ᵐ**banda**, cf. *Ia-mi-ba-an-da.* Cf. βανδα (= νικη), in names of Asia Minor, SUNDWALL, p. 178.

בני build, create; **tab-ni**, see names under *Sîn-, Tab-ni-*; **tab-ni-bulliṭ**: *Enlil-, Ištar-, Nabū-*; **tab-ni-uṣur**: *Nabū-, Sîn-, Šamaš-*; cf. hypocorr. *Tab-ni-i, Tab-ni-ia, Tab-ni-e-a, Tab-nu-ti*; **ibni**(*ib-ni|nu,i-bi-ni, KAK(-ni)*), see names under *Adad-, Ašur-, Bēl-, Bēl-Ḫarrān-, Bīt-mašṭari-, Enlil-, Ḫaldi-, Ibni-, Ilu-, Iluia-, Ištar-bāb-, Marduk-, Nabū-, Nergal-, Nusku-, Ramān-, Sîn-, ᵈŠUR-, Šamaš-, Šarru-*; **aḫ-ibni**: *Marduk-*; **baltu-ibni**: *Ašur-*; **bēl-ibni**: *NIN.IB-*; **kudurri-ibni**: *Ea-*; **māt-ibni**: *Sîn-*; **šar-ibni**: *A-a-, Ašur-, Bēl-, Ea-, Nabū-, Sîn-*; **šum-ibni**: *Adad-, Bēl-, Enlil-, Mar-bīti-, Marduk-, Nabu-*; **zēr-ibni**: *Amurru-, Ašur-, Bēl-, Gula-, Larak-, Marduk-, Nabū-, Nergal-, Nikkal-, Sîn-*; abbrev.: *Zēr-ibni*; hypocor.: *Ib-ni-ia, Ib-na-a(-a), Ib-nu-um* BE XIV. — Ptc. **bānī, bān** (*ba(-a)-ni, ba-an, KAK*): *Adad-*[Add.], *Aḫi-, Aḫūa-, Amurru-*[Add.], *Ašir-*[Add.], *Ašur-, A-u-, Bēl-, Enlil-, Ilt-, Ilu-, Iluma-, Išum-, Kama-*(*ī*), *Marduk-, Nabū-, Šamaš-*; **bān-aḫūa**: *Sîn-, Bān-aḫūa*; **bān-aḫē**: *Ašur-, Marduk-, Nabū-, Nergal-*, abbrev. *Bān-aḫē*; **bān-aḫēšu**: *Nabū-*; **bān(i)-aplu**: *Ašur-, Nabū-, Šamaš*; **bān-ka-la**: *Adad-*[Add.]; **bān-kudurri**: *Enlil-*; **bān-zēr**: *Marduk-*; **bāniia** (*KAK-ia, ba-an-a-a*): *Ašur-, Marduk-*; hypocor.: *Ba-ni-i, KAK-i, Ba-ni-ia, Ba-na-a-a*; **bānūni**: *Nabu-ba-nu-un-ni*, cf. *Ba-nu-nu.*

bīnu child(ˀ), cf. *Nabū-bi-na-DU, Bi-na-a-a.* */Bi-ni-ti.*

būnu child, cf. *Bu-na-Adad, Bu-un-ša-da-du, Bēl-bu-na-a-a|KAK-a-a, Ašur-KAK-a-a-uṣur, Ēsaggil-bu-nu-ú-a.*

Bu-na(-a)-nu|ni child.

*ᵐבני (WSem.) create, in *Ia-ab-ni-ilu, Ilu-ba-na-a* (possibly).

בני be bright, be joyful. Prm. 3 pl. f. **banā**, in *Banā*(*KAK-a-KAK*^{ḫt})(*-ša*)*-iliia* (TNB p. 69, under *Ibnā-*; BE VIII p. 42, under *Banē-*), *Ba-na*(*KAK*(*-a*))*-ša-ilu|Marduk|Ramān|Sukkal|Šamaš* (BE XIV, XV, XVII pt. 1), *Ša-ilu-ba-na-a* BE XIV, 151, 25, *Ša-Marduk-ba-na-a* BE VIII, 8, 19, *Arkāt-ili-banā* BE XV, 170, 12; cf. *Ilu-ba-na-a, NIN.IB-ba-na* BE X. — Inf. **banū**, in *Itti-Marduk-ba-nu-u, Bēl-ba-nu.*

*ᵐבנך (WSem.), cf. *Si˒-ba-nik*, OBa. *Ia-ab-ni-ik* RPN.

Bu-na-ak-ka (El., cf. *ᵈBit-Bunakka*, in Elam).

Ba-na-ni. Ba-an-na-a-a. Ba-ni-ni. Bi-nu-ni-i.

*ᵐ**banti, bi-en-ti** (ideogr. = *pūtu*) (Mit., cf. pēte, pūta* = πανδα, πινδα, βανδα, in names of Asia Minor, SUNDWALL, p. 178), in *Bi-en-ti-šinni.*

***bis(i)** (ROST, MVG II, p. 193, compares Βῆσος), cf. *Bi-si-ḫa-tir, -ra-in; Ú(-a)-ar|Ú-bar-bi-is|si, Bi-sa(?ir)-a-tar.*

Bu(Puʾ)-si-ili.

Ba-sa-a, Ba-si-i, Ba-su-a|u-a, ʾBa-si-i, ʾBa-a-as-si, Bi-i-sa-a, Bi-i(ʾ)-si-i, ʾBi-is-sa-a.

Ba-sa-li.

Bi-su-ni. Ba-su-na-a.

Ba-sa-su, Ba-su-su.

Bi-ṣa-a, ʾBi-ṣa-a (cf. Bi. בְּצַי).

Bu(Pu)-ṣu-ṣu.

Ba-qu . . . .

ʾBa(Maʾ)-qar-tu; cf. *ʾBa-aq-ra-tum* UMBS II 2, 137, 13.

**Bi-e-ri.*

***bāra** (*ba-ri*) (OPe. bāri riding), cf. *Ba-a-ra, Aššpa-, Fšʾpa-ba(-a)-ra.*

***בר bir** (Ar. בַּר) son, cf. *Bi-ra-ḫi* (= *ʾBir-aḫi*), *Bi-ir-Atar, Bir-Ammā, -Dadda, -Ḥānu, -Ramān, -Šamaš.*

***bir(iḫa)** (Hit., cf. priya*, pru*, in names of Asia Minor, SUNDWALL, pp. 184, 186), in *Bir-ia-ma-a*, (cf. Πρια-μος), *Bi-ri-ia-ma-za, Bi-ru-a-za* (cf. Βρυασσις).

***buru,** or *puru* (Hit.; cf. b(p)ure, in names of Asia Minor, SUNDWALL, pp. 62, 189), cf. *Bu-ru-zi-lim* TA 137, 61, 85, *Bu-ra-me* UMBS II 2 (cf. Πυρα-μος), *Bu-ru-ta(i)š, Bu-ra-ma-ma* [Add.]. *?mātPu-ru-kuz-zi.*

***bir(i)d** (cf. Skr. bṛhad, BÖHL, Kanaanäer, p. 17, n.); cf. *Bi-ri-da-aš-wa, Bir(ʾ)-da-šú-pa(ʾ).* — *Bi-ri-di-ià* (*Bu-ur-id-ià*) (cf. Lyc. Prdde-wa, Car. n. l. Βριδας, SUNDWALL, p. 184).

Bi-ra-a (*Bi-ri-ia*).

Bar-bi-ri . . . (cf. *Bi-ir-bi-ru-um* BE VI, pt. 1).

**Bur-bu-ra-zu* (Med.?) [Add.].

Ba-ar-gul . . . JADD 929, 5.

Bar-du . . .

***barū** (OPe. bruva, FOY, ZDMG, 54, p. 360), in *Gu-barū* (Γωβρύας).

***biriz** (cf. Av. bereza high), in *Bi-ri-iz-ḫa-at-ri*; *Bar-zi-ia(-a)* (JIN, p. 63); *Ba-ar-zu-ta.*

**Bar-zi-ku-tu.*

**Bar-za-qi-e.*

ברח barḫu (cf. Ar. بَرْحَا he-goat), in *Nabû-bar-ḫu-ilāni, Sîn-bar-ḫi-ilī.* Cf. *Bar-ḫu-iluwa* (Hit.); *barḫu* (Cass.) = head, Gloss. 31; SCHEFTELOWITZ, KZ, 38, p. 264; cf. περγ, παργ, πρακ, in names of Asia Minor, SUNDWALL. p. 185), in *Burra-, Ippaši-, Ša-ad-, Ša-ra-bar-ḫu, Bar-ḫu*, see CPN, p. 167. Cf. also *alBar-ga-a* (in Ḫatti) Shalm. Mon. II 88, (Pamphyl. Περγη), *alBa-ar-ḫa-zi-a* (in Naïri; Car. n. l. Βαργασα). *Bi-ir-ga-sa-ta* VS I, 108, 2 (cf. Car. Παργιστας).

Ba-ra-a-ḫu. Bi-ra-ḫu (cf. *Bu|Bur-a-lu* CPN.

Ba-ru-ḫu-ilu; cf. *Ba-ri-ḫu* TNB, *Ba-ri-ḫa-ilu* BE XIV, 102, 7; *ʾBa-ri-iḫ-tum* ibid. 91 a, 21, *Bu-un-na-ba-ri-iḫ-ti* ibid. 185, 27.

***ברך** (WSem.) bless, in *Adad-ba-rak-ka, Siʾ-pa-rak-ka.*

Ba-ri-ki(-i), Ba-ri-ki-ilu.

***burna** (*burra*) (Cass.); cf. SCHEFTELOWITZ, KZ, 38, p. 262) = *kidtnu* protegé, in *Burna-.*

Ba-ar(ʾ)-na-a-a JADD 296, 3, see K-U, AR 79, cf. בַּרְנֻפִּי, Βαρναῖος PAPE-BENSELER.

**Bur(Purʾ)-si-la-a* (El.?).

ברק *Barruq(q)u*; *ʾBur-ru-uq-tum* UMBS II 2, 18, 6; **Bur-qa-a-a* (בַּרְקָאִי).

Bu-ru-ša; *Bu-ur-ša*; *Bu-ru-uš*; *ʾBu-ru-uš-ša-tu* BE X.

***barta** (Scythic, cf. JIN, p. 514), in *Bar-ta-tu-a.* Cf. *Bir-ta-tu* [Add.].

Ba-šá-du(ʾ).

בשׂר be, exist. Ideogr. *NI.GÁL, GÁL, TUK.* Prs. **ibaššī,** in *I-ba-aš-ši-ilu(AN), Bēl-ibaššī-dūri, -ibri, Ilu-i-ba-ši, Šumma-ibaššī-ilāni.* — Prc. **lib-ši,** *lu-ub-ši*, see names under *Gula-šum(-edi)-, Šum-.* — Ptc. **ba(-a)-ši|šu,** see names under *Lā-.*

III 1 cause to be, call into being. Prt. **usabši, ušibši** (*ú-šab|šib-ši, GÁL|TUK-ši*), see names under *Bēl-, Nabû-, Nergal-*; **šum-ušabši:** *Ēkur-*; **zēr-ušabši:** *Nabû-.* — Ipt. **šab-ši, šibši,** and (Ba.) **šub-ši,** in *Nabû-šab-ši, Sîn-aḫ-šub-ši, Marduk-tappē-edi-šub-ši, Ašur-, Samaš-še|ši-ib-ši* — Ptc. **mušabši,** see names under *Mu-šab-ši-, Ašur-, Nabû-.*

IV 1 be brought into being; **it-tab-ši,** see names under *Aḫi-, It-tab-ši-.*

bušū property, possibly in *Bēl-bušū-quṣur.*

בשׂם bašmu serpent, cf. *E-ni-ba-aš-ma.*

בשׂר *Ba-šú-ri-e.*

בשׁשׁ *Ba-aš-ša-ša.*

*__bisti__, see List II, 1.
*Bi-ši-ta-nu.
*Ba-tu. *Ba-tu/tú-'-a. /Ba-tu-su. ^{āl}Ba-ti-ik-ta CHANTRE 46, 10; ^{āl}Kilam-, Quda-, Targiba(-a)-ti. Cf. Βατας, Βαταις, etc. SUNDWALL, p. 60.
*__bita__ (perhaps Eg.), cf. *Alḫ-ri-bi-ta*, /*Bi-ta-a* (cf. Bi. בִּתְיָה).
*__butu__, in *Ar-za-bu-tú*; ^{āl}/^{māt}*Bît Sangi-buti* (in Media).
בתל __batūlu__ youth, in *Ba-tu-lu*.
*__bata-š__ (Hit., cf. bata), in /*Mu-ra-ba-ta-aš*.
**Bat-ti-ilu. Ba-at-ta-a* T-D LC.
/*Bi-it-tu-u.* /*Bi-it-te-e.*
Ba-ti-i-ti. Bi-ta-ti-i. Bi-ta-tum RPN. *Bi-ta-a-tum* CPN. *Ba-ta-at-ta* T-D LC. Cf. *Ba-e-ta-ta*.
**Ba-at-ta-a-nu* (Iran.?).
*__gu__ (*ga, gi*), (ending; cf. -ga, -ka, in names of Asia Minor, SUNDWALL, p. 277), cf. *Ba-ga-gi, Ba-na-ga* (Capp.), *Ḫa-zu-gu, Ḫi-ma-gu, Ir-ri-ga, Ma-zu-gu, Nerigga*; ^{āl}*Ne-ri-ig*; cf. also /*Al-si-gu*, /*Ia-u-gu, Ba-du-ga*, etc., CPN, p. 30. ^{āl}*Da-bi-gu* (in Ḫatti).
*__gia__ (Hit., cf. *kiia*): *Gi-am-mu*.
*גאי be proud, cf. *Ga-'-ú-ni* (cf. גְּאוֹן), ?*Gi-ia-a* (=?גַּלְיָא).
גבא __gabbu__ totality, all; Ideogr. *KAK*; see names under *Gab-bi/bu-, Adad-, Ilu-, Nabû-, Nergal-*.
*גבי (Ar.) choose; /*Ga-bi-a* (=בָּחַר) "the chosen one"; *Ga-ba-tim*.
*גבר = WSem. גֶּבֶר man, in *Gab-ri(-i), Gâb-ri-ilu, Ilu-, Našḫu-, Qa-uš-gab-ri*.
__gabbaru__ (גִּבּוֹר) strong, in *Gabbaru, Sî'-gab-ba-ri*.
*__gud__, var. __ud__, in (*Gu-*)*ud-ga-ri-a* (Capp.).
גדגד *Gid-gi(d)-da-nu* (cf. חָגָב cricket).
*__gadā__ (Ar. = גַּדָּא) fortune, in *Ga-da-'a*, ^{d}*Ta-ri-ga-da-'* BE VIII, 1, *Ga-di-, Šameš-ga-di-i* BE VIII, 1.
*__gū__ (Avesta gāuš bos), in *Gu-ba-ru-'*, *Gu-ma-a-tu*.
גגג __gāgu__ necklace; cf. *Ga-gi-i*, /*Ga-ga-a-a*, /*Ga-ga-a* TNB, *Ga-a-gi* AO 5498, R. II 27, *Ga-ga-nu-um* Dilbat. — **Ga(-a)-gi* (cf. Bi. גוּגִּ), *Ga-ga-aš*, a Hit. country OLZ IX, 631; No. 1.
Γαγαι, a Lyc. city; ^{māt}*Ga-gal*, Senn. King, VII 77; n. gentil. ^{māt}*Ga-ga-ia* TA 1, 38. — $^{(d)}$*Ga-ga, sukkal ^{d}Anšar*, KB VI, 1, p. 12, Šurpu VIII, 15, in *Gimil-ga-ga* Trouw. de Drehem, *Nu-ur-^{d}Ga-ga* and *Ki-ir-ga-gi* CPN.
__gūgu__, cf. *Gu-gi-i, Gu-gu-ú . . . -a*, JADD 94, R. 2, /*Gu-gu-ú-a* TNB. Cf. *Gi-gi-ia*, /*Gi-gi-i-tum*, ibid.
*__gūgu__ (Hit.; cf. kuka: γυγ, γωκ, κόυγ, κοκ etc., in names of Asia Minor, SUNDWALL, p. 120), in *Gu(-ug)-gu* = Gyges, *Ki-li-gu-gu, Ki-il-li-gu-ug* Neb. 26, 3; cf. *Ku-ri-gu-gu* SAK p. 184, 7a, 7, *Da(?)-ma-gu-gu*, BE VI, pt. 2, *Še-da-ag-gū-gū* AO 5500, III, 6.
*__gūsu__ (cf. *Bît-Agûsi, mār A-gu-ú/us-si, mār Gu-si*), in *Gu-ú-si* (gen.); cf. *Ga-la-gu-su*.
*גור = WSem. גָּר sojourner, in *Gi-ri/ru/Gir-Ba'al, -Dadi, -Milki, -Ša-pu-nu, Gi-ra-a-a* (*Gira-'*).
Gu-ra-'. Gu-ri. Gur-ra-a-a.
*גזל *Ga-zi-lu*.
גחל *Ga-ḫal/ḫul. Ga-alḫ-la-'* BE IX. *Gi-ḫi-lu*, var. *Gi-ḫi-AN-i-lu*.
גחר *Gu-ḫu-ru* (cf. Bi. גֻּחַר, חֹרֵי).
**Gi-ki-i* (Vannic; cf. *Ki-ki-ia*).
*__gala__ (Hit., cf. kala), cf. *Ga-lu-ba-ni* BE XV, 195, 6, *Ga-la-gu-su*.
*__gil__ (Mit., = Hit. *kil*), cf. *Gi-el-Tešup*, /*Gi-lu-Ḫepa, Gi-li-ia*, ?*Gi-lu-ú-a*, ?*Gil-ga-meš*, ?*Gi-lu-ra(-a-ni-e)* (Khald., ZDMG 58, p. 816).
__gúl__ (Sum.) destroy, in *Gúl-ki-šár*.
*__gu-li__ (Can. √גאל?), in *Gu-li-Addi*; cf. /*Gu-la-te*, ?*Ilu-gu-lu*.
*__galzu__ (Cass.), in *Ku-ri-gal-zi/zu*; ^{d}*Da-mu-galzu* T-D LC; *Ku-uš-si-gal-zu* UMBS II, 2.
גלל *Ga-lu-lu, Ga(l)-lul; Gi-lu-lu; . . . gal-lu-lu* HABL 1132, 7.
**Gu-lu-su.*
*__ga-ma__, *ka-ma, qa-ma* (Hit., cf. kama, in names of Asia Minor, SUNDWALL, p. 94 f.), cf. *Etaqama, Ka-ma-ba(na)-ni*, ?*Gil-ga-miš, Tarkakamis(?)* SAYCE, PSBA, 28, p. 92.
גמל __gamālu__ spare. Ipt., in *Nabû-gi-mil-an-ni*. — Perm., in OBa. *Áš-šú-Ištar-ga-am-la-ku*, Dilbat. — Ptc. (or Perm.) (*ga-mi-il, ga-mil, ŠU*),

see names under *Gāmil-, Ēa-, Ištar-, Marduk-, Nabū-, NIN.IB-, Urra-*; f. in *ᶠᵈBa-u-ga-me-lat.*

gimillu grace, present; see names under *Gimil-, Nabū-* and תּוֹר II 1.

**Ga-ma-lu* (Can., cf. גְּמַלִּיאֵל).

גמם *Ga-me-me. Gi-im-ma-a* UMBS II, 1.

*גנב *Ga-na-bu* (probably = גָּנָב thief).

גנגן *Gu-un-gu-nu-um.*

*גנדב *Gi-in-di-bu-ʾ* (Arb., cf. جُنْدُبٌ a black locust).

**Gan-daš* (Cass).

***gunzu** (Hit.; cf. Γανζα-, Κονζα-, Κουανζα- in names of Asia Minor, SUNDWALL, p. 101), in *Gun-zu|zi-na-nu*; cf. *ḫunzu.*

גנז **ginû** sacrifice, in *Bēl-gi-ni-e-ēreš*; cf. *Gi(u)-na-a-a, Gi-ni-i(a).*

**Ga-si-in* (Capp., see Add.); cf. ʾ*Ka-si-i*; *Ka(ʾ)-si-tu-ra* BE XV, 188, IV 7; kaza, in names of Asia Minor, SUNDWALL, p. 100; see also *Ḫaza.*

***gu-su** (cf. kuza), in *Ga-la-gu-su.*

Gi-su-su.

***ga-ri,** in (Capp.) *Ga-ri-a, Gu-ud-ga-ri-a.*

*גרב *Gur-ra-ba-a* (Ar.; perhaps leprosus).

*גרד *Ga-ri-da-a* (Ar.; perhaps the shaven one). Cf. *Gurrudu*, HOLMA, Quttulu, p. 42.

*גרה *Gir-ḫa-a* (cf. *Qarḫa*).

גרי **gārû** adversary, in *Ašur-ga-ru-u|ú-a|gar-ru-a|gar-u-a-uri.*

girû idem, in *Mannu-gi-ir-Adad*; cf. *ᵈAplu(ʾ)-gi-ri.*

Gi-ri(ʾ)-tú, Gir-tú|te.

***gu-ru-maš,** in *Taš-ši-gu-ru-maš.*

**Gir-me-su|zu* (perhaps = Ἑρμῆς).

Gúr-un; Gu-ru-na, Gur(not *Si-)ru-na-a-a.*

**Gir-saʾ.*

גרץ *Ga(r)-ru-ṣu.*

***gaš, ga-aš** (El.-Cass.; cf. HÜSING, OLZ 8 (1905), col. 93; Memnon, IV p. 27), in *Ḫumbanigaš, Ummanigaš, Indabigaš, Šuzigaš*; cf. *-buga-aš*, List II, 1.

***gaššu,** in *ᶠGa-aš-šu-li-ia-u-i-e*; *Ḫa-ni-bi-el-ga-aš-ši* BE XV, 188, IV 17, cf. pilqa.

**Gi-eš-ḫa-a-a.*

Gu(ʾ)*-ša-nu.*

**Gi-iš-ta*; cf. ʾ*Ar-gi̯ᵉš'tu.*

***da** (Hit. ending), see ta.

***du** (Hit.,ˇ= *tu*, as *dādu* = *tādu*, *dud* = *tud*, *durar* = *turar*), in *Du| Te-Tešup* MDOG 35, p. 43; cf. *Du-i* (probably = *Tu-u-i*), *Du*(*-u*)*-a.*

דאז **duʾūzu** (*ᵃʳᵃᵇ ŠŪ*) the month Tammuz, in *Duʾūza-a-a.*

*דד$_2$ן? *Diʾ-na-nu* (Ar.).

Di-a-si (gen.).

*דאץ *Da-iṣ-ṣa-nu.*

דבב **dabābu** speak, announce, intrigue. Ideogr. *KA.KA.* Prec., in *Lidbubu-li-bu-šu.* Ptc. **dābibu**, cf. *ᵈKA.DI-, Nusku-, Sîn-, Šamaš-da-bi-bi|ib* CPN, *ᶠÌ-li-da-bi-bu-ša* RPN.

dābibu slanderer, in *Da-bi-bi, Nabû-KA.KA-ni-ir, -ni-ir-da-bi-bi|KA.KA.*

dubbu, in *Ašur-, Ša-Ašur|ilū|Ištar-du*(*-ub*)*-bu.*

**Di-ib-ba-a,* perhaps = יַבִּיר boar.

Du(*ʾ*)*-bi*(*ʾ*)*-si-i,* or *Ku*(*ʾ*)*-na*(*ʾ*)*-si-i.*

דגל **dagālu** look upon; with *pānu* be submissive. Prec., in *Iluma-lid-gúl.* Ipt., in *Dugúl-Ištar, -pān-ili, Nabû-du-gúl, Nabû-, Šamaš-kīn-du-gúl.* Ptc. in *Da-gil-ilu, La-dagil-ilu* (abbrev.).

***dada** (Hit., cf. δαδα in names of Asia Minor, SUNDWALL, p. 66), in *Da-da, Da-da-a, Dadi*(*ʾ*)*-ia, Še-en-da-da* CPN; ʾ*Da-du-su*; cf. *Da-di-i, Da-di-i-lu*; see also דוד and List II 1, under *Adad.*

**Da-da-ar-šu* (Iran.).

***dādu** (Mit.), see *tādu.*

***dud** (Hit., cf. duda: δουδ, δοδ, in names of Asia Minor, SUNDWALL, p. 67), in *Du-ud| Tu-ud-ḫa-li-ia, Du-di*(*ʾ*)*-du-ma* (Capp.).

***du-du,** cf. *A-na-du-du …*(*ʾ*), *Ḫa-ma-du-du, Umba-du-du* DEP XI, 306, 9. *ḫ|mât Lab*(*a*)*-du-du.*

**Du-u|ú|ud-du* (Eg).

***di-di,** cf. *Ru-ra-di-di.*

דוד **dādu** darling, cf. *Da-da-a*(*-a*), *Da*(*-ad*)*-di-i.*

dūdu (Ass. and WSem.), cf. *Du-du-u* (cf. Bi. דּוֹדוֹ), *Du-du-u-a*; *ᶠDu-du-ú-a* TNB; *ᶠDu-da-ti* CBR I. 6, 5.

didu, in *Di-di-i*; *Di-di-e-a* CBR I, 76, 18.

Da(*ʾBa*)*-ḫa-a-di-ilu.*

דור **dārû** everlasting, eternal, in *Dāri* (*dà-ri, da*(*-a*)*-ri|ru*)*-abūa, -bēl, -šarru, ᵈA-a-, Alḫi-, Nikkal-, Šamaš-da-ri*(*-i*)*|da-ru-ú-, Bēl-, Šarru-lū-da*(*-a*)*-ri|ru, Lū-dāri.*

dūru wall; ideogr. *BÁD*; see names and *Dūr-, Abi-, Adad-, Aḫi-, A-ḫa-, Bēl-, Bēl-Ḫarrān-, Bēl-ibašši-, Ištar-, Marduk-, Nabū-, Nusku-, Sîˀ-, Sîn-, Šamaš-, Šamē-, Šarru-, ᵈUrkittu- du-ri(-ˀ)|BÁD* (= דרר); **dūr-ališu:** *Nabū-*; **dūr-bēli(-ia):** *Nabū*; **dūr-enši:** *Aḫi-, Nabū-*; **dūr-maki:** *-Adad, -Ištar, Nabū-*; **dūr-pāniia:** *Ašur-, Nabū-*; **dūr-qāli:** *Ištar-, Nabū-*; see also under *kuṣur, ukn* and *uṣur*.

*Di-e-ru . . . .

דחר ?*Da-ḫa-a-a, Da-ḫi(?)-a.*

**Di-iā-te.* (cf. tija: τια, δια, SUNDWALL, p. 207).

דין **dānu** judge. Pret., in *I-din-Ištar, I-din-(n)a-bi-im.* — Ipt., in *Nabū-dīni-di-ni, Ēulmaš-di-na-an-ni,* *Ištar-diˀ-ni-ni.* — Ptc. **dāin** and **dān** (pay attention to the varr. *da-in* = *dan* = *dan-in,* in *Ašur-dāin aplu; da-in* = *dan-in,* in *Šamaš-dāinanni; da-an* = *DI.KUD,* in *Dān-Kurbān; da-a-an* = *dan* = *dan-an,* in *Ašur-dān;* in other cases may *da-an, dan* (= *KAL* or *LIG*) and *KAL-an* be *dan,* i.e. Perm. of *danānu, KAL* and *KAL-in* = *dannin*), cf. names under *Dān(i)-, Adad-, Ašur-, Bēl-, Mannu-, Marduk-, Nabū-, Nergal-; Da-i-ni, Ašur-, Ištar-bēl-da-i-nī|dan-an|dan-in; Ašur-da-in|dan(-in)-aplu; Ašur-, Ilu-dan-in (dannini)-šarru; Ašur-da-in-ni;* ᵈ*A-u-, Ašur-, Marduk-, Nabū-, Nergal-, Šamaš-da-in dan(-in|ni)-an|a-ni; Da-na-a, Da-na-ia|a-a, Da-ni-i, Da-ni-ia-ti-ilu; Abi-, Adda-da-ni|DI.KUD|da-a-nu; Marduk-bēl-da-a-ni.*

daḫānu judge, in *Marduk-, Nabū-, Sîn-da-a-a-ni|DI.KUD.*

dīnu, dēnu judgment, decision in favor of; in *Arik-di-en|di-ni|DI-ilu, Šamaš-di-nu . . .*; see also under *amur, ēpuš* and *dīn.* Cf. *Di-na-a, DI.KUD-a; Di-na-nu.*

dilu decision, cf. *Di-ti(?)-bēl . . .* (very uncertain), *Di(?)-ta-a.*

*דין (WSem.), in *Ili-ḫa-di-nu; Ēl(ANᵖˡ)-ḫa-a-di-ni|in* UMBS II, 1. *Adad-, Amma-la-din|di-in, Nabū-la-di; Ilā-la-din* CBR I, 77, 6; *Šamaš-la-di-in|la-din-ni* BE X.

***dakē** (Gr. δικη), in */Lu-da-ki-e* (Λαυδικη).

*דבר ?*Da-ka-ni-ilu;* cf. (Capp.) *Da-ku-na* (*da* + *kuna,* cf. SUNDWALL, pp. 63, 123).

**Da-ku-li-e* (cf. *Ilu-da(?)-ku(?)-lum* RPN).

*דכר **dikir** (Ar.), in *Bi-in-di-ki-ri, Sîˀ-di-ki-ir.*

dākūru (זָכַר) qui meminit), in *Da-ku-ru,*[1] *Bīt Da-kur* (HABL 524, 12), *Dak-ku-ri, Da-ku-ri* etc.

?Du-kur(lat)-ilu.

?Ma-ad-ki-ri.

דלבב **du-lu-bu,** see *Ašur-(kṭn-diḫ-buˀ);* cf. *Dul-lu-bu* TNB, *Du-ul-lu-bu* CPN.

*דלח (Ar.) *Da-al-ḫi . . .* JADB 7, I 12.

*דלי (Ar.) to draw out, to save. Pf. **dalā,** in *Da-la(-a)-ilu, Bēt-Ēl-* (UMBS II, 1, 222, L. E. 2), *Ilu-, Nabū-* (BE IX), *Sîˀ-, Si-e-,* */Su(?)-, Šēr-da-la(-a);* **dalāt,** in */Anat-da-la-ti;* cf. *Da-la-ta-ni-*ˀ BE X, *Da-la-ti-niˀ* UMBS II, 1. — Ipt. **dili,** in *Našuḫ-, Sîˀ-, Šarru-di-li-i-ni|di-li-nu.* — */Da-li-ia-a, Da-lu-u-a,* JADD 238, R. 9.

דלל **dalālu** to submit oneself, worship, in *A-da-lal, A-dal-la-li, Marṣu(?)-a-da-la-li* JADD 271, 2.

dalilu, dililu devotion, see names under *Da-lil-, Di-lil-.* */Di-li-li-ia* [Add.].

dallu needy, in */A-da-di-da-al-li, Bēl-dal-ti-iliia, Šil-bēl-dal-li;* cf. */Aḫi-da-li|dal-li;* Bi. אֲבִיטַל and Ar. יהוטל APO.

*/Dal-ta-a. — **Da-al|Dal-ta(-a)* (Iran.).

***duma** (cf. tume*, in names of Asia Minor, SUNDWALL, p. 219), cf. (Capp.) *Du-di-du-ma, Du-ma-na.*

Dumu(TUR-mu)-ḫa (TA).

/Di-im-tu(?)ba K-U, AR, p. 63); cf. *Ì-lí-di-im-ti* BE VI, 1.

*/Da-am-ma-te.

**Da-ma-su* (Gr.(?), cf. Δάμας, Δάμασος). **Da-mu-ú-su.*

דמק **damāqu**(*ŠIG*) to be merciful, friendly. Perm. pl. f. **damqā,** in *Damqā-amāte-Ištar, -šarri, Arkāt-ili-damqā, Ša-ilima-dam-qa|ŠIG.* — Ptc. (or Perm.) (*ŠIG-iq*), see names under *Aḫi-, Ašur-, Ēanna-, Nabū-, Nūr-, Ṣābu-; Da-mi-iq|Dam-ki|ŠIG-ilīšu, Mannu-di-iq* (= *damiq*(?)).

II 1 Pret. cf. *Milki-, Nabū-udammiq*(?*ŠIG*). — Ipt., perhaps in *Ašur-dam-me-iq, Enlil-du-me-qa-an-ni.* — Ptc., written *mu-ŠIG-(iq), mu-dam(-me)-iq,* see names under *Mudammiq-, Ašur-, Bēl-, Marduk-, Nabū-, Nergal-,*

Šamaš-; *ᶠᵈSAG(Du-un-ga* CT 29: 45, 10) *mudammiq-sar-be.* — Hypocor. *Du-ummu-qu|qa, Du(-um)-mu-qa-a.*

damqu friendly, pious: *Dam-qu|qa, ᶠDam-qa-a, Damqi, ᶠDa-an-qi-i, ᶠDam-qa-a-ti.*

dumqu favor: *Atamar-dumuq-ili, Nabû-dumuq-ilâni, Gimil-dumqi-lûmur*; cf. *Dungi.*

*דמר **di-im-ri** (cf. דָּמַר semper auxilium ferens, Bi. זִמֵּר): *Našuḫ-*; see also *zimri, Di-mit-ri(-su)* = Δημήτριος.

***dan** (Hit., cf. dene*: δαν, δεν, in names of Asia Minor, SUNDWALL, p. 67), in *ᶠMu-nidan*; *Da-nu-um-na* (Capp.). *ᵃᵗKizzu-wa-d(a)ni.*

דנדר *Da-an-da-ru* (cf. דַּרְדַּר, כַּרְכֹּם thistle).

Du-nu-zu(?).

דנן II 1 to be strong, mighty; see under דין. II 1 to strengthen: *Ašur-, Nergal-is-ka-, Ašur-mâtka-dannin(KAL-in)*; see also under דין.

dannu mighty: *Dan-nu|ni-, Mannu-, ᵈQadmuda-an-nu|dan-nu, ᶠBânûtu-, ᶠŠi-dan-nat|da-na-ti, Dan-na-a, Dan-na-a-a|ia*; see also under דין.

danânu might: *Da|Dan-na(-a)-nu|ni.* Cf. *Dina-nu|na|ni, Du-na-nu, Da-nu-ni.*

***das:** *Da-su-uk-ku* (Iran.?); cf. *daš, taš. Di(?Ku)-sa-a-a; Di-si-i; Du-sa-a; Du-si-i; Ilu(AN)-du-ú-su*, cf. *An-di-su.*

***dapī** (Hit., cf. dapa: δαπ, in names of Asia Minor, SUNDWALL, p. 63), cf. *Dup*(?)*-, Saan[-da]-, Tar-ḫu-un-da-pi*(-*i*). *ʰᵃᵈᵃᵘDa-pa-ra* (cf. Lyc. n. p. Δαπαρας). *ᵃᵗDa-bi-qu* (in Ḫatti).

***duqī,** in *La-du-qi-i* (cf. Λαοδόκος). *Da-qa-li-Marduk.*

dara (Sum.): *A-dara-kalamma, Piš-gal-daramaš.*

***dara:** (El.) in *Um-ba-da-ra-a*; cf. *Ḫu-un-da-ru.*

***dara** (Hit., cf. dara, in names of Asia Minor, SUNDWALL, p. 64): *Tar-ḫu-un-da-ra-ba.*

***dara** (Iran., cf. JIN p. 80): *Da-ri-ia-muš.* Cf. *Da-ri-i* [Add.].

**Da-ar-ḫa-si-at* (Capp.).

***darna'** (OPe. darna stay): *Ú-mi-da-ar-na-'.*

**Di-ir-na-ku-uš* (Iran.?).

**Du-ri-si* [Add.].

***dura-r** = **tura-r** (Hit.; cf. ture*, in names of Asia Minor, SUNDWALL, p. 220): *Du-ra-ar-, Tu-ra-ri-Tešup.* Cf. *Da-ra|ru-ra-a-te, Sura-ra-te.*

***dirra** (El., cf. *dara*): *A-me-dir-ra.*

***daša** (Hit.): *Da-ša* (cf. Cilic. Δαζας, Car. Δασων, SUNDWALL, p. 65), *Da-a-šar-ti-i*; cf. *taš.*

דשׁא ? *Di-ši-i. Du*(?*Uš*)*-ši.*

**Da-aš-ru.*

***dātu** (Iran.=δατης): *Ba-ag-da-at-ti, Ḫa-aš-da-ta, Šuwar-da-ta|tum, Ú-mi-is-da-a-tu.* Cf. *Data-a*, var. *Da-ta-na.*

**Di-ta-ki.*

***ditānu** strong, leader(?): *Ammi-, Samsu-di-ta-na.*

***wa,** or **uwa** (Hit., cf. uwa in names of Asia Minor, SUNDWALL, p. 236ff.): *Ú-as-sur-me, U(-a)-al-li-i* (Vannic); cf. Ουαλος, Ουαλις etc., SUNDWALL, p. 242. *Šar-ú-ar-ri, Te-u-wa-at-ti, Irr-uwa-bi;* *mât ᵃᵗ*Ki-iszu-wa-da|ad-na|ni*, cf. JRAS 1913, p. 1044. *ᶠÚ-ḫa-a* (Pis. m. Ουιω), *ᶠWa-dukki.*

*יאב ר$_2$ *U-a-bu* (יָאַב); cf. ר$_2$אב.

יאד ר$_3$ **ēdu** one, first; ideogr. *ÁŠ*; in *E-du* ... JADD 661, 5, *E-du-šallim-, -uṣur, Gula-šume-e-di-libši, Marduk-tappē-e-di-šubši, Nabû-ēdu-uṣur, -tukulti-ēdi, Sî-, Šamaš-ēdu*(?)

יבל **abālu** to bring: ? *A-bil-kiššu.*

mutabilu guardian: *Ašir-mu-ta-bi|be-el.*

biltu produce: *ᶠBi-lat-su-nu.*

*ידד ? *Ú-a-di-i.*

mūdadu darling: *Mu-da-da.*

ידי **adû** to appoint, in *Nabû-qât-ú-da*; *Šamaš-ú-da* VS 9: 98, 10; *ᶠŠa-ᵈNIN.LIL-ú-da* Dar. 379, 42.

**Wi-id-ia.*

**ᶠWa-du-u-uk-ki* (Mit.).

***wawa:** *Ú-a-ú-a* (cf. Ουαουα (f), Ουαουας etc. SUNDWALL, p. 240).

***waza** (Mit.); cf. waza, in names of Asia Minor, SUNDWALL, p. 240), cf. *Wa-za-wa, Bi-ru-a-za* (cf. Βρυασσις) = *Bi-ri-ia-ma-za, Nam-ia-wa-za, Mat-ti-u-a-za. Ú-a-si-i* (cf. Cilic. Ουασις).

*U-a-za-ru.

*Wi-ik-ta-zu. (Hit.: (u)wa-kta-(a)za).

mu'allidu begetter: *Dammu-mu-al-lid.*

lidānu child: *Li-dan-.*

***wana** (Hit., cf. wana: οσιν, ουαν, in names of Asia Minor, SUNDWALL, p. 239f.): *Ari-wana, A-nu-wa-an-za.*

ūnu (dimin. ending), possibly in *Abūnu, Abdunu, Aḫūnū, Aḫūnī, Binūni.*

***ūsu** (Iran. hypocor. ending): *Ba-gu-su.* See also under *su.*

aṣū רצא to come out, come forth. Prec.: *Lūṣi(UD.DU)-ana-nūr-Marduk.*

III 1: *Nabū-šum-ú-še-ṣi, Adad-, Nabū-mu-še-[i]š-ṣi.*

aqru (cf. יקר) יקר precious: *A-qar-, Aq(qi)-ru, A-qar-a(-a).*

uq(q)ur: *Ú]Uq-qur-Adad, -aḫē, Aḫi-ú-qur. Mu-qu-ru(?).*

***war** (Eg. wr great, RANKE, Material, p. 46): *Pa-wa-ra, Bi-wa-ri.*

***u-ar-ri** (cf. Cilic. Ουαρις, Ουαροζ, SACHAU, ZA VII, p. 95; SUNDWALL, p. 226), in *Sa-an-du-, Śar-, Ú-a-ri . . ., ᶠÚ-a-ri . . .* Cf. wa.

ardu servant: *Arad-, Ardā, Ardī, Ardi-ḫa, Ardu, Ardūtu.*

***warzāna** (Iran. = varəzāna, Βαρζανης), in *Ú-ar-za-an, Ma-wa-ar-za-na.*

arkātu (pl.) future: *Ar-kat|Ár-kat|EGIR(ki)-ili-damqā.*

urkitu: *Nabū-ur-kit-tú-uṣur.*

***waš** (Eg. wś(r) strong): *Wa-áš-mu-a-ri-a.*

***waša,** or **iaša:** *Wa(Ia?)-šu-ia* (TA), *A-ḫu-wa-šá* (Capp.), *A-ma-wa-še* (TA), *Zi-ir-wa-šá* (Ta'), *Aḫ-li-ma(?)-šá* UMBS II 2, 11, 10.

*אשׁוּ *A-ú-si-', Ú-si-'|a* (= הוֹשֵׁעַ He.).

ašābu ישׁב to dwell: *Tāb-a-šab-Marduk, A-šab-šu,* cf. *Ṭāb-a-šab-šu* BE XV.

**Wi-iš-ia-ri.*

Sin-liš-ši-pu.* **āšipu diviner: *Šum-ili-a-šip-ú-uš.*

A-ša-pi, A-ši-pa-a, A-šú-pi-ilu (Capp.).

ašāru II 1: *Uš-šur-ana-Marduk*; cf. *Uš-še-ra-am* (< *an, ana*)-*Marduk* Dilbat, *Nabū-la-tú-šir-a-ni, Uš-šú-ri* (gen.) BE XIV.

***ašur:** *Ištar-* (Ta').

ūtu, ūti (hypocor. ending), cf. *Ar-ra-ku-tu, Bu-bu-ú-tu, ?En-gu-ú-ta, Ḫa-mi-ú-ta, Ib-bu-tu, Ki'ūtu, Tabnūta;* ᶠ*Bēltūtum* BE XIV, ᶠ*Ištar-ia-ut-tum* BE XV; *Nabūtu, Ninibu-ti-i; Nuskūtum* BE VI, 2.

*אבא (Arb.), cf. *Ú-a-a-ta-'.*

**Atar|Atra(m)-ḫasis, Atar|Atri-ilu, A-tar-a-a, At-ra-ḫa, At-ri-e, At-ru, It-ra-nu, It-ri-ḫa.*

***za** (Hit.). cf. *A-gu|ku-za* (aka + waza?), *A-nu-wa-an-za* (an-wana-(a)za). *?Za-ipp-arma.*

***zi,** cf. *Zi-ša-mi-mi* (זמשמים?); *Zi-ni-e-ni(?); Zi-sar-bi-tum* T-D LC. — *Zi|Zu-kiki.*

***zu,** cf. *Ar-zi-zu|zi* (cf. Lyk. Αρσασις, SUNDWALL, p. 77), *Ki-rim-zu, Ki-gi-zu . . . . Turba-zu, Śá-ki-zu;* ᵃᵘ*Ḫa-za-zu* (in Patin). *Wiktazu.*

**Za-'-tu-'-a* = OPe. Dāduhya.

Zi-ba(?)-a-a. Za-ba-a-a, Za-ba-a-a-u.

zu-bi, cf. *Zu-bi-ṣi-id-qi.*

זבב ?*Zi-ib-bu.* *ᶠ*Za-bi-bi-e* (cf. n. pr. f. בֻּבָּא). *Za-bi-bu-um* T-D LC.

zumbu fly, cf. *Zu-un-bu|bi; Zu-um-bu|ba-a* BE X.

*זבד (Ar.) to present: *Ilu-zab-bad-da, Si'-za-ba-di, Za-ba-du. — Za-ab-da-a, Zabdī, Zab-di-ili|Ištar. — Zib-di-i. — Za-bi-du, Za-bi-da-a-a. Zab|Za-ab-da(-a)nu.*

*זבן (Ar.) to buy, redeem: *Za-bi-na-a, Za-bi-nu, Zab-ba-a-nu. — Za-ba-nu* (Iran., cf. SCHEFTELOWITZ, KZ, 38, p. 275).

זבר *Zi(?)-ba-ri. Za-ab-rum* Dilbat. — *?Zu-bi-ir-. Za-gu . . . .*

***zida** (Hit.): *Zi-da-a* (cf. Pamphyl. Σιδης, SUNDWALL, p. 193; ?ᵃᵘ*Zitānu*; Lyc. Σιδηνη).

זדר(?) *Za(Ṣa?)-an-du-ru*; cf. *Zu-du-ru-um* RPN, *Zu-un-du-ri* BE XIV, 111, 16, UMBS, II 2, 47, 14, ᶠ*Zu-un-du-ur-tum* BE XV, 152, 4, ᶠ*Su(?Zu)-ud-dūr-tum* Neb. 405, 6, [ᶠ*Zu*]-*dir-tu[m]* Neb. 331, 5; cf. HOLMA, Quttulu, under *Ṣudduru.*

זזא *Za-za-a, Za-za-a-a|ia, Za-zi-e, Za(-a)-zi(-i),* ᶠ*Za-za-a, Za-za(-a)-ku|ki;* cf. Bi. זִזָּא.

Zi-zi-i]e, Zi-e-zi-e, Zi-zi-ia; cf. Bi. זִזָּא.

?Zi-ta-a-a. ᶠ*Zi-it-ta-a.*

***zazu** (Cass.): *Ma-li-e-za-zi* (gen.), *Me-li-za-za|zu, Mé(Pi?)-la-an-za-zu* (or *Mé-la-ᵈZa-zu*).

***zuzu** (Hit.; cf. zuza, in names of Asia Minor, SUNDWALL, p. 254): *Zu-zu-ḫa.* Cf. ᵃᵘ*Zu-ú-*

zu (in Urarṭu, III R 39, 49; Pisid. Σωζοπολις, Cil. Σωζο-πετρα), *ᵗZu-za-ru-ra* (in Nairi, I R 31, 61).

**Za-za-as* (El.?).

**זחמ Za-ḫa-ṭu-ṭu.*

**זחר(צ) Za-ḫa-ar(?).*

זחת *?Zu-ḫat-tim*; cf. *Zu-uh-ḫu-tum* UMBS, II 2, 95, 9.

**זית ?Zi-ta-na*; cf. Bi. זֵיתָן; see also zida.

זכי **zakū** clean: *ᵈZa-ku(-u)-tú|te. Zi|Zu-ki-ki* (Sem.(?), cf. *kiki*).

זכר **zakāru** to call, name: *Iz-kur-Marduk|Nabû ᵈSAḪ, ᵈIštar-taz-kúr.* — Ptc. **zākir:** *Nabû-za-kir, Za-kir, Za-kir-ru*; **za-kar-šumē:** *Enlil*; **za-kir-šumi** (*MU-MU*): *Marduk-, Nabû.*

**zak-ru: Bu-lu-.* — **Za-ku-ri* (זכור). — **Zi-i-[k]ar.*

***zil, sil** (Hit., cf. zila: σιλ, in names of Asia Minor, SUNDWALL, p. 249): *Zi-li|lí(-ia), Zi-lim-mi-ga, ?Sili* CPN, *?Si-li-i; Si-li-a-ra; Si-li|il-Tešup* UMBS II 2, 84, 41; *Biḫassili, Qa-ta-zi-lu|li.* Cf. *ᵃˢᵗPu-ru-zi-lim* TA 137, 61, 85; see also under šila.

***zul** (Hit., cf. *zil*), in *Zu-li-ia* VS VII, 154, 13; *Zu-li-zu-mi(?)*; cf. *Zulkia*; see also sula, šula.

**Zu(Su?)me-e-a* (Cass.).

zi(?)-me(?la)-el-tim, Rabi-.

זמר *Mu-za-am-me-ri-li-bu-šu.*

**זמר* (WSem., cf. Bi. זַמְרִי): *Zi-im-ri(-id)-di|da; Zi-im-ri-e-ra-aḫ* RPN, *Zi-im-ri-ḫa-am-mu* CT 4: 1a, 8, *Zi-im-ri-ḫa-na-ta* CT 4: 1a, 16; *Zi-me-ir|im-ri-Šamaš, Zi-im-ra-tum* T-DLC; *Zi-im-ri-li-im,* KRAUSZ, p. 33, n. 3; cf. *dimri. zu-na*, cf. Ta'annek 4, 5.

***zana, zāna,** cf. *Za-ni-ia(?)-bu, Bin(?)-za-nu-ki-ma* (Ta'.). — (Hit., cf. zāna, in names of Asia Minor, SUNDWALL, p. 246), in *A-ri-za-na* CPN; *Ba-du-za-na, Pi-pa-za-ni; Ša-ra|ri-za(-a)-na* CPN. — *Za-na-sa-na* ("possessing people"(?) JIN p. 379).

זנן **zanānu** adorn, restore, in *Libur-za-nin-Ēkur.*

**Zi-ni-e-ni* (El.?).

***zipa** (Hit.), see šipa.

zaqā: *Adad-za-qa-a.*

זקף I 1 to erect, uphold. Ipt.: *Nabû-zu-qup-kēn, Nabû-zuq-pa-an-ni.* — Ptc.: *Ašur-, Nabû-, Sin-za-qip|qi-pi, Nabû-za-qip-enši.* — Perm.: *Ša-Nabû-za-qup.*

זקר *Za-qi-ru*; cf. זכר.

***zir,** cf. *Zi-ra-ia, ?Zi-ir(?)-ta-ši(?), Zi-ir-wa-šá.*

***zura** (Hit.; cf. sura, in names of Asia Minor, SUNDWALL, p. 197), in *Zu-ra-šar*; *?Zu-ra(t)-ta.* See also under sura.

זרא **zēru** (*KUL*) seed: *Zēr-, Bēl-, Ēsaggil-, E-su-ri-, Ina-Ēsaggil-, Kīn-*; see also under *bāni, ēreš, ibni, iddin, iqīša, iraššī, kīn, mukīn, nadin, rām, šapik, ukīn, utīr*; *Nabû-zēr-kitti-lišir, Nabû-zērūa, ?Zi-ri-ia.*

zārū begetter: *Gula-za-ri-likūn, Za-ri-i, Za-ru|Zaru(-u)-ti(-i), Zārūt-ili.*

***zarba** (Hit., usual element in names of Asia Minor, see SUNDWALL, p. 251f.): *ᵈTarku-zar-ba(-am), Za-ar-bi-ia ʰāsīt* (unpubl. Hit. text) JRAS 1913, p. 1044. Cf. *?/Sa-ar-bal-li* (Phryg.-Lyd. Σαρβαλλις), *?ʰᵃᵈᵘSa-ar-bu-ú-a* (in the district of Hamath; Tigl. IV: Ann. 129).

***za|irda** (Iran., cf. Av. zərəd heart), in *Za-ar-da-uk-ku, Zi-ir-dam-ḫa-aš-da*; cf. *ᵃˢᵗZi|Si-ir-di|da-ak-ka* Sarg. VIIIth, 52, 71, 74.

**זרח Za-ar-ḫi-ilu.*

זרם **zarmu,** in Ninib *zar-me.*

**Za-ri-šu* (Iran.).

**Za-ši-ia.*

***zāti** (Iran.?), in *Ir-ti-za-ti*; *Bīt Za-at-ti* (in Media).

**Zu-ta-aḫ-zi-pa* (Hit.: Sutech(?) + zipa).

**Za|zi|šú-ta-at-na* (suta-tana?).

**Zi-it(d)-ri-ia-ra.*

**Ḫa* (Eg.), cf. *Ḫa-a-a, Ha-a-i, Ha(-a)-ia.*

***ḫa,** **ḫu* = *aḫu*, cf. *Aḫi-ba'šti.*

***ḫē** (Eg. ḥ3(.t) front), in *Manti-me-an-ḫi-e*, see RANKE, Material, p. 56.

***ḫu** (Hit. < *ḫud*), in *Ḫu-Tešup*; ending = gu (q. v.). cf. *ᵃˢᵗKummu-ḫu.*

**Ḫu-'-a* (Cass.).

***ḫu'uru, ḫuru** etc. (Eg., pl. of ḫpr; cf. *aḫḫūr*), in *Nap-ḫu'ru-ria.*

***ḫaba** (Hit.; and Eg.?), cf. *Ḫa-ba-ḫa* (TA), *Ḫa-ba-ḫu-ru* (Eg.?), *Ḫa-ba-ki* (Boghazk.), *?Ḫa-ba-na-ni* (UMBS II 2, 53, 23, cf. حَنَّانٌ piger, ignavus), *Ḫa-ba-ta-li* (Capp.); cf. kebe:

καβα, in names of Asia Minor, SUNDWALL, p. 102.

*ḫibi (Hit.?), in *Ḫi-bi-ia*; cf. *kibi*.

*ḫab-u-a (El.), in *Um-ba-*. Cf. JENSEN, WZKM, VI, p. 58.

Ḫa-ba-ba (?*Ḫa-na-na*).

*ḪA-ba-du(?), cf. *Nabû-ḫa-bad-da* CBR I, 17, 8.

**Ḫubi-di|da* (Hit., cf. Car. Κβαδης).

**Ḫa-ba-zi(?nam)-ru*.

חבל ḫa-bi-il, *ḫa(-ab)-bil|bíl(a-bi-il* T-D CL 231,6,17 is probably an error), in *Ḫa-bil-ktnu* etc. Cf. *Ḫa-bil-tum* CT IV: 16, 256, 20.

Ḫa-ba-ni, Ḫa-ba-na-tum.

**Ḫab-ban, Ḫa-an-ban, Ḫa-ba-an.* — **Ḫa-bi|pi-ni*.

חבס *Ḫa-ba-su*. — **Ḫa-bi-su, Ḫa-bi-i-si* (cf. مصعب). — *(?)*Ḫa-am-bu-su* = [?]חבשו. — *Ḫaba'šu*. — *Ḫa-ab-si* BE VI, pt. 2. *Ḫa-ab-si-im* [Add.].

חבק *Ḫa-am-ba-qu*.

*חבר ḫu-bi-ri (Can.; cf. perhaps Can. city חֶפֶר) in *Bin-*.

חבש *Ḫab-ba-šú* TNB, *Ḫu-ub-bu-šú* UMBS II 2, 19, 6, *Ḫu-um|Ḫum-bu-uš-te|ti*. Cf. HOLMA, Quttulu, s. v.

*חגר *Ḫa-gur-ru*; cf. *Ḫa-ga-ra-a-nu*, an Ar. tribe.

*ḫadi = *Addu*, see List II, 1.

**Ḫi-di-i* (probably Hit.; cf. Cil. Κιδους, SUNDWALL, p. 104).

*ḫud (Hit., or especially Mit.; cf. kuda, kuta, in names of Asia Minor, SUNDWALL, pp. 118f., 126f.), possibly in *Ḫu-da-pi-i* (cf. Lyc. Κοδιτοξ, Car. n. l. Κοδαπη), *Ḫu-uda-ia, Ḫu-da-a-a*, cf. *Ḫu-di-ia* UMBS II 2, 84, 20. Cf. *Ḫu-Tešup = Ḫu-ud-Tešup* CBS 3474; *Ḫu-ud-ba-bu, Ḫu-di-ia-zi, Ḫu-ud-dima-nu* (cf. Isaur. Κοττομενης), *Ḫu-di(u)-na-bu, Ḫu-ud-tir-me, Ḫu-di-ib-Tešup, -tilla, Ḫu-di-ti-šenni*, in CPN; ?*Ḫu-ud-ḫu-ud* BE XV, 56a,13; *nârḪu-ud-ḫu-ud* (in Elam!) HABL 280, R. 18; ?*d/Ḫu-du-bi-li* Tuk. II: Ann. 65.

חדד *Ḫa-di-du*, ?*Ḫu-ud-da-ia* (cf. *Ḫu-da-a-a*).

חדו ḫadū to rejoice, cf. *Aḫi-i-ḫad-da; Nabûni-ir-ḫa(?)-da-ia(?), Ḫa-di-i|e-li-bu-šu, /Ḫu-di-e-ša-lib-bi, Ḫu-di-šarrûtsu*, ?*Ḫa-di-'*, ?*Ḫa-di-ia*.

?*Maḫ-di-e*.

**Ḫa-da-sa-a*; cf. *Ḫa-an-da-si* etc.

חדת (cf. חדש to renew), in *Ḫi-da-ta-ni* (perhaps חדתנבו renovator).

**Ha-a-bi* (Eg.), probably = *Ḫa-ib*.

ḫābi, cf. *Šarru-ḫa-a-bi*.

*חרך *Ḫa-ú-ka-nu*.

חוס II to spare. Ipt. in *Nabû-, Nuš[ḫu]-ḫu(-uš)-sa-an-ni*.

*חור (Ar.) to see (ḫār = ḥr; partly not Sem.), cf. *Ḫar|Ḫa-ra|ri-šarru, Ḫa-ri-ma-li-ki* T-D LC, *Abi-ḫa-ri|ru*, OBa. *A-bi-ḫa-ar* RPN, *A-pi-ḫa-ri*, *dBa-ti-il-ḫa-ra* Nabd. 1133, *Ilu-*(see *Arad-)ḫa-a-ri, Si'-ḫa-ri*; ?*Sab-ḫa-ar|ḫar-ru*, varr. *Sa-bi-, Sa-am-bi-ḫa-ri, Tab(a)-ḫa-a-ri*.

*ḫaza (Hit., cf. kaza, in names of Asia Minor, SUNDWALL, p. 100f.; see also under *Gasim*), possibly in *Ḫa-zu-gu* (cf. Lyc. Kezi-ga|ka, Κοσσικας), *atḪa-za-zu* (in Patin; cf. Car. city Κασσωσος).

*חזר (WSem.) to see, provide, in *Ḫa-za-a|'-ilu, Ḫa-zi-ilu, Si-e-ḫa-za-a, Ia-aḫ-zi-ba-da*.

Ḫa-zi-a-nu

ḫazānu prefect, in *Ḫazānu, Išdi-ḫazānu-tu-a*(?), */Ḫa-za-an-na-ti* CBR I, 22, 4.

*חזי *Ḫu-za-la-a*, */Ḫa-za-la-a*; cf. NSyr. ظبي gazelle, OBa. *Ḫu-za-lum*, */Hu-za-la-tum* RPN, *Ḫu-zu-lum* VS 9: 50, 5.

Ḫu-za(?)*-nu*(?). *Ḫu*(?*Ki*)*-zi-na*.

*חזק (He.), in *Ḫa-za-qi-ʃau*.

*חזר *Ḫi-zi-ri* (cf. Bi. חזיר).

Ḫi-ḫi-e; *Ḫi-ḫi-li*.

*ḫu-ḫa (?)-ar-šá (Capp.), in *A-lu-ud-*. Cf. n. l. Αλουδδα, in Phrygia, and Κουκουρας, SUNDWALL, pp. 48, 120.

Ḫa-aḫ-ḫu-ru (Bi. חרחר)

חטא ḫiṭṭū to sin, in *Minu-aḫ-ṭi*(*-ana*)*-ili, Me-nu-aḫ-ṭi* [Add.].

/Ḫi-ṭu-bar-ra(or *-taptiʾ*). *ḫḪaṭṭu-šú-al-di-i. Ḫa-ṭu-ku* . . .

חי ḫī < *aḥṭ*, possibly in **Ḫi-ma-ri-i* (but cf. Ph. מרחי), **Ḫi-ru-um-mu* = חיר(ו)ם.

**Ḫa-ib* (Eg.), = *Ḫabi*.

חיה (WSem.) to live, cf. *Ia-a-ḫi-milki*, */A-bi-ia-aḫ-ia*, */Abi-li-iḫ-ia* (Ar. לְחַיִ).

**Ḫaiānu*.

ḫā'il, cf. *Ḫa-il-ilu*, */Abi-ḫa-'i-li, Lu-ḫa-'-il, Šamaš-*

ḫa-il CBR I, 17, 18; cf. *A-bi-ḫi-el* T-D LC.

חיר I 1 to behold; Ipt. possibly in *Ḫi-ri-a-bi* UMBS 208, 16. *-aḫī, -šú(ʾqad)-ri; Ia-ḫi-ri.*

*ḫal, al (El.; town?), see under *Ḫumba-, Umman-.*

Ḫi-la-a . . ., ʾḪi-li-ʾa.

*ḫālu, in *Ḫa(A-a-ḫa(-a)-lu(li)lum.* Cf. List II, 1 under *(d)Ḫali, Ḫa-la-id-di, Ḫa-la-šú-ri. — *Ur-šá-ḫa-lu, Du(Tu-ud-ḫa-li-ia* (Hit.). — *Ḫal-ú-a. Ḫu-la-a-a(ia, Ḫu-li-i, Ḫullī* (Hit., cf. *kula in names of Asia Minor, Κυλλας Γυλλας etc., SUNDWALL, p. 121).

*Ḫal-la-ba-a. *Ḫal-bi-šu.*

Ḫa-laḫ . . .

ḫalla, cf. *Ḫal-li-ia, Ḫal-la-al-laʾ, Ḫal-li-arraka, Ašur-ḫal-li . . .*

חלל ḫulālu a precious stone, in *Ḫu-la-la, ʾḪu-la-li-ti; ʾḪu-la-la-tum* BE XV.

*חלם *Ḫa-la-ma|me* (cf. שַׂלְמֵנוּ somniator). *Ḫal-ma-nu. Ḫa-li|Ḫal-mu-su.*

Ḫi-il-lu-mu-tu BE X, 92, 6.

**Ḫallušʾu* (El.).

**Ḫal-si-tú(ʾ)* is perhaps *Liʾu(ʾ)-ut-i(ʾ). *Ḫal-su-ḫu.*

*ḫalpa (Hit. cf. klppa: καλπ, καλβ etc., in names of Asia Minor, SUNDWALL, p. 108f.; see also under kalb), in *Ḫal-pa-aš-šu-lu-bi; mātḪal-pi, nagū ša āl Kummuḫi, mātHalpa* MDOG 35, p. 34; cf. Eg. ḥrp = Aleppo; Ḥrpśr Hit. p. n., BURCHARDT, no. 737, 739; ʾšálḪal-bu-da Senn. Tay. III 67.

חלץ ḫalṣu stronghold, in *Šulmu-ḫal-suᵗᵘ.* — WSem. in *Bi-bi-a-lu (Bi-c-luʾ)-ḫa-lu-ṣu.*

חלק *Ḫu-lu-uq-qa* (Hit.ʾ). Cf. HOLMA, Quttulu, s. v.

*ḫi(ʾ)-èl(*GAL*)šú, in *Lu-úḫ-ra-* (Capp.)

*ʾḪu-lu-ut-ti. *Ka-[ma]-aš-ḫal-ta-a.*

*ḫam (Eg. ḥm) servant, in *Pa-ḫa(-am)-nata|te.*

**Ḫu-mu. Ḫa-mu-u* (cf. שַׂמְנוּ semen granati).

**Ḫi-ma-gu.*

*חמד *Ḫa-am-da-nu* (cf. Bi. חַמְדָן). **Ḫa-ma-du-du.*

*חמט *Ḫa-mu-ṭu-tu* (Ar.; cf. BROCKELMANN, § 172).

חמי ḫamū to trust, in *ʾArbaïl-ḫa-mat, ʾIštarḫa-am-[mat], ʾNinua-ḫa-[mat]; ʾIna-Ēkur-ḫa-am-mat* CPN.

ḫamātu refuge, in *Ašur-, Nabū-ḫa-mat-ia|ḫamat-u-a.*

*ḫam(mu) = *ʿam(mu)* q. v.

חמם ḫammu regent, cf. *Nabū-ḫa-am-me-ilāni Ḫu-ma-ma-te.*

*ḫemtu (cf. חַמְצוּ) ardour, in *Ḫi-im|am|en-ti-ilu.*

חמן ḫamannu, in *Šulmān-ḫa-man-ilāni, -ḫa-mannu* (or *Šulmān-nūnu-šar-ilāni, -šarra-nu*). *Ḫa(ʾ)-ma(ʾ)-an-šu-li-ik-šu-ud* T-D LC 150, 7.

**Ḫa-ma-ni.* **A-ri-ḫa-ma-nu* (Mit.) UMBS II 2, 84, 14.

**Ḫa-am-na(-a)-nu.* **Ḫa-am-nu-nu* (חנן ?).

חמס *Ḫa-ma-si(ʾ)-ia. Ḫu-mu-sa-tum* T-D LC 62, 3.

חמר *Ḫi-ma-ri-i* (שַׂמְרוּ? or *Aḫi-marʾ*), *Ḫa-mar-ri* BE XV, 35, 10, *Ḫa-ma-ri-ilūa* BE X. **A-riḫa-am-rum* (Mit.) BE XV, 198, 31; **Ḫa-miir-ni* (Mit.) CPN.

ḫummuru (CT 12: 15, 8b; cf. HOLMA, Quttulu, s. v.), in *Ḫu-um-mu-ru*, OBa. *Ḫu-mu-rum.*

**Ḫumri* = עַמְרִי.

**Ḫa-a-ni, Ḫa-nu, Ḫa-an-i* (perhaps Hit., cf. *mātḪana, Ḫani-galbat; Ḫa-ni-bi-el-ga-aš-ši* CPN). See also List II, 1.

חנב ḫanābu to sprout; cf. *ʾI-na-Ni-si-in-ḫa-anbat* BE XV, *ʾIb-bu-ḫa-ni-bat* BE XV, *ʾḪuun-nu-bat-dNanā; Ḫa(-an)-nu-bu, Ḫu-na-bu* P 97, 26, *ʾḪa-na-bu-ša-a, Ḫa-na-bi-im.*

Ḫa-an-bi, Ḫa-am-bi-i. Ḫu-um|bi-e.

Ḫa-an-du, Ḫa-an-di-i|ia, ʾḪa-an-di . . . (√חמט ?)

**Ḫa-an-da-si* (Gen.), **Ḫa-an-da(ʾ)-sa-ni*; cf. *Ḫanṭiūšu* etc.

**Ḫa-an-da-pi-i* (El.ʾ).

Ḫu-un-da-ru (El. Ḫum + dara? Cf. *hḪu-un-du-ur-a-a* (Shams. V: III 47 (in Nairi).

*ḫunzu (cf. gunzu), cf. *Ḫu-un-zu(-ʾ)-ú* BE XV, V R 44, III 45; *Ḫu-un-zu-di-i. Ḫu-un-zu-ḫu* CBS 12766; *Ku-zi-zak* . . . BE XIV, 12, 6, 25; *dKun-zi-ba-ni*, El. deity, CT 25: 16, 20; *mātKu-un-zu-ḫi-e-li* K. 6303, 2.

**Ḫa-an-ṭu-su.*

**Ḫi(-in)-nu-nu* (cf. חנמו APO).

*חנן (WSem.) be gracious, cf. *Ḫa-na-nu* (חָנָן), *Siʾ-ḫa-an* (שִׁי), ʾ*Ḫa-an-da-da* (cf. Bi. חַנְדָד).

ḫannu, in *Ḫa-an-ni-i|ia* (= חני), cf. *Ḫa-ni-i.*

ḫinnu (cf. חן favor, grace), in *ʾḪi-in-ni-beel, mḪi-in-niʾ-Bēl* BE X, (?)*Ḫi-in-ni-ia* TNB, *Nabū-ḫi-in-niʾ* UMBS II 1, 178, 2, *Ellu-bab-ḫi(-in)-ni, dSalmu-ḫi-ni, Ad-gi-ḫi-na* HABL 906, 7. 1112, 7.

ḫanīnu (Syr. n. p. ܚܢܝܢܐ = mesericordiam adeptus), in *Ḫa-ni-na-a-a|ia*, */Ḫa-ni-na-a*; *Ḫa-ni-ni* TNB.

ḫanūnu, or *ḫannānu* gracious, cf. *Ba'al-ḫa-nu-nu*, *Ḫa(-a)-nu(-u)-nu*; cf. *Ḫi-nu-nu* CBR I, 21, 3.

Ḫu-ni-nu, *Bin-ḫu-ni-ni*(?).

Ḫu-ni-i (hypocor., cf. חוני Ὀνίας, or = *Ḫunni*).

Ḫa-an-na-na (ܚܢܢܐ gracious).

חנן **ḫunnu** (*ḫunnatu*) wine, in *Ḫu-un-na* q. v., *Ḫu-un-ni-i*.

**Ḫa-na-si(-i)*.

**Ḫa-an-pa(?da)-ša-nu*.

*חנץ (Ar.), *Ḫa-an-ṣi-i*, *Ḫu-ni-ṣi*, *Ḫu-ni-ṣa-a* (= ܚܢܨܝܐ pig).

**Ḫa-na-ṣi-ru-ka*.

Ḫa-sa-bu(pu?).

*חסי WSem. = Ass. *ḫiṣū* to seek refuge, cf. *AD(Abī)-ḫa-sa-a*, *Me-iḫ-sa-a* (cf. מחסה APO), *Ma-aḫ-si-ia-a-u*.

Ḫa-a-si-ku (Sem.?).

Ḫa-sa-la-an-ma-nu, read: *Ša-la-ili-ma-nu* (K-U, AR).

**Ḫismia* (Hit., cf. Pisid. Κισμις, Sundwall, p. 107; *[al]Ki-iš-mi-it-ta* Chantre, 46, 7).

חסס **ḫāsisu** wise, in *Atra-*, *Atar-ḫa-sis|ḫa-si-is|PI.*

**Ḫa-sar-du(-ú)* (Cass.).

/Ḫipa-a. */Ḫi-ip-ta-a-a*.

***ḫpr**, see *aḫbir*.

חצב *Ḫu-ṣa-bi*.

חצן protect, cf. */Bēlit-ḫa-ṣi-na*; *Ḫi-iṣ-ni-[d]Dagan* T-D LC.

ḫar (Cass., cf. *ḫal*), in *Kara-ḫar-da-aš*.

Ḫa-ri-e, *Ḫa-ri-i* [Add.].

***ḫu-ru**, see *Ḫuru*, List II, 1; cf. ?*Wa(Ia)-aš-ḫu-ru*.

***ḫirbe** (Hit.?), cf. *An-ḫir|ḫi-ir-be*; ***ḫarbi** (Cass.), see List II, 1 and cf. *Ḫar-bu-uk-šu* BE XIV, 12, 33; *[al]Ḫar(a)bi-sin(n)a* (in Urarṭu); *Ḫur(?)-bi-e*; ?*Ḫu-ur-ba-ti-la* (El.).

***ḫar-da**, cf. *DE(Umun?, Mur u?)-ḫar-da-a-tu*, *Ḫa-ar-duk-ka* (Iran.). Cf. *[al]Ḫa-ar-da* (in Urarṭu?, HABL 424, 11. 548, R. 7), *[i] Ḫar-diš-pi* Senn. Tay. I 70 (cf. Hüsing, OLZ, I, 361), *Ḫar-dab-a-nu* (in Elam.) Abp. Ann. V 79.

ḫaraḫu, cf. *Ḫa-'-ra-ḫu* (cf. Bi. אַחַרָה), *I-ku-un-ḫa-ra-ḫu* T-D LC, *Ḫas(?)-ra-a-ḫa-a* UMBS II 1, 134, 4.

*חרם (WSem.) to devote, consecrate, cf. *Ḫa-ri-ma-a* (ܚܪܡܐ), *Ḫa-ri-me-i*, */Ḫa-ri-ma-te*, *Ḫa-ri-im* UMBS II 1, 221, 9 (cf. Bi. חָרִים), ?*I-šar-ḫa-ri-im*. — *Ni-iḫ-ra-mu*.

**Ḫarma(-ak)-ki*; cf. *[mār]Ḫar-miš* = ܚܪܡܐܣ, Anp. Ann. III 2, *[al]Ḫar-ma-sa* (in Kirruri), ibid. I 55, *[al]Ḫar-ma-šú* (in Elam?), HABL 831, R. 6, *[al]Ḫarme-šanda* (in Nairi), IR 30, III 46; *[al]Ḫu-u-ur-ma*, on Hit. tablet, OLZ 9: 632 = *[al]Ḫu-ur-mu*, III R 10, 27 c; cf. karma, kurma in names of Asia Minor, Sundwall, p. 97.

Ḫar-ma-ṣa; cf. *Ḫar-ri-ma-az*, *Ḫar-ḫur-ma-ṣu* BE X.

**Ḫa-ra-a-ni* (Ar.). — */Ḫar-ra-an-šá-ri-šá-at* UMBS II 2, 53, 10.

**Ḫar-si-su*, *Ḫar-še-šú*, perh. = Eg. *Ḫār-siḫa-Ešu*.

חרץ *Ḫar-ru-ṣu* (Bi. חַרְרֻץ). *Ḫa-ru-ṣa-a* JADD 279, R. 4. *Ḫi-ri-ṣa-a-a*. *Ḫu(?Ri)-ra-ṣu*. */Ḫu-ra-ṣa-tum* T-D LC. *Ḫurāṣ-ṣa-num* [Add.].

**Ḫir-ṣi-na*.

*חרר *Ḫar|Ḫa-ar-ra-a* (ܚܪ libera). *Ḫa-ri-ri* (cf. ?ܚܪܝ pius). *Ḫa-ru-ra-a-a*. *Ḫu-ru-rum* (Ass.) VS 9: 79, 3.

Ḫu-ru-ta [Add.].

***ḫašu** (Capp.), in *Ḫa-šú-šá-ar|šar-na*.

חשב *Ḫa-aš-ba* . . ., cf. *Ḫa-áš-bu* T-D LC.

חשך *Ḫaš-da-a-a* (cf. Bi. חַסְדָיָה); cf. *Ḫa-aš-da-a-a* UMBS II 1; *Ha-ša-da-a-a*, *Ḫaš-di-ia*, */Ḫa-ša-da-a-a-'-i-tum* TNB.

***ḫa-ši-ḫa** (Eg.?), cf. *Šá-aḫ-ši-ḫa-ši-ḫa*.

**Ḫa-aš-ḫa-me-ir*.

**Ḫa-šak-e*.

***ḫašmar** (Cass. vocabulary 43 = *ka-su-su*, in *Ḫaš-mar* etc.

Ḫa-ša-nu|na. *Ḫu(?)-ša-nu*.

ḫšassu etc. (Iran. χšāḥ'a), in *Arta-*.

***ḫa-šir** (Can.), in *A-ma-an-*.

**Ḫa-šat-sa-'*.

**Ḫa-ša-at-ri-it-ti* (Iran. χšaθra-).

***ḫat(t)a** (Hit., cf. kata, in names of Asia Minor, Sundwall, p. 98 f.), cf. *Ḫa(-at)-tu-šar*, *-šila* (List II, 1), *Ḫat-ti-bē[-i]*, *Ḫat-ta-mu-u*, *[al]Ḫa-at-tu-ši-pa* Chantre 46, 11, *[mât]Ḫa-a-ti|Ḫatti* etc., *[al]Ḫa-ta-pak-ka* JADD 691, R. 8, *[el]Ḫa-ta-ri(k)|rak-ka* (= חדרך), *[al]Ḫa-ta-tir-ra* (in Unqi), Tigl. IV: Ann. 144.

/Ḫa-te-za-a-a.

ḫatānu to protect, in *Mannu-kīma-Enlil-ḫa-tin.*

ḫutnu protection, in *Ḫu-ut-ni-iḫu, Adad-, dAplu-, Marduk-, Sîˀ-ḫu-ut-nu|ni.* Cf. **Am-mi-ḫa-at-na. A-u-ḫu-tin.*

***ḫatpi** (Eg. ḥtp(w) be pleased), in *Ḫa-at-pi-mu-nu, Aman-ḫa-at-pi.*

***ḫa-tir, ḫa-at-ri** (Iran., χvaθra bliss?), in *Bir-iz-, Bi-si-.*

***ḫi(-it)-ti|te** (Hit., cf. kita, in names of Asia Minor, SUNDWALL, p 107), cf. *An-, Uš-; Ḫi-it-ḫi-it-te* CPN; *Ḫite-rua-da* (GARSTANG, The Land of the Hittites, p. 376).

**Ḫu-u-a* (cf. Θοας SUNDWALL, p. 222f.); *Du-i, Ḫu-u-i, Du(-u)-a).* See also under tuwa.

ṭēmu will etc.. in *Nabû-ṭe(-a)-me(-utīr).*

***ṭubu** (probably = tube in names of Asia Minor, SUNDWALL, p. 217), cf. *Ṭu-bi-ia-en-na, Ṭu-bu-u-su, Ṭu-bu-sa-lu(?).* — *Ṭe-be-šú(?).*

Ṭebet the month טבת, in *araḫ Ṭebeta-a-a.*

**Ṭu-di(ṭi)-i, Ṭu-tu* (cf. Τουτης, Θουθου, Τοτις etc. SUNDWALL, p. 222). *Ṭu-du-te.*

***ṭūru** (Ar.) rock, mountain, in *Ṭu-ri-ba-al-tú, A-a-, A-du-ni-, Siˀ-ṭu-ri, Tu-ri-i.*

**Ṭiḫa(TE)-a-a*; cf. *Da-ḫa-a-a.*

ṭābu god; written *DUG(.GA), ṭa-ab, ta-a-bu, ṭa-bi;* in *Ṭab-, A-a-, Abi-, Aḫi-, Ašur-, dBe-el-, Di(?)-ti-bēl-, Ištar-bāb-, Tammeš-;*

ṭābat, in *dA-ḫa-ti-ṭa-bat.*

Ṭa-bu-ni. Ṭa-bu-su, cf. *Ṭa-bu-tú* P 138, 2.

ṭallu, see דלל.

**Ṭu-un-na-un.*

**Ṭu-si-i* (cf. *Du-si-i*; Θυσσος, SUNDWALL, p. 222).

ṭipāru torch, in *Ṭipār-ša-nam-rat* BE XIV. *Bēl-ṭi-pa-ri-i, Nergal-ṭi-par-ilāni* BE XIV.

**Mu-ṭa|du-pir|pi-ra|bi-ra-a-a* (cf. Na. מרספרא).

ṭur (perhaps Hit., cf. ture, in names of Asia Minor, SUNDWALL, p. 220), in *Ṭu-ru-u-su.*

***ṭi-še** (Eg. dj-šw, RANKE, Material, p. 27), in *A-ḫar(mur)-ṭi-še.*

ī hypoc. ending, very usual, cf. *Abīt, Abnī, Balāṭi, Balṭi* etc.

ia, Mit. and Ass. hypocor. ending (cf. UNGNAD, Dilbat, p. 80; TNB p. XXIIf.), written *-ia* and *-c-a,* cf. *A-ḫu-ni-c-a, Amurri-c-a, Bi-c-a, Bi-bi-c-a, Is-qur-c-a, Ka-ri-c-a, Marduk-c-a, Tab-ni-c-a, Ṣu-me-c-a; -ia-a,* in *Ḫal-di-ia-a.* Cf. *dBa-ba-a-a, dDa-li-ia-a, dḪa-te-za-a-aˀ dIn-qa-a-a, dKu-la-a-a, dSa-ra-a-a* (שָׂרַי), *dŠarra-a-a.* — Iran.: *Marduni-ia, Sa-ti-ri-ia.*

***ia** (Hit., cf. iya, in names of Asia Minor, SUNDWALL, p. 87ff.), see under *Ia-ia, Ia-ma, ianu, iāra, Iašḫuru, dI-ú-ni.*

ia-e, ending in foreign names, cf. *Ar-ia-e (A-ri-e), I-si-ia-e, Ma-ni-ia-e.*

(i-)e, ending in (foreign) names, cf. *A-ši-ri-e, Da-ku-li-e, Ḫa-li-e, Ḫa-ri-e, Ḫi-ḫi-e, Ḫum-bi-e, Ia-a-ki-e, Ia-zi-e, Ku-du-ni-e, Ku-ri-e, La-ab-sa-ri-e, La-a-a-li-e, La-ki-e, Luda-ki-e, Maḫ-di-e, Ma-ni-e, Mu-ba-si-e, Na-ba-di-e, Nabû-e-mu-ki-e (!), Na-aḫ-ki-e, Ni-bi-e, Ni-ni-e, Ur-ṣi-ni-e; dIa-bi-bi-e, dZa-bi-bi-e, dSa-gi-bi-e.*

ia-u possibly hypocor. ending (*ia* + *u*), in *Aḫi-ia-u* (cf. אחיו). Cf. *Ia-u*, List II 1.

ia-u-ta (Iran.), in *Ia-u-ta-ar-ši.*

ia-ú-tu hypocor. ending (*ia* + *ūtu*), cf. *Aḫi-ia-ú-tu.*

יאב (Ar. אהב) to give, cf. *A-a-bu, Ia-a-bi-ilu, (Ia-bi-milki* is = *A-bi-milki), Ia-bi-ti-ri(?), I-la i-a-bi(?), Sam-si-ia-a-bi; Ia-a-ḫab-bi-ēl Bēl-, Dū-, Qūsu-ia-a-ḫab-bi|be* BE IX, X, *Ēl-, dIl-te-ri-, Enlil-, Nabû-ia-a-ḫa(b)-bi* UMBS II, 1; *dBa-al-te-ia-a-ba-te.*

יאל ; iālu mountain goat, cf. **Ia(-)-la-a; Nabû-ia(-a)-li, dBāntu-, dNašḫu-, dSîˀ-, dSamaš-a-a-li.*

אם *A-a(-am)-mu* (Arb.).

יאש(?) *Ia-a-i-si* (WSem., perhaps = אֵשׁ, or cf. Bi. יעיש).

יאר(?) *Ia-ri-i, Mannu-ia-a-ri; Ia-a-rum, Ka-mi-ia-a-rum* Dilbat. — **Wi-iš-ia-ri, Zi-it-ri-ia-ra.*

יבב I 1 to cry, in *E-bi-ib-ana-Nabû.* — WSem. (cf. יִבַּב, יִבֵּב), in *Ia-bi-bu, Ia-a-bi-bi* TNB, *dA-a-, Adad-, Aḫi-, Našuḫ-, Siˀ-ia-ba-ba|bi; dIa-ba-ba-ti* CBR I, 24, 6. *dIa-bi-bi-e.*

***ia-ab-ku,** in *Kar-zi-.*

***Ia-bi-qu(?).*

idu *(ID)* hand, side, in *Idu-ša-Aššur|Ištar, Áš-ši-ID(?), Nabû-alik-idi-ia, -id-enši; I-da-te-bēl-a-la-ka.*

ידא idū to see, know; ideogr. *ZU*; in *Idi-ilu*, *Abbu-*, *Abi-ul-*, *Aššur-ki-ti-*, *ʾBēl-*, *Ilu-*, *Nabū-kīn-idi*; **idanni** (*i-dan*)*da-an-ni*, *ZU-a*(*n*)*-ni*), in *Idanni-ʾilu*, *Aššur-*, *Nabū-idanni*.

mūdū knowing, in *Enlil-mu-di-e-nišē*.

WSem.: *ʾIa-a-da*, *Ia-di-ʾ*, *Abi-*, *Mannu-ia-di-ʾ*, *Ia-da-ʾ*, *ʾIa-da*|*di-ilu*, *A-a-i-da-ʾ*, *Ilu-ia-da-ʾ*|*ia*(*-a*)*-da-ʾ*|*a*, *Šamaš-ia-da-a*; *Bēl-ia*(*-a*)*-da-aḫ* UMBS II, 1, 89, 2; *Ia*(*-a*)*-di-iḫ-ilu* BE X.

יום ūmu day, in *Um-sibū-iliia*, *Nur-ēkalli-ú-mu*, *Bēl-ūmi-maṣi* (?or *Bēl-kīma-ūmi*), *Bēlit-ú-me-DU . . .*, *Um-IV-a-a*.

**ʾI-ú-ni* (Mit., cf. Lycaon. Ἰωνα, Sundwall, p. 88).

**Ia*|*A-a-zi-e* (possibly Iran., cf. *Ba-gi-ia-a-zu* BE IX, 11, Mihyāz JIN p. 204). Cf. Hit. *ia-za*, in *Nan-ia-za*; *Ia-a-zu*(?)*-ba-ni* BE XV, 175, 40, *Ḫu-di-ia-zi* UMBS II 2, 132, 84, *Mēpu-ri-ia-a-zi* OLZ, 1906, 591; WSem., in *Ia-zi-Dagan*, *-e-ra-aḫ* T-D LC, cf. RPN, p. 30f., with n. 1.

**Ia-zi-ni*.

**Ia-ḫu-ṭu*|*ṭi* (cf. ṭaḥû abortus).

**Ia-ḫa*(*wa*, *pi*?)*-ʾ Ia-e-a* P. 97, 34; *Ia-a-a*. Cf. Pisid. Ιαις, Ιαιη, etc., Sundwall, p. 97.

**Ia-ma*, *Ia-mu* CBS 3293 (cf. Ιαμος, Sundwall, p. 88). *Ia-mi-ú-ta*. *Ia*(*Iwa*)*-mi-ba-an-da*. *Bir-ia-ma-a*. *Pu-ú-a-a-ma* (Eg.).

יָמָא iāma (WSem., cf. Hilprecht, BE X, p. XV; Clay, ibid., p. 20; Lidzbarski, Ephemeris, II, p. 18; Daiches, ZA, 22, p. 125 ff.), in *Na-ta-nu-ia-a-ma*, *Aḫi-ia-mi*.

ימן imnu right hand, in *ʾAt-ta-im*(*ʾ*)*-ni*(*ī*).

***iānu**, cf. *Am*|*A-ú-ia*(*-a*)*-nu*. — *Ba-gi-ia-a-nu* (Iran.) BE IX. — *Ku-ri-ia-a-ni* UMBS II 2, 73, 33 (cf. Lyc. Kuriyāna, Sundwall, pp. 14, 124.

***ianzu** (Cass. = *šarru*, Cass. vocab. 21), in *Kašakti-ia-an-zi*, *Ia-an-zu-ú*; cf. *Ištaʾū Šú-li-an-zi* Tigl. I, Cyl. IV 64.

***ינק** *Ia-nu-qu* (cf. יְנִיקָא suckling).

***יפא** (WSem.), in *Ia-pa-ḫi*, *Ia-pa*|*Ia-pa-aḫ*|*Ia-ap-p*|*a-aḫ*)*-Addu*; *Ia-pa-ēl* Dilbat; *Aḫi-ia-paʾ* CBR I, 17, 4. Cf. *ʾIa-paʾ* (?יָפֶה).

יצה eṣēpu to add, cf. *ʾE-*(*zib*)*sip-tum*; *Zi-pa-am-ì-lí* Dilbat.

No. 1.

***יקי** (WSem. = וָקִי), in *ʾIa-a-ki-e* (cf. Bi. יָקֶה), *A-bi-ia-ki* T-D LC.

***יקן** *ʾIa-ki-ni*; *Bīt-Iakīn*.

***יקר** (WSem. cf. יקר) **iaqar** precious, in *ʾIa-qar-aḫi*, *Abi-*, *Aḫi-ia-qar*. — *ʾIa-ki-ra-tu*.

***iaš, aš** (Cass. ending; cf. Hüsing, Memnon, IV p. 25 f.), in n. d. *Burʾiaš* (p. 253), *Kaštil-ia*(*-a*)*-šú*|*a-šu*|*ia-aš*; *ʾMe-til*|*Mi-it-li-ia-a-šu* BE XV. Cf. *nārTu-bu-li-aš* HABL 906. 1112.

***ià-ša**, see *waša*. Cf. Eg. *I-ri-ma-ia-áš-ša*.

**Ià*(*ʾ Wa*)*-šú-ia* (Hit.?).

**Ià*(*ʾ Wa*)*-aš-ḫu-ru* (Capp.; Jensen, ZDMG, 48, p. 254, compares Bi. אַשְׁחוּר; perhaps < iia + skku-ra, cf. Car. Υεσκυρεβος, Sundwall, p. 88).

***iašda** (Iran. yazd, cf. Meyer, KZ, 42 p. 18); in *Ia-aš-da-ta* (cf. Yazdāt, JIN, p. 147; Hirth, I, p. 107: Yaçodāta), *Zi-ir-dam-ia-áš-da*.

***יאא** (= SArb. יהת) to help, in *A-bi-e-šú-uḫ* (= *A-bi-si*); cf. *Ì-li-e-šú-uḫ* T-D LC 237, 27; *A-bi-e-šú-uḫ-lu-da-ri* ibid. 163, 7.

ישר išū to have, possess, in *A-šur-ni-šú* (cf. Poebel, OLZ 16, col. 64, n. 1; Ungnad, Dilbat, p. 125).

***יִשַׁף** (He. יסף) to increase, in *Mil-ki-a-ša-pa*, *Baʾal-ia-šú-pu*; cf. *Ia-šú-ub*(*p*)*-dDa-gan* T-D LC.

ישר I 1 to thrive. Prec. **lišir** (*SI. DI*, *GIŠ*): *dA-a-*, *Abi-*, *Aḫi-*, *Aššur-*, *Bēl-*, *Iptaṭar-*, *Izbu-*, *Nabū-*, *Nūr-*, *Sin-*, *Šum-*, *Tabši-*, *Zēr*(*-kitti*)*-lišir*; **apal-lišir**: *Aššur-*, *Bēl-*, *Nabū-*; **bēl-ukīn-lišir**: *Nabū-*; **pirḫi-lišir**: *Nabū-*; **šum-lišir**: *Aššur-*, *Marduk-*, *Nabū-*, *Sin-*, *Šamaš-*; **šum-kitti-lišir**: *Nabū-*; **taqbi-lišir**: *Bēl-*, *Nergal-*; **zēr**(**-kitti**)**-lišir**: *Nabū-*.

III 1 Ptc., in *Adad-mu-šeš-ir*.

išaru righteous, in *I-šar-ḫa-ri-im*; cf. *Be-li-i-šar* AO 5519, F 12 (GTD).

iātu, hypocor. ending (cf. TNB p. XXXIII; Ungnad, Dilbat, p. 80), cf. *Id-di-ia-a-tu*, *Si-e-ia-te*. Pron. 1 sg., cf. *Da-ni-*, *Im-bi-ia-ti-ilu*.

***יתא** (cf. SArb. יהת = Ba. *יֵשׁ), cf. *Ia-ta-*ʾ|*a*, *A-bi-ia-te-*ʾ, *Am-ia-ta-*ʾ|*ia-te-*ʾ*-ú*, *I-ta-a-*ʾ*-ilu*, *Am-me-*ʾ*-ta-*ʾ, *Ia-ú-ta-*ʾ (cf. יהתא). *Ia-te-e* may be *Nap-te-e*.

*יתם *Ia-ta-ma-a* (Ar. orphan). *Ia-at(lat)ma-a.*

*יתן (Ph.) to give, in *?Ia-'-ta-a-nu, Ia-ta-na-e-li, Ilu-ia-ta-a-nu, Sa-mu-nu-ia-tu-ni.* — *Ia-at-na.*

ka (= *ak*, *kt*, He. כ) as, like, in *Mannu-ka-abi|ahē|šarri.*

ka, sf. 2 sg. m., see *alsi-*, *māt-*, *nūr-*, *pā-liḫ-ka*, *Enlil-mannu-mala-k.*

*ka, cf. (Iran.) *Ame-ka, Ḫanaširu-ka, Aršaka(n, m), Umalḫ-ku*; Hit.: *Ḫaba-ki*, [āi]*Kiba-ki*; cf. aku, uka; ga, ḫu.

כאן **muškīnu** pauper, cf. *Muš-ki-nu(?ba).*

ka-bi, in *Bēl-ka-bi*; *Ka-bi-Adad* T-D LC.

kiba (cf. kibe, in names of Asia Minor, SUNDWALL, p. 104), cf. *Ki-ba-ba* (El.; HÜSING, OLZ, III (1900), 83), *Ki-ba-bi(?kaš)-še*, *Ki-bi-ia* (cf. *Ḫibi-ia*); *?Ki-bi-ni-i* = *Qi-bit-ni-e*; cf. */*Ka-bi-li-'* (Cilic. (f) Κιβαλις, Καβαλις); [ci]*Ki-ba-ki* Anp. Ann. II 88.

kuba (cf. kuba, kupa*, in names of Asia Minor, SUNDWALL, pp. 118, 123 f.), cf. *Kube-i[ni]* (Capp.); *?Ku-ba-ba-e* AO 5504, II 16.

כבב *Ku(ḫ)-bu-bu*, √כבב?; cf. *Ab(?)-di-ku-bu-bi.*

כבס **kibsu** walk, way, in *Nabū-*, *Ninib* (see *Ilu)-kib-si|su-uṣur*; *Bēl-kibsi(?EN.KI.UŠ)-ila.*

*כבר (WSem.) be great, in *Ka-bar-*, *Kab-ri-ilu*, *Ilu-ka-bar* (not *Ilu-ka-ašarid*).

כבת **kabtu** mighty, lofty; ideogr. *BE*, *DUGUD*; in *Adad-*, *Marduk-*, *Nabū-kabti-aḫēšu*, *Nabū-*, *Sin-kabti-ilāni*; *Kabṭi-*, */*Kab-ta-a-a. Ka-bat-ti. Ku-bat-ta-nin(?)* [Add.].

*kada, see *kata.*

*kuda (Hit., cf. ḫud), in *Kudukka* [Add.] (cf. Lyc. Κοδικας); *Ku-di-ba-bu* CPN.

/Ki-i-di(ṭi?); cf. *Ki-di-ia* BE XV.

כדל *?Ka-da-la-ni*, *Kandalānu*; *Ki-dil-Enlil* UMBS II, 1.

כדם *?Ka-da-mu.*

כדן **kidinnu** protection, protegé; El. *kitin*, cf. names under *Ki-din-*; *Ki-di-ni*, *Ki-di-ni-ia*; */*Ki-di-ni-ti*, *Enlil-ki-di-ni*; *Lal-ki-din-nu*, *Umba-ki-di-ni.*

Ku-du-ni-e. Kud-da-a-nu; cf. *Ku-da-nu* BE XV.

כדר **kudurru**, in *Ea-ku-dur-ri-ibni*, *Enlil-bāni-kudurri(ŠA.DU)*; see also under *uṣur.*

kudurānu cock, in *Ku-du-ra-na.* */*Ku-du-ra-ni-ta* P 116, 8.

*kudur (El. < *kutir*), in *Ku-dur|du-ur|ŠA.DU-Enlil*, *-Mabuk*, *-Naḫḫundi.*

*Ki-diš (cf. ?/Κιδισις, SUNDWALL, p. 104).

כול II 1 support, in *Ilu-ú-kal-la-an-ni*, *Ašur-*, *Au-*, *Bēl-*, *Bēl-Ḫarrān-*, *Nabū-*, *Samaš-kitlanni(ki-la(-a)-ni*, *kil-la|an-ni*, *kil-la|li-a(n)-ni*), */*Bēlit-kil-li-in-ni*; cf. *Ilu-ú-KAL(-a)-ni.*

כום **kūmu** place, in *Bēl-ku-um-mu-*; *Nergal-bēl-ku-mu-u-a*, *Samaš-ku-mu-u-a.*

כון **kānu** stand fast, in *Ikanu(m)*, *Gula-zāri-li-kun.*

II 1 establish, Prt. **ukīn** (*ú-kín, ú-DU, DU(-in), GI.NA*), in *Bēl-*, *Nabū-*, *Šarru-*, *Uraš-ukīn*; **apal-ukīn**: *Ellu(?)-*; **bēl-ukīn**: *Nabū-*; **bīna-ukīn** (or *kīn*): *Nabū-*; **pirḫi-ukīn**: *Marduk-*, *Sin-*; **šum-ukīn**: *Ašur-*, *Iš'ar-*, *Marduk-*, *Nabū-*, *Šamaš-*, *Šum-ukīn*; **ūmē(?)-ukīn**: *Bēlit-*; **zēr-ukīn**: *Nabū-*, *Šarru-*. — Ipt. **ka'in** (*DU-in, ka-in*), **kīn** (*ki-in|ni, kin-na, DU, GI(.NA)*), in **kīn-aplu**: *Ašur-etil-ilāni-*, *Ēsaggil-*, *Kaššū-*, *Nabū-*; **kīn-pīšu**: *Ninib*; **kīn(mukīn)-zēr**: *Nabū-*; **bēl-ka'in**: *Adad-*, *Ašur-*; **išdiia-kīn(i)**: *Bēl-*, *Nabū-*; **pirḫī-kinna**: *Gula-*; **zēr-kīni**: *Enlil-*; **kīnanni**: *DU-a-ni-Ištar*, *Nabū-DU-a-ni*; *Ašur-etil-ilāni-DU-in-ni.* — Ptc. **mukīnu** (*mu-ki-nu|mu-GI.NA|DU*, see names under *Mukīn-*, *Ašur-*, *Ilu-*, *Šarru-mukīn*; *Ištar-mu-kin-ia*; *Bēl-mukīn-abānu(?)*; *Ninib-mu-kin-nišē*; *Ašur-*, *Nergal-mukīn-palē(ia)*; *Ea-mukīn-zēr*; */*Mu-ki-na-at-Ištar.*

kēnu (*kīnu*) true, see names under *Kīn-*, *Aḫi-*, *Ašur-*, *Ḫabil-*, *Šarru-*, *balliṭ*, *dugul-*, *eriba*, *īdi*, *ubib*, *uṣur*, *zugup.*

kunnū, cf. *Ku-na-a(-a)*, *Ninib-ša-kun-na-a-i-ra-mu.*

kittu righteousness, in *Kit-ti|DU-ilāni*, *-lišir*; see also under *bēl*, *idi*, *šar*, *uṣur*, *Kīntum-*, *zēr.*

*kiza (in names of Asia Minor, SUNDWALL, p. 107; Car. γισσα = λιθος), in Hit. [māt āi]*Ki-iz-zu-wa-da-ni|ad-ni* (JRAS, 1913, p. 1044; OLZ, 1906, 630; MDOG, 35, p. 33).

*kuza (in names of Asia Minor, SUNDWALL, p. 129 f.), cf. *Ku-za-a* (Sem.?), *Ku-zu-na* (TA 224, 16; cf. Lycaon. Κουσανις), *Ku-uz-zu-ra-ak[-ka-a-a]*; *?[māt]Pu-ru-kuz-zi* (Tuk. I,

Ann. 16; Tigl. I: Ann. I 65; II 91; MDOG, 28, p. 25). *Ku-zu-u* CBR I.

כזב **kuzbu** plenty; ideogr. *ḪI.LI*; in *Kuzub-Ištar*, *Nabû-kuzub-ilani*.

ʃ Ku-un-zu-ub-tum.

Ki-iz(s)-bu(pu).

**Kiz(s, šš)-li-i* (cf. Bi. כִּסְלוֹן).

כי **ki** as, like; written *kî(-i)*; in *Ki-abi-aqbi* (cf. Sin. כעמה = כְּאֻמָּה NÖLDEKE, Beitr. p. 96), *Ki-lamašši*, *Man(nu)-ki-*. Cf. ʔ*Lu-ki-ma-ma*, *Ki-ma-ma*.

kīma idem; written *ki-ma*, *GIM*; see under *Mannu-kima-*.

***kiia** (Hit., cf. kiye, in names of Asia Minor, SUNDWALL, p. 105), cf. *Ki-ak-ki*, *Ki-annu-bu*, ʔ*Ki-a-ra*; *Gi-am-mu*.

Ki-e-a-a.

כית **kitu** end, in *Ašur-kīt*(*TIL*)*-su*; cf. *Ki-i-ti*, *Ašur-kit-su-nu* TNB. Cf. *Ki-ta-a-a.*

***kāku** (cf. NPe. *kākā*, *kākū* uncle; kaka*, in names of Asia Minor, SUNDWALL, p. 93), cf. *Ka-a-ki*, *Ka-ki-i*, *Ka-ki-ia* (Naïri); ʔ*Ka-a-gi*, *Ka-ku-mu* CBS 3534 (cf. Cil. Κακαμοας), *ᵃⁱHagga-missa* MDOG, 35, p. 43; *Ka-ku-nu* (Pe.) UMBS II, 1.

***kiki** (Hit., cf. kike*, in names (Κικ(κ)ος) of Asia Minor, SUNDWALL, p. 105), in *Ki-ki-a*; *Ki-ki-ia* BE XV, 37, 6, *Bīt-ki-ki-e* BE IX, 86a, 8; *Ki-ik-Tešup*(*ᵈIM*) CCO, 495 (CPN); *Ki-ki-ᵈEn-lil*(ʔ); *ʃ Ki-ik-ki-ia-en-ni* BE XIV, 91a, 8a. *Ki-ik-ku-li* (cf. Pisid. Κοκκαλος, SUNDWALL, p. 120).

***kuka** (Hit.-El.; cf. gug; kuka, in names of Asia Minor, SUNDWALL, p. 120), cf. *Ku-ku-a* (Capp.), *Ku-ku-ú-a* RPN, *Ku-ku-ú-ia* T-D LC, *Ku-uk-ku-ú-a* BE XV, 37, 23, *Kuʔ-uk-ku*? Dilbat, *ʃ Ku-uk-ku* CBS 3494 (CPN), all possibly Sem., cf. *kūku*, *kukku* DAHW s. v., KB VI, 1, p. 485 f., *mārē ku-uk-ka-a* KLH); but cf. also Κωκας, Κωκος etc.; *Ku-ku-pi* .... (Capp.), *Ku-ka-ti-a* T-D LC (cf. Phryg. Κωκουτας); **kuk** (El. "maître, patron", HOMMEL, Grundr., p. 38, n. 1; SCHEFTELOWITZ, KZ 38, p. 263), cf. *Kuk-tilla*, quoted by BORK, Memnon, V p. 46, from a tablet from Malamir; *Ku-uk*(*-ka*)-*ᵈNa-še-ir*|*Na-šú-ur*, *-ᵈKir-me-iš*, *-Si-mu-ud*, etc.; cf. nn. l. *ᵐᵒᵗKu-uk-ku-ma-a* (in Naïri) K. 11498, 8 (cf. Κογαμις, a river in Lydia), *ᵃʲKu-ú-ku-nu* (in Naïri) Anp. Ann. II 110.

kakku weapon, cf. *Ka-ak-ki-ia*; *Kakkum*(*ᵗᵢ KU*)*-šá-Adad* T-D LC.

**Kakkulānu*, *Akkulānu* etc.; *Ak-kul-en-ni* BE XV. *Kikillanu*, see קלל. *Ki-kin-na-ni*, see קנן.

*ככם *Ka-ku-si*, *Ka-ku-us-tú* = ἐκκέφαλος ferret.

***kakri** (Cass., cf. El. kukra protector(?), HÜSING, Memnon, IV p. 29; kakre, in Car. Κακρας, Lyc. Γηκρης, SUNDWALL, p. 94), in *Agum-kakri-me*.

***kali** (Hit.; cf. kele, in names of Asia Minor, SUNDWALL, p. 102), in *Ka-li-Tešup*.

***kil**(**i**) (Hit., cf. gili, kali), in *Ki-li-gu-gu* (*Ki-ili-gu-ug*), *Ki-li-Tešup*, *Ki-il-Tešup* UMBS II 2, 84. 25, ʔ*Ki-li* CPN, *Ki-li-ia* BE XV, 200, III 5; T-D LC; *Ki-li-ia-a-tum*, *Ki-li-ša*, *Kilu-un-di* (cf. Lyc. Κιληνδος). Cf. *Ki-la-ku-u*, *Ki-la-a-a-qa-nun*, *Ki-lu-ma-a-ni*.

***kula** (cf. kula*, in names of Asia Minor, SUNDWALL, p. 121), cf. *Ku-lá-ku-lá* (Capp.); *Kula-a-na* (El.) DEP XI, 92, R. I 100; *ᵃʲKu-luman* (in Ellipiʔ) HABL 129, *ᵐᵃᵗKu-li-barzi-ni* (in Naïri) Tigl. I, Ann. IV 70, *ᵃʲKul*(*i*)*amera* (ἐκλεμερας); in Šupria; cf. Lyc. n. p. Κολιαμορας), *ᵃʲ*|*ᵐᵃᵗKullania* (in North Syria; cf. Lycaon. n. p. Κουλανις), *ᵃʲKu-li-si* (in Armenia; Shalm. Bal. J.; cf. Phryg. city Κολασσαι), *ᵃʲKullar* (cf. Car. city Κολυρα). *Ku-lu*(*ʾ*)*-Ištar*; cf. *Kul-laʾ-Bēl* UMBS II 1.

כלב **kalbu** dog, servant, in *Kalbi*, *Kalbu*, *Kalbi-Nannari*. — For *Kal-bi*|*UR.KU-ú-ku-ú*(*-a*) cf. Καλβ-, Καλπ- etc., and uku in names of Asia Minor, SUNDWALL, p. 109 f.

Kal-da-a-a "the Chaldean".

כלי **kalâ** everything, in *Adad-*, *Ašur-bēl-ka-la*.

כלל **kullatu** totality; ideogr. *KAK.A.BI*; see under *Bʾ*.

ʃ Kul-la-a-a.

Ki-lul-la (Sum.); cf. *ŠEŠ-ki-lu-la* T-D LC.

כלם II 1 let see, in *Ašur-*, *Nabû-kal-lim-an-ni*; cf. *Šamaš-nūr-kul-li-man-ni* BE XV.

Ku-lu-ma-a(?).

***kilam** (Cass. and El.), cf. *Ki-lam-ra-nu*; *Kilam-Saḫ*, *Ki-lam-dašu*, *Ki-lan*|*la-an-di*, *-Bu-*

riaš, -Marduk, -Šugab, Ki-la-an-Ubriaš, cf. CPN. Cf. ?*Ki(-l)-lam-ši*; $^{\bar{a}l}$*Ki-lam-ba-a-ti* Sarg. Ann. 70.

***kulma** (probably Hit; analogous with kurma in names of Asia Minor, SUNDWALL, p. 125), in *Kulma-kulma*; $^{\bar{a}l}$*Ku-ul-ma-da-ra* (in Unqi; Tigl. IV: Ann. 141; cf. Χολμαδαρα, Charmodara, SACHAU, ZA, XII, p. 47).

Kil-si.

***kam/n**, in (Iran.) *Kam-buzia.*

***kama**, see under gama; cf. also *Kam(?)-ma-li-ia*; $^{m\bar{a}t}$*Kam-ma-nu* (Χαμάνη).

***kuma** (Hit.; usual in names of Asia Minor, SUNDWALL, p. 122), in *Ku-ma-ni* (cf. Cilic. Κομανος); $^{m\bar{a}t\,\bar{a}l}$*Qu-ma-an-ni* (OLZ, IX, 632, etc.; Capp. Κομανα), $^{\bar{a}l}$*Kum(m)uḫ(ḫ)u* (cf. Κομμαγηνη, Pisid. city Κομμακον), $^{\bar{a}l}$*Kumi-di* TA 116, 75 (cf. Car. n. l. Κομητης); cf. $^{\bar{a}l}$*Ku-me* (in Urarṭu(?) HABL 544), $^{m\bar{a}t}$*Ku-mu-ur-ṭa-a-a* (in Man; III R 30, 67), $^{m\bar{a}t}$*Ku-um-ma-aḫ-ḫum* (in Bit Barrū, Senn. Tay. II 19; cf. Car. n. p. Κομαχλων).

כמוי **kimtu** family, cf. *Kim-ta-rapaštum, Kim-tum-kittum*; *I-li-ki-im-ti* T-D LC.

כמן *Ka-ma-nu* (Ar.?). *Ki-mu-nu.*

Ka-ma-su.

*כמר (WSem.), *Ka-ma-ru*, ^{d}*A-a-ka-ma-ru. Ku-um-ri-?* (Capp.). *Ku-um-ra-a-nu* CPN.

כמש prostrate oneself, in *Pān-ili-ka-mīš.*

***kānu**, in *Sitir-ka-a-nu* (שרכן). Cf. *Ir-tuk-ka-a-nu*; *Ka-na-ia, Ka-nik-ta, Ka-ni-is-si* CPN; kana, in names of Asia Minor, SUNDWALL, p. 95.

***kuna** (cf. kuna*, in names of Asia Minor, SUNDWALL, p. 123), cf. ?*Ku-ni-c-a* (Gr.=Κυνεας?); *Ku/Qu-na-ni-bi* BE XV, UMBS II, 2 114, 2; $^{\bar{a}l}$*Ku/Ki-na/nu-li/lu-a* (capital of Patin).

Ka-an-di (cf. *kandu* MUSS-ARNOLT, p. 406b).

**Kan-da-a* (Cil.; cf. Κενδεας, SUNDWALL, p. 99). ?*Ka-an-du* CBS 12605 (CPN).

***kundu**, see List II, 2. *Ku-un-da-aš-pi* (probably not Iran.; cf. kūta and esbe, in names of Asia Minor, SUNDWALL, pp. 78, 111.

kandal, see כדל.

Kan-dar-ú(šam?)-ši.

כנך *Ka-nik-bābi, Nabū-ka-a-nik(-an-ni). Ašur-ku-nu-ki* . . . . *Ka-an-ka(-a)-nu* (Ar.?).

כנן *Ka-nu-ni.* ?*Ki-na-nim*; *Ki-na-nu* T-D LC.

kinūnu a month, in *Kinūn-a-a. Warad-kinu-ni* Dilbat.

כנש submit, cf. *Mu-šik-niš*(?).

**Ka-si-i* (perhaps Mit.), cf. *Ga-si-im* (Capp.), Κασιας, Κασσις etc., SUNDWALL, p. 100).

Ku-si-ni. Ku-sa-sa-a]*'. Ku-si-si-i.*

כסס *Ka-su-pu.* Cf. *Ka-sa-ap-Ištar* VS 8: 23, 2; *Kas-pu-ša* T-D LC.

***kasta, kašta** (cf. kastte*, in names of Asia Minor), cf. *Kas-tú-bi-la* (cf. Cilic. city Καστα-βαλα); $^{\bar{a}l}$*Kaš-tir-ru* (in Urarṭu); $^{\bar{a}l}$*Ka-áš-ta-ma(ba?)-an* . . . (Hit.), Babyloniaca IV, p. 224, 11; Cass.: ^{f}*Ka-áš-ti-ban* BE XV, 190, V 18; *Kaš-ti-il* CBS 3521 (CPN); *Kaš-til-li* UMBS II 2, 42, 2; *Kašti-l-šašu* (cf. Cilic. n. l. Καστιλια, Lyd. Καστωλλος, etc.).

***kastar** (Iran., χša]ra?), in *Ka(^{š})tar-iti.*

***ksatru, kšatsu, ḫšassu** etc. (Iran., idem), in *Artakšatsu, Sanda-ksatru.*

כפד. *Kapdu*, perhaps bird catcher.

כפך *Nabū-kip-pik*; *Ki-pik-Nabū* CBR I, 49, 18.

כפר *Ka-pa-ru.*

כצר or קצר **kaṣāru** preserve, in *Bēl-liq-ṣur*; *Nabū-dūr-ku-ṣur, Bēl-Ḫarrān-, Nabū-, Sin-KAT]qu-ṣur-a-ni, Ilu-, Nabū-ku-ṣur]ṣu-ur-šu*; *Nabū-ka-ṣir-šum, Ka-ṣi-ru*; *Ku-ṣur-a-a.*

kiṣru might, in *Ki-ṣir-.*

***kara**, in Cass. *Ka-ra-ḫar]in-daš*, see List II, 1. $^{m\bar{a}t}$*Karalla*, on the frontier of Media; cf. Pamphyl. n. l. Καραλλις, SUNDWALL, p. 96.

kāru, in ^{f}*Ša-pī-ka-a-ri]LIK. Ka-ri-c-a.*

**Ki-ra-aḫē*, perhaps = ⟨⟨ bald, cf. קרח.

**Ki-ru-a* (Cil., cf. Isaur. Γιρους).

***kura** (Hit., cf. kura*, in names of Asia Minor, SUNDWALL, p. 124), in *Kúr-ir-pa, Kurunta* (see under *Pa-Rta-maḫḫū*), *Kur-uzza-a* (person or country, Shalm. III, Ob. 154; cf. nn. l. Κορησος, Κοραξα), ?*Ku-ri-ia-a-ni* UMBS II 2, 73, 3 (cf. Lyc. Kuriyāna; כרי).

**Kūraš* (Iran., or El.?; "the sun"(?), BARTHOL., p. 474; cf. Κορος, f. Κουρους and similar names in Asia Minor).

כרב inclinetoward, bless. *Ka-ri-be* (*Ka-rib-bi*).

karābu prayer, in *Sin-karābi-išme.*

kiribtu blessing, in *Ki-rib-tu, Ki-rib-ti-i, Ki-ri-bi-tú-Ašur.*

kurbānu present, in *Kur-ban-Ašur, -Ištar, Kurbānu.*

***כרזי** *Kur-za-a* (cf. Ar. كرذ).

***karzi** (Cass., cf. krssa*, καρς, γαρς etc., in names of Asia Minor, SUNDWALL, p. 115), in *Kar-zi(-ia)-ab-ku, ʃKar-zi-ban* BE XIV, 126, 5, *Kar-zi-ba-ra-ta-áš* UMBS II 2, 85, 7. Cf. ^{mât}*Kar-zi-nu-ú*, K. 1668b, II 33, ^{mât}*Kar-zi-ib-ra* (in Namri).

**Kur-za-bu. Kur-ḫu-ni-ti.*

kirū כרי kurū short(?), cf. *Ku-ri-e, Ku-ri-i; Ku-ru-um* T-D LC, Dilbat; *ʃKu-ri(-i)-tum* BE VI, 2; BE XV. ?*ʃKar-ri-te.*

***karak** (Cass.), in *Ka-rak-Saḫ* BE XV, 152, 2, 6; *Ka-rak-ku, Kar-ak-ku* (Med.).

Ku-ru-ku (Sem.?, cf. Pisid. (f) Κοροκη, SUNDWALL, p. 125), *Ku-ru-uk...* BE XIV, 12, 31.

***karma** (cf. karma*, in names of Asia Minor, SUNDWALL, p. 97), cf. *Ka-ar-ma-du*(?) (Capp.), *Kar-me-u-ni.*

Ki-rim(*kil*?)*-zu.*

Kir-si, or *Gil-si,* cf. *Ki-ir-si-Marduk* CBS 4567 (CPN).

Kar-ṣi-a-ku.

karṣiltu(?), in *Nabû-kar-ṣil-tu-mu-LAL.*

**Ki-ir-ri-i* (Hit.?), cf. *Ki-ru-a. Ku-ra-ra-a* ....

***kirti** (possibly = kerte*, in names of Asia Minor, SUNDWALL, p. 103 f.), in *Kirti-ara.* Cf. Iran. *Ma-ki-ir-tu* [Add.] (= māh + kərəta (karta) "made by the Moongod", or "made like the moon"; cf. Mākerd, JIN p. 188); *U-a-ki-ir-tu.*

***kuš,** in *Di-ir-na-ku-uš.* Cf. *Ari-, Aḫi-ku-ša* CPN.

***kaše,** cf. *Ki*|*Qi-ba-ka*(*š*)*-še* (Med.).

כשד kāšid, in *Ašur-, Šamaš-KUR-id-a-a-bi; Baltu-ka-ši-id* BE VI 1, *La-ba-ka-ši-id* BE XV.

Kaš(*š*)*udu. Ki-šit-tú.*

**Ki-ši-i.*

***kašakti** (Cass., cf. HÜSING, Memnon, IV, p. 29), in *Kašakti-ǰanzi, -Šugab.*

כשר kašāru support, bring good luck(?), in *Adad-, Nabû-ka-šir.*

כשש kiššu power, in ?*A-bil-kiš-šu. Ki-iš-ši* (TA).

kiššatu host, in *Muabbit-kiš-ša-ti, Nabû-li'-U-ti.*

Ku-uš-šú.

***kušta** (probably not Iran.; cf. kasta), in *Ku-uš-ta-áš-pi.*

Ka-te(*qāti*?, *KA-te*?)*-Ašir.*

***kata** (cf. kata*, in names of Asia Minor, SUNDWALL, p. 98), in Hit.: *Ka-te-i* (of Quë), *Qa-ta-zi-lu* (of Kummuḫ), Cass.: *Kat*(*d*)*a-š-man-.*

Kita-ak-ki* [Add.], cf. Καττακας, JIN p. 159.

kutu(?), cf. *Barzi-, ʃBili-ku-tu.*

Kit(?)*-ti-be.*

***כתר** *Ak-tu-ur-la-na-aš-ḫu* (cf. He. כָּתַר with ל wait = *katāru* HABL 420, 5).

kitru ally, in *Kit-ri-Ištar, Si'-kit-ri. Kit-ra-a. Kit-ti-ra-a.*

***kutir,** see *kudur.*

***lu** (*li-š, la*) (sf. in Hit.-Khald.-Cass. names; common in names of Asia Minor, cf. KRETSCHMER, p. 326 ff., SUNDWALL, p. 267, and passim), cf. (Mit.) *A-sa*(*-a*)*-li* (Phryg. Ασαλιος); (Hit.) ?*Da-di-i-lu* (cf. nn. l. Δα(ι)-δαλα), *Iš-ka*(*l*)*-lu-u* (Pisid. Ισκαλος), *Ki-ik-ku-li* (Pisid. Κοκκαλος, Κοκκυλος), *Mur-ši-li-iš* (Lyd. Μυρσιλος, Isaur. Μορσολευς), *Mu-gal-lu*(*n*)|*li* (Car. nn. l. Μογωλα, Μοκολλης, etc.), *Mu*(*t*)*-tal-lu*(*n*)|*li*(*š*) (Isaur. Μουτα[λ]ης, Car. Μοταλος, etc.), ?*ʃSarba-lli* (cf. Phryg.-Lyd. Σαρβαλαεις), *Taba-li* (^{mât}*Taba-la*; cf. Lyd. city Ταβαλα), *Targa-šna-lli, Ú*(*-a*)*-al-li-i* (cf. Οαλος, Ουαλις), *Ur*|*Ir-ḫu-li-e-na*|*ni* (Car. demot. Οργαλευς, Υργαλευς); (Khald.) *Išpiliš*(?); (Cass.) ?*Uš-bu-la, Kaštili.* Cf. also nn. l. ^{âl}*Arbail*(!) (Car. Αρβυλης), ^{âl}*Atli-la,* ^{âl}*Bābilu*(!), ^{éd}*Ban-ba-la* (Synchr. III 12. JADD 1096, R. 8; Phryg.-Pisid. demot. Βανβυληνος), ^{éd}*Bu-bi-lu*|*la* (in Elam.), ^{âl}*Bu-bu-la* Tigl. IV, Pl. I 31 (in Urartu; Phryg.-Pisid. Βουβαλος), ^{âl}*Karalla,* ^{âl}*Ku*|*Ki-na-li-a* (in Patin), etc.

lu (hypocor. or dimin. ending, cf. BROCKELMANN, Vergl. Gramm., p. 402, PRAETORIUS, ZDMG 57, p. 530), cf. *Ab-da-li;* ?*A-bu-lu,* ?*A-ḫu-lu; In-bu-lum* BE VI, 2.

***lu** (Gr. λαο, λαυ), in *ʃLu-da-ki-e* (cf. Λαοδίκη, Λαυδίκη). Cf. *La-du-qi-i* = ?Λαδοκος.

***la** (WSem. prep. ל, or the article?), in *Aktur-la-Našḫu.*

*la (Arb. particle of emphasis, cf. RANKE, PN, p. 237, n. 3), perhaps in *Sumu-la-ilu*. Cf. *Ašur-la-šá-bulluṭi, Ašur-la-kup* . . . . .

לא **lā** not, see under *La-*, passim, *Ištar-, Nabū-la-*.

לאי be able; ideogr. *ZU*; in *Ili'-bulluṭu-ilu, ᵈA-a-šuzubu-i-li-', Nabū-gabbu-ilē'i*.

li'ū(*lī*) migthy; written *li-', li(-e'i), ZU, DA*; in *Abi-, Adad-, Aḫi-, Ašur-, Bēl-, Ilu-, Iluma-, Mannu-ki-Ašur|Ištar|ia-, Marduk-, Nabū-, Našuḫ-, Nusku-li'ū; Bēl-, Nabū-, Sin-li-'-i|DA-kullati, ᵈŠulmān-ID.GAL*, HABL 1003, R. 4; *DA-qa-li-Marduk*; *ᵈUr-kittu-ZU-at*.

li'ūtu might, in *Nabū-li'ūti, -li'ūt-mārišu. La-'-i-ti-, La-a-a-ti-, La-it-ti-ilu*.

lītu strength, in **Abdi-, Aḫi-, *Ami-li-'-ti|te*. Cf. *Na-ki-li-e-it*(?).

*laba (probably not = *labbu* lion; cf. lebe*, λεβ, λαβ, λαπ, in names of Asia Minor, SUNDWALL, p. 132f.), in (Capp.) *Ištar(l)-lá-ba* (perhaps sttra + lebe, cf. Pis. Λαπειστρευς); cf. *I-zu-la-bi* T-D LC, *Šar-ru(l)-la-ba* BA VI, 3, p. 87; Hit.: *La-ab|Lab(-a)-ia* (TA; cf. Pisid. Λαπος, Lyc. Λατεων), *Labašenni** (if the equivalent of R'-b'-sw-n-n', cf. CPN p. 102); ?*Lá-ba-na-da* (Capp.). *al La-pa-na* TA 53; Cass.: *La-bi-šum-bi* CPN.

luba (Hit., cf. luba, in names of Asia Minor, SUNDWALL, p. 136), in ?*Lu-bar-na*, var. *Li-bur-na*; cf. *Lu-pa-ak-ku*.

לבא ?*La-ba'-u* (cf. ᵘ¹*La-ab'-u* Tigl. IV, II 50), */La-bi'-tum* UMBS II 2, 53, 33.

לבב **libbu** heart, in */Ḫu-di-e-ša-lib-bi, I-te-ib-li-ib-bi-Šamaš* BE VI, 1, *Limraṣ-lib-bi-ili, Linūḫ-libbi-ili* TNB, */Ina-li-ib-bi-im-ir-ši-it* T-D LC, *Li-bu-šu, Ḫa-di-e-, Lidūbu-, Mu-sammeri-li-bu-šu*.

La-bi-ga-a-a. Li-bu(-ṭu)-ú-gu.

*לבם *Lu-ub-bu-mu*.

לבן *Lib-na-a* (cf. Bi. לִבְנִי). ?*La-ba-a-ni*.

לבס *La-ba-si(-')*.

*labsa (Hit., cf. lepse, in names of Asia Minor, SUNDWALL, p. 134), in *La-ab(-p)-sa-ri-e*; cf. ᵘ¹*La-ab-si-ia* (HABL 610, 11; cf. Car. island Lepsia); ᵃᵗ*La-ap-si-ta-ni-a* III R 10, no. 3.

לבר **labāru** become old, in *Abi-ina-ēkalli-, Nabū-pirḫi-, Šangū-Ašur-lil-bur, La-bar-šumšu*. II 1 *Lu-lab-bir-šarrūtsu*.

labiru old, in *La-bi-rum, Si-da-la-bi-ri(?)*.

ludu (cf. luda, luta*, in names of Asia Minor, SUNDWALL, p. 136f.), in *Lu-du|tu-ú*, ?*Lu-te-e* (cf. *Luttūa* TNB; Λουττις), *Lu-ti-ip-ri*.

La-di-ib (Capp.).

לו **lū** optat. particle, written *lu(-u|ú), li-, la-*; used in interrog. sentences (*mannu lušpur* Maqlū I 53), cf. *Mannu-lu(-u)-aḫūa(-lu-u-ḫa-u-a* UMBS II 1, *-lu-ḫa-a* BE X), *-napišti, -šulmu, Minu-la-an-ši, Minu-laq-bi*. Cf. WSem. *larim, la-ki-im, lindar*, probably precative forms of the verbs רום, קום and נדר, see HILPRECHT, BE X, p. XI n. 1.

*לוא *Našuḫ-la-ú-a-ni*.

La-zi-ti-ia.

לחח **lāḫu** offspring, in ?*La-ḫi-e-ilu*; cf. *Man-nu-ki-i-la-ḫi-itu* UMBS II, 1.

liia (Hit., cf. liya, in names of Asia Minor, SUNDWALL, p. 134), cf. *Li-e-ia* (TA), */Gaššu-li-ia-u-i-e*.

*לילי *La-a-a-li-e* (cf. f. لَيْلَى). */*La-a-al-tú*(?) 81-2-4, 255, VIII 11.

*laka (WSem. לָךְ, לְךָ?), in *Nabū-la-ka*; cf. *Ilu-isla-ka; I-la-la-ka* RPN. *liku(?), in *Iš-te-li-ku*.

*לכד? (Ar.), *Adad-, Si'-lu-ki-di*; cf. Ar. אחד־לכד; ?*La-ki-it* BE XV, 199, 28. ?*Mu-la-ki-it* BE X.

לכי **lakū** weak, in *La-ki-e* (*/La-ki-tum*).

לכך *Lik-ki-me-e*, */Li-ki-im-ma-a-a*; cf. *Išdi-la-ku-um-me*.

lala (Hit., cf. lele, in names of Asia Minor, SUNDWALL, p. 133f.), in *La-al-la, Lal-li* (cf. Λαλ.ας, (f)Λαλλα etc.), ?*La-li-im* (Capp.), *Lá-li-be-im* (Capp.); cf. *La-al-ki-diu-nu* (El.?).

*lila (cf. lala), in *Li-lu-si-im* (cf. lila*, and zama*, SUNDWALL, p. 134, 245f.; cf. *La?-la-si-mu-um* BE VI, 1); *Li-li-i* (HABL 630; cf. Cil. Λιλου, or לֵילִי stultus).

*לל *Lu-li-i*, see אלל. *Lu-la-ia-e* [Add.].

*lulme, *luliuma, tiluliumma* (Hit., cf. lu + hlīmmi, in names of Asia Minor, SUNDWALL, p. 81), in *Sapa-lu-ul-me, Šubbi-lu-li-u(-ma), Šub-li-ḫu-li-um-ma*.

*luma' (El.), in *Um-ḫu(bakī)-lu-ma-'*.

למן ?*Mannu-la-mi-ni* [Add.]. — **I-da?-lum-nu* (Ta'.).

La-me-in-tu (Eg.).

lamassu, lamaššu guardian deity, in *Ištar-lá-ma-zi.* */La-a-maš-ši, La-a-maš-ši-bēl, La-mas-si-Papsukkal.* See also List II, 1.

li-ni, lu-na, lu-nu = *iluna*, see under *Samsu-*.

*La-ni-ilḫ-ma-a.

/Lu-un-ti (Sem.?).

לסם *Lu-su-mu.* ^{d}*KU-la-sam-ma*(?).

***lupa** (Hit, cf. luba*), in *Lu-pa-ak-ku.*

*La-ap|Lap-ṭu-ri (cf. Λαπτο-, in names of Asia Minor, SUNDWALL, pp. 130, 187).

Li-pu(qit?)-su.

לפת **liptu** work, in ^{d}*Li-bi-it-Ištar.*

לקח **liqū** take, accept. Ipt. in *Sin-li-ki-un-ni-ni. Lu(-ú)-qu.*

לקס *La-qi-si.*

לקח *La|Lá-qí|ki-pu|pí|bi-im. Li-qi-pu.*

***lara** (Hit., cf. lara*, in names of Asia Minor, SUNDWALL, p. 132), in *Tarḫu-la-ra, ?La-ri-i.* Cf. ^{al}*La-ri-ja* CHANTRE, 46, 5; $^{ša\,dâ}$*La-a-ra* Anp. Ann. II 60, 76; **lura** (SUNDWALL, p. 137), in *Lu-ri-ia-me, Lu-ri-an-na, Lu-ri-i* (CPN); $^{ša\,dâ}$*Ar-ta-lu-ur* (in Patin).

/La-ri-in-du.

***lutu,** see *ludu.*

***ma, me** (Eg. prep. in), in *Manti-me-(an)ḫē, Pa-Rta-ma-ḫū, Sa-ḫpi-ma-a-ú.*

***mā** (perhaps = Iran. māh moon, Moongod), in *Ma-kirtu* [Add.], *Ma-maniš, Ma-varzāna* (TA!).

***mū, ma, me** (Hit, partly = muwa q. v., partly = the sf. ma, in names of Asia Minor, SUNDWALL, p. 160ff., 276), cf. *Addu-mu, Aramu* (Lycaon. Αραμοας), *Ata-mu, Bura-me* (cf. Πυρα-μος), *Gia-mmu, Ḫatta-mu-u*(?), *Ja-ma* (Ιαμος), *Iska-mē, Ka-ku-mu* (CBS 3534, 9; cf. Cil. Κακα-μοας), בלמו *Mu-nam-me,* */Mu-na-mi* (Μονεμις, Μονιμη f.), *Nikdima|me, Pana-mmū* (Πανα-μυης), *Piḫirim* (cf. Πιγραμις), *Šanda-mme* CPN, *Šerda-mu, Tuḫa-mme* (cf. Δογαμοας), *?Tuta-(m)mū* (cf. Car. Τευταμος), *Uri-mmē* (cf. Ουραμμοας). Cf. Cass. *Agum-kakri-me.*

***mu'a** (Eg. m *ꜣ* ^{c}(.t) truth; RANKE, Material, p. 50), in *Min-mu-a-ri-a, Nim-mu-a-a-ri-ia* etc. *Waš-mu-a-ri-a.*

No. 1.

***מ'אד** (WSem., cf. Bi. מְעֹדָה, SArb. מעדכרב), in *A-u-, Si', ^{d}ŠUR-ma-a]'-di|ma-'-a-di|[ma]ḫ(?)-di.*

me-i, cf. *Ilu-me-i.*

מאס *Me-i]'-su, Mi-i-su (Me-i-su-um).* */Me-'-sa-a.*

מ'אר māru son, child; ideogr. *A, TUR*; see names under *Mār-*, and List II, 1.

Mu-ra-nu.

***megu** (wegu) (Iran. vaeγa), in *Iš-tu-me-gu.*

***miga** (cf. mika*, in names of Asia Minor, SUNDWALL, p. 148), in *Zi-lim-mi-ga.* Cf. ^{d}*Ši-mi-i-gi* TA Mit. I 77—106; WEBER, Anmerkungen, p. 1056f., Isaur.-Pisid. demot. Σιμικκευς, *?Mi-ki-i* (cf. Lycaon. Μικκος).

***muga** (cf. muka*, in names of Asia Minor, SUNDWALL, p. 152), in *Muga-llu* (Car. Μοκολλης).

***megdi**(?), cf. *Me-ig-di-a-ra.* — **Ma-ag-du-bi.*

מגר be gracious, in *Sin-ma-gir.* — *?Namgar-Dūr-Enlil.*

***muwa** (Hit., cf. μουα, μοα, μυα, μω, in names of Asia Minor; see also under mū), in *Aḫ-ḫa-mu-u-wa* JRAS, 1913, p. 1044.

מות **mītu** dead, ill, in *Ašur-, Ištar-, Nabu-, Šamaš-mi-i-ti|BAD(-tú)|mit-tú-balliṭ, Ur-Bēlit-muballiṭat-mti, Muqallil-BAD(-tú).*

***mazi** (Hit., cf. masa*, in names of Asia Minor, SUNDWALL, p. 144f.), in *Ma-zi-pa-a-at-li; ?Ma-zu-gu* (cf. nn. l. Μαζα-κα, Μεσω-γις etc.). *?Ma-zu-ra-nu.*

**Mi-ḫu-ni* (Eg.?).

***me-ḫir, mi-ḫi-ir, mi-ir** (WSem., = מעיר?), in *Ba'lu-.*

מחר *Ma-ḫu-ur-i-li. Aḫi-ālik-maḫri*(ŠI).

***māṭu** (Eg., cf. RANKE, Material, pp. 29, 51), in *Iš-pi-ma-a-ṭu.*

**Ma*(-a)-*ia* (Eg. or Hit.). *Ma-a-i-^{d}A-ma-na* p. 186b), *Ta-aḫ-ma-ja* (Eg.).

***Mi-ja** (Hit., cf. Lycaon. Μιος, SUNDWALL, p. 148).

**Mi-ia-ri-e* (Eg.).

***miašda** (Av. myazda?), in *Zi-ir-dam-ia-áš-da.*

minu what, in *Mi(-i)-nu-aḫṭi(-ana)-ili, A-na-meni-*; cf. *Mi-na-a.*

***Mi-ki-i* (Med.?, cf. miga).

מכר **makū** weak, in *Dūr-ma-ki-i-.*

?Ma(-ak)-ka-a.

*__makšu__ (Iran.), in *Akši-ma-ak-šu.*

*__mukkut__ (Cass.), in *Mu-kut-is-saḳ.*

*__mal__ (Hit.), *Su-lu-ma-al* (cf. zula and mala, in names of Asia Minor, SUNDWALL, pp. 139, 253).

*__mali, meli__ (Cass. vocab. 26, 27 = *amēlu, ardu*; cf. HÜSING, Memnon, IV, p. 25), in *Ma-li-e-za-zi, Me-li-, Mi-li-.*

מלא **__malū__** fulness, in *Enlil-mannu-ma-lak|la-ak.* Cf. *[d]Atar-ma-la-PAP.*

**Mil-id-šá-šu* (Capp.).

*מלך (WSem.), *Qa-uš-ma-la-ka, [f]. . . . . ma-la-ki* 81-2-4, 255, VIII 15, *Ba'al-ma-lu-ku.*

מלך **__maliku__** counsellor, in *Adad-, Ašir-, Ašur-, Ēa-, ?Ḥa-ri-, Nabū-, [d]Ṣalmu-ma-lik.*

__milku__ counsel; WSem. = king; cf. the names under *Mil-ki-, Abdi-, Abi-, Adad-, Adunu-, Aḫi-, [f]A-ḫu-ut-, Al Našḫu-, Al Sî-, Bēl-ilt-, Dagan-, Ḫa-bi* (= *Abi*)*-, Ḫaḫi-, Ili-, Ilu-, Uru-Ma-lik-tú. Mal-ku-u-tu. Mil-ku-tum, *Abdi-milkūti.*

__mama__ (cf. mama, in names of Asia Minor, SUNDWALL, p. 140f.), possibly in *Ma-me-i, Bu-ra-ma-ma*; cf. *?Ma-'-ma-a-a, ?Ma-ma-ni-iš, ?Sa-la-ma-me, ?Ša-la-ma-me-e* (JADD 175, R. 8). *?Ki-ma-ma, ?Lu-ki-ma-ma.* See also List II, 1.

Me-me-ib(p)-ri (Sem.?).

Mu-mar-ilu.

**Ma-mi(t)-ti-ar-šu* (Med., cf. JIN, p. 189, 517).

מן **__man(nu)__** who, see names under *Man-, Manna-, Mannu-, Enlil-, Šalā-ili-; Itti-.*

*__man, min__ (Eg. be firm), in *Manaḫbiria, Mi-inpa-ḫi-ri-ta-ri-a, Mi-in-mua-Rta.*

__mana__ (Hit.-Cass.; see also maniš; cf. mana, in names of Asia Minor, SUNDWALL, p. 141 f.), cf. *Mana-pa-Tešup, Ma-an-ia* (Lycaon. Μανια(f), Μανιος), *Ma-ni-ia-e, Ḫuddi-manu* CPN; *Ma-nu-di-Buriaš* (CPN), *Kadaš-man-Turgu* (Cass.). Cf. Hit. *[f]Me-e-naḫi-bi* CBS 10841; Khald. *Me-nu-a(s), Erime-na*; El. *Umman-me-na-nu|na||mi-na-a.* See also under mānu.

*__manā__, in *Ú-mi-ma-na-'* = OPe. Vivāna (JIN p. 374; BARTHOL., p. 1452).

*__mane__ (Eg.), *?Ma-ni-e, Urda-ma-ni-e. ?Pu-ṭima-a-ni.*

*__mānu__, cf. *Aḫi-ma-nu* (Bi. אחימן), *?Bali-ma-a-ni, ?Buli-ma-nu* (CPN), *Bu(Pu?)-ne-ma(ba?)-nu* PSBA 29, Nov., pl. II 9, *Kilu-ma-a-ni, Sî'-ma-nu, [d]Še-tu-ma-ni* KRAUSZ, p. 84.

__muna__ (Hit., cf. muna, in names of Asia Minor, SUNDWALL, p. 154 f.), in *[f]Mu-ni-dan; ?Munam-me, Mu-na-mu-um* RPN, *[f]Mu-na-mi* BE XV, 200, I 29 (cf. Cilic. Μονεμις, Μονιμη(ι), Phryg. Μονιμος).

*__manda__, in *Uzu-ma-an-da* (cf. Car. Ισεμενδας, SUNDWALL, p. 147). *Tul?-man-da-ḫu.*

מנה **__manū__** count, in *I-ma-ni-ilu, Ma-ni-ni(i).* — WSem. = מנן attribuit, in *Našuḫ-, Sî'-, Šēr-ma-na-ni, Ma-na-ni.* See also under mānu.

*__mania__ (Iran. = -μενης; cf. maniš), in *Artama-an-ia, Ruz-ma-an-ia.*

**Ma-an-sa-ku* (Sem.?).

**Mun-su-ar-ta* (Iran.?)

*__mani-š__ (OPe. mind), in *A-ḫa-ma-ni-iš-', A-ardi-ma-ni-iš.* Cf. *Ma-ma-ni-iš.*

*__Manti__ (Eg. n. div., RANKE, Material, p. 51), in *Ma-an-ti-me-an-ḫi-e.*

*__mis__ (Iran, cf. JIN p. 342, BARTHOL., p. 1358 f.), in *Mi-is-pa-ru-'. Missu*, see List II, 1.

Mas(Maš, Bar?)-ḫa-te-ilu.

*__miski__ (Hit.), cf. *Mi-is-ki, Mis-ki-ia, Mis-ki-ti-tilla.*

**Mi-is-tú* . . . .

מצי be enough, *Ma-ṣi-BE.*

**Mu-ṣa-ṣi-na.*

**Mu-ṣur-i* (Moab.).

*__meri__ (var. *bi-is|si*), in *U-a-ár-me-ri.*

*__mura__, in *Mu-ra-a* (cf. Lyd. Μυρης etc., SUNDWALL, p. 156), *?Mu-ra-ba-ta-aš.* __muru__ (El. earth), __mara__ (Cass.), in *Nazi-ma|mu-ra|ru-taš.*

מרא **__mār__** lord (Ar.), in *Ma-ri-'*, *Ma-ri-id-di, ?Ḫi-ma-ri-i*, and see List. II, 1. For *Marla-rim(-me), Mar-la-ar-me* etc., and *?A-bima-ra-la* VS 8, 14, 37, cf. Μαρλα, Μερλας, Μερλατος, SUNDWALL, p. 151 f.

**__mārtā__ lady, in *[f]Mar-ti-i, [f]Marti-ra-pi-e.*

**Mar-du-ni-ia* (Iran., cf. JIN, p. 195; BARTHOL., p. 1151).

*__marziia__ (= ורזי, OPe. vardiya; cf. JIN, p. 38; BARTHOL., p. 193; HÜSING, p. 26), in *Arta-.*

מרץ **marāṣu**, in *Lim-ra-aṣ-libbi-ili*. Cf. *Marṣu-(GIG)-a-da-la-li* JADD 271, 2.

***murši** (Hit., cf. murza*, in names of Asia Minor, SUNDWALL, p. 157f.), in *Mur-ši-li-iš* (Lyd. Μυρσιλος).

***martiya** (OPe. man), in *Mar-ti-ia*. Cf. ?*Martû-*. For marti-š, see *Parumartiš*.

***maš**?, cf. *A-ma-ma-aš*; *Taššī-guru-maš*.

***maš(š)a** (Eg. mašj beget; RANKE, Material, p. 50), in *Ḫa-maš-ši*, *Ḫāra-ma-aš-ši*, *Naḫrama-aš-ši*, *Taḫ-ma-aš-ši*, *Amān-ma-šá*; *Rtama-šc-ša*; *Su-ma-aš-šc*.

***mašda** (Iran. Mazdāh; cf. E. MEYER, KZ, 42, p. 5), in *Ma-aš-da-ku*, *Ma-aš-dák-ku*, *Maaš-da-a-a-uk-ku* [Add.].

משׁר forget, in ?*La-an-si-i*, *La-an-še-e*, *Mnu-laan-ši*, *Ilu-ul-am-ši*, ?*Ilu-lim-ši-i*; *I-maš-ši*. ?*Ištar-la-ta-ši-ḫāt*.

***maška** (Iran., cf. HÜSING, KZ 36, p. 567), in *Ti-ta-ma-aš-ka*.

משׁמשׁ **mašmašu** charmer, in *Maš-maš-a-ni*.

***mašti**, in *Aštа-ma-aš-ti* (cf. astta and mastti in names of Asia Minor, SUNDWALL, pp. 55, 145), *Inu-maš-ta-šu* (El.).

***mata** (Hit., cf. meti, in names of Asia Minor, SUNDWALL, p. 147), in *Mat-ti-i* (cf. Car. Ματις), *Mat-ti-ụ-a-za*, *Ma-tal-li*. Cf. El. *At[I-ta-ma]me-tu*.

***metu** (WSem., in *Aḫi-* (cf. Bi. אחימות), *Ili-me[mi-ti*, *A-a-me-tu-nu*, *Me[Mi-tu-nu* (cf. -מתי man.

***mita** (cf. mida*, in names of Asia Minor, SUNDWALL, p. 147f.; HÜSING, Phrygisches, OLZ 6, col. 160ff.), in *Mi[Me-ta-a* (Μιδας), *Mi-itta-a*, *Mi-ta-ti . . .*, *mât Mitanni*. — *Mi-ta-a-ki* (cf. Μιδαχος, Μητακος, Μηταγος JIN, p. 204). *Mi-ta-at-ti* (cf. Medidus, JIN p. 202; Isaur. Μιδωτας, SUNDWALL, p. 148; HÜSING, KZ, 36, p. 566: Mitadāta).

mutu man (= -מתי), in **Mu-ut-Ba'lu*; *Mu-ti-ilu* Dilbat, *Mu-ti-Ēkur* PSBA 1907, Nov., pl. II 14, *I Sin-mu-ti* BE XV.

***muta** (Hit., cf. muta, in names of Asia Minor, SUNDWALL, p. 158ff.), in *Mu-ut-ta* CPN (cf. Cil. Μουτας, Μωτας, Isaur. Μουτου); *Mutailu* (cf. Car. Μοτυλος, Isaur. Μουτα[λ.]ης; the writing *Mu-ụ-at-ta-al-li* MDOG 35, p. 43, No. 1. suggests the elements muwa + tali); *Mutzu-a-ta* (muta + zuwa-ta).

mātu land, country; written *KUR*, *ma-a-ti*; in *Aššur-mātka-damnin*, *Bēl-ana-mātišu*, see also under *bēl*, *zēr*, *šar*, *šulmu*, *sapin*, *ibni*, *taqqin*, *uṣur*.

***māta** (OPe. knowledge), in *Gu-ma-a-tú[ti*.

מתי **mati** when (Ass. and WSem.), in *Adi-mati-ilu*, *Ma-ti'-ilu*, *Matila*, *Mat-tal-la-a-a*, *Ma-ti'-i*, ?*Si'-ma-ta'*.

מתר ?*Mc[Mi-tu-ru*, *Ma-tu-ru(-um)-ma-gir* T-DLC.

***n(a)**, **ni** (Eg. particle of genitive; RANKE, Material, p. 52), in *Bukku-na(n)-ni'pi*, *Šatepna-Rta*, *Piša-n-Ḫūru*, *Bukur-ninip*.

***na** (Hit. ending; cf. -enna, -ni), in *Arza-na* (Pisid. Αρζανος; cf. *Urza-na*), *āl Ari-(n)na*. — na (Khald., = -πολις; cf. D. H. MÜLLER, DWAk. 36, II, p. 10), in *āl Argišti-u-na*, *āl Tu-uš-pa-a-na*, *āl Tar-qa-na-a-a* JADD 363, 2.

***ni** (Hit., cf. na), cf. *I-ú-ni* (cf. Lycaon. f. Ιωνα, SUNDWALL, p. 88), *Kar-me-u-ni*, *Sa-a-riu-ni*; cf. BORK, OLZ IX, 589; CLAY, PN, p. 32. Cf. *Ma(n)zar-ni-e*, *Qi-bit-ni-e*, *Ur-šini-e*.

ni, nu (possessive sf. 1 pl.), in *Nabū-šadūni*, *Ištar-umm-šarrani*, *Ba-al-tu-nu*, *Ba-nu-nu*, *Šá-ar-ḫu-nu*, etc.

***nī** (El.), in *I-tu-ni-i*.

***nu**, in *Nu-u-a-a* (cf. Cil. Νους, SUNDWALL, p. 170).

***nai**, in *Na-i-še-ri* (Hit.?).

**Ni-i-u* (Eg.).

נאד **nādu** raise, praise. Perm. **nāda**, in *Aššur-*, *Ilu-*, *Laba-na-da*.

nā'idu lofty, high; written *I*, *na(-')-id[dí*; in *Nā'id-*, *Adad-*, *Aḫi-*, *Aššur-*, *A-u-*, *Bēl-*, *Dūr-*, *Ilu-*, *Ištar-*, *Kassū-*, *Nabū-*, *Nergal-*, *Ninib-*, *Sin-*, *Šamaš-*, *Šarru-*, *Šulmu-na'id*; cf. *Ubānša-I*.

tanittu loftiness, in *Ta-nit-ti-Bēl*, *Ištar-bab-UB.RI(?)*.

***ni'ipi** (Eg. nf wind), in *Bukku-na-an-ni'i-pi*.

נאר **nūru** light; ideogr. *LAḪ*; see under *Nūr-*, and *Abi-*, *Adad-*, *Aḫi-*, *Bēl-*, *Ilu-*, *Milki-*, *Si-ē'-*, *Šamaš-*, *Šarru-*, *Šēr-nūri*, *Lūṣi-ana-*

nūr-Marduk, Nabū-nūr-liṣṣu|nammir, Nabū-nūrka-lūmur.

נ֫אר **nēru** destroy, cf. *Aššur-gārūa-ni-ri, Nabū-ni-ir-da-bi-bi, Nabū-ni-ir-ḫa-da-at|TUK-a-a; Ni-ir-ḫi-di* BE XV.

נאש **nēšu** lion, in *ʾNi-e-šu*; cf. Hit. ^{m}*UR.MAḪ* (Cil. Νησις, SUNDWALL, p. 168).

***nib** (Eg. nb lord), in *Ni-ib-mua-Rʿa.*

***nibi** (Cass.), in *Ni-bi-Šipak*; cf. *Nī-bi-ia-a-Saḫ* CBS 10958, *Ki-an-ni-bi, Ku|Qu-na-ni-bi* BE XV, 198, 49. UMBS II, 2, 114, 2, *Ur-pa-ni-bi* BE XV, 174, 17. 175, 45, *I-na-še-ri-ni-bi* PSBA 29, 24. — Cf. ^{āl}*Ḫi-di-ni-ba* JADD 500, R. 14; ^{āl}*Sa-la-ni-ba|be* Anp. I R 22, 116; III R 6, R. 34; ^{āl}*Ši-ba-ni-ba* Shams. I R 29, 45; Senn. Bav. 9; King VII 82. VIII 33; JADD 453, 4. 653, R. 3. 950, 6. *Ni-bi-e* (hypocor.; hardly = OPe. naiba handsome, JIN, p. 229).

***nuba** (Hit.; cf. nube, in names of Asia Minor, SUNDWALL, p. 170), in *Nu-ba-na-ni*; cf. ^{šadû}*Nu-ba-na-a-še* (in Nairi) Tigl. I: Ann. IV 61, ^{āl}*Ma-ga-nu-ba* (Khorsabad).

נבא **nabū** to call, in *Enlil-, Nabū-šum-im-bi; I-bi-Sin*; hypocorr. *Im-bi-ia-ti, Im-bu-ia, I-ba-a, I-bi-ia(-a), Ib-bu-tu.*

?נבד *Na-ba-di(?)-e, Mu-na-bi-du* JADD 100, 4. *Na-bi-si-ik-ki.*

nubatti (בית) in *Arad-nu-bat-ti.*

*נגא (WSem.) be light, in *Na-ga-a* (cf. Bi. נגה), *Adad-na-gi. Ni-ga-zi.*

*נדב (WSem.), in *Na-ad-bi-ia-a-ú, Aḫi-, Ammi-, Kammusu-na-ad-bi, Na-ad-ba-nu*; cf. *Na-du-bu-um* T-D LC.

נדן **nadānu** to give; ideogr. *SE, MU, ÁŠ*; **taddin:** *Bēlit-ta-ad-din|di-na*; **iddin(a)**, see under *Iddin-*, and *Adad-, Aplu-, Ašir-, Ašur-, A-u, Bēl-, Ēa-, Ilu-, Marduk-, Nabū-, Nergal-, Nikkal-, Ninib-, Nusku-, Sin-, Šamaš-, Šarru-, Šum-, Zaban-, Zēr-*; **aḫ-iddin:** *Adad-, Ašur-, A-u, Baba-, Bau-, Bēl-, Ištar-bāb, Maḫir-, Nabū-, Ninib-, Nusku-, Sin-, Šamaš-, Šuqamuna-*, abbrev.: *Aḫ-iddina*; **aḫē-iddin:** *Adad-, Bēl-, Mār-bīti-, Sibi-*; **apal-iddin:** *A-a-, Adad-, Ašur-, Bēl-, Ilu-, Ištar-, Marduk-, Nabū-, Ninib-, Samuna-, Sin-, Šuqamuna-*; **bēl-iddin:** *Arbaʾil-, ʾNabū-, ʾŠamaš-*; **rabā-iddin:** *Adad-*; **šar-iddin:** *Nabū-*; **šum-iddina:** *Adad-, Aḫa-, Ašur-, Bau-, Bēl-, Ēanna-, Ilu-, Ištar-, Kaššu-, Marduk-, Nabū-, Nergal-, Sin-, Šir-, Šur-, Zamama-*; **zēr-iddin:** *Adad-, Ašur-, Bēl-, Nabū-, Šamaš.* — Ptc. **nādin,** see under *Nādin-, Nabū-*; **nādin-aḫi|aḫē:** *Adad-, Ašur-, Ilu-, Ištar-, Kaššu-, KUR-, Marduk-, Nabū-, Nergal-, Sin-*; **nādin-aplu:** *Adūnu-, Ašur-, Enlil-, Ilu-, Ištar-, Nabū-, Našuḫ-, Našḫu-, Ninib-, Ramān-, Siʾ-, Sin-, Šēr-*; **nādin-bēl:** *Nabū-*; **nādin-šumu:** *Adad-, Ašur-, Enlil-, Nabū-, Ninib-, Šamaš-.* — Hypocorr.: *Nadin, Na-din-ia, Na-di-i, Nad-na-a-a.*

nidintu gift, in *Ni-din-ti-Bēl.*

*נהר (WSem. = נָהָר, נְהַר, נַחַר), in *Adad-la-andār*; cf. *El-, Šamaš-li-in-dar* BE IX, X, *Ēl-na-da-ri* UMBS II, 1, *Na-di-ri-Addu* BE VIII, 1.

נון *Nānu, Nu-ni-ia, Nu-nu-a*; see also under nuna.

?נחה *Na-pi-i, Siʾ-na-pi.*

*נור **nūru** (WSem. = He. נֵר light), in *Ni-ri-ia-u, Ḫamu-ni-ra|ri.*

***nazi** (Cass. glossary = *şillum*; a deity = El. *Nazit*, cf. HOMMEL, Grundr. p. 38, n. 1; HÜSING, Memnon, IV p. 23), see under *Na-zi-*. — Hit. (cf. HILPRECHT, ZA, VII p. 317, n.; nezi, in names of Asia Minor, SUNDWALL, p. 168 f.), in *Tarḫu-na-zi*; cf. *Na(?)-aḫ-na-zu* (Taʾ.); ^{āl}*Na-zi-ni-ri* (in Man) Abp. III R 30, III 37; ^{āl}*Ta-ar-ma-na-zi* (in Unqi) Tigl. IV: Ann. 144. ?*Na-zi-ia.*

נזב *Na-zi-bi*; cf. *Na-za-ba-nu-um* T-D LC.

נז **nazāzu,** cf. *Aplu-šuzziz* (?*DU-DU*), *Iz-zi-za-Marduk* P 132, *Ki-tu-li-zi-iz, Mu-uz-zi-iz-ki-it-tum* Dilbat.

manzazu, in *Manzaz-a-a, Manzaz-Aššur-aṣbat, Ša-Nabū-DU-az.*

**Na-aḫ-ki-e* (Eg.).

*נחם (WSem.), in *Mi-na-ḫi-ni* (He. מְנַחֵם).

*נחם (WSem. < נעם), in *Ianḫamu*; cf. *Na-aḫ-ma-nu* (= ?נַעֲמָן) BE X.

**Na(?)-aḫ-na-zu.*

נחר (WSem. and Ass.), *Ni-ḫa-ru, Ni-ḫu-ru, Na-ḫa-ra(-a)-ú, Na-ḫi-ri(-i); Na-ḫi-ra-ni, Nu-uḫ-ḫu-ri* CPN (cf. HOLMA, Quttulu, s. v.).

**Ni-ḫar-a-u* (Eg.?).

*__naḫra__ (Eg., perhaps a deity; RANKE, Material, p. 13, n. 4), in *Na-aḫ-ra-maššī.*

נחשׁ __nuḫšu__ (*ḪE.NUN*) abundance, in *Bēl-nu-uḫ-šu* UMBS II 1, 113, 9; *Nuḫša-a-a.*

*__naḫšu__ (cf. nakzza, in names of Asia Minor, SUNDWALL, p. 164), in (Capp.) *Šú-bu-na-aḫ-šú.*

*__naḫtu__ (Eg. nḫt) strong, strength, in *Na-aḫ-ti-Ḫūru-an-stni*; *Na-aḫ-tum-Ḫappi* UMBS II 1; *ʃNi-iḫ-ti-Eš-arau, Tap-na-aḫ-ti, Amānu-tapu-naḫti.*

נין ?*Na-a-ni-i, Na-na-ni, Na-na-šu*; see also under nana, and nina.

*__naki__, in (Capp.) *Na-ki-li-e-id* (cf. naki and lida, in names of Asia Minor, SUNDWALL, pp. 134, 163).

__ni-ki__, in *Šamaš-ni-ki* (? = liqi).

נכד *Na-ku-du*; cf. *Na-ki-du-um* T-D LC.

__nakuttu__ terror, fright, in *Nabū-na-kut-tu-alsi* BE VIII, 1.

*__nikdi__, in *Ni-ik|Nik-di-a|e-ra, Ni-ik-di-na|me.*

*__nikku__ (Gr. -νικι), in *ʃAstarta-ni-ik-ku.*

**Nik(k)ū* (Eg. = נכר).

נכל ?*It-ku-lu.*

נכר __nukurtu__ hostility, in *Sapin-māt-nu-kúr-ti*; cf. *PAP-ur-tu-wa* (TA).

*__nimgirabi__ (Cass. Glossary 41 = *eṭēru*), in *Nim-gi-ra-bi*; cf. CPN p. 187.

**Na-ma-di.* — **Ni-im-ma-ḫe-e* (Eg.). — **Nim-ki-su.*

Nam-mu-ú-a; cf. *Na-mi-ia, Na-mi-ia-tum.*

נמר to shine, in *ʃĒkurša-na-mir, Nabū-, Šamaš-nam-mir, Ištar-na-ma-ri, Nam-ri, ʃNa-mir-ti.*

*__namru__(?), in *Ḫa-ba-nam-ru.*

נמשׁ *Nam-šá-a . . .*; cf. Bi. נְמַשִּׁי, *Na-ma|mi-šú* T-D LC, *Numušu* TNB.

*__nana__ (Hit., cf. neni: vav, in names of Asia Minor, SUNDWALL, p. 165 ff.; see also under נרן), cf. *Na-na-a, ʃNa-na-a* Dilbat (cf. Ναναϛ, m. and f.), *Na-an-na-a, ʃNa-an-ni-a* (cf. Ναννας, f. Ναννις, f. Ναναια etc.), *Na-nu* CBS 11003, *Na-nu-um* Dilbat (Ναναϛ), *Na-ni-be-in, Na-an-Tešup* BE XV, *Ne-na-aš* Hit. country, OLZ IX, 631; ?*Asta-na-nu*; *Gunzi-na-nu*; ?*Ḫaba-na-ni* UMBS II 2; *Nuba-na-ni*; *Nan*(!)*-ia(-wa)-sa.*

*__nina__ (Hit., cf. nini, in names of Asia Minor, SUNDWALL, p. 169 f.), cf. *Ni-ni-i, Ni-ni-e(-a), Ni-in-ni* (Νιννις, Νιννος, Νινειϛ); ?*Ni-na-ak-ku* UMBS II 1, *Ni-na-a-ku, Ni-na-ak-ka*? BE IX (cf. Ναννακος); *at Ninua* (! cf. Car. city Νινοη).

__ninu__ we, see *anunu.*

*__nunu__ (Hit., cf. nuni: vov, vouv, in names of Asia Minor, SUNDWALL, p. 170 f.), in *Nunnu, Nu-na-ak-te* CPN; *Asa-nu-nu*; cf. *at Nu-ni-ba* JADD 899, II 8.

ʃNin-qa-a-a.

*נסר (WSem. < He. נשׁר forget); in *Me-na-si-e|Mi-in-si-e* (מְנַשֶּׁה). — Cf. *Mu-na(?ba)-si-e.*

נסך *Nabū-na-sa-ka.*

*__nap__ (Eg. nf(r) good), in *Nap|Nip-ḫuru-Rīa, Rīa-na-ap|pa, ʃNa-ap-te-ra.*

נפשׁ II 1 let breath, *Mu-ni-piš|Mu-ni-e-pu-uš-ilu, Nabū-mu-ni-piš-ú-gar* (?).

__napištu__ life, see under *ēṭir, iddin, irām, rām, uṣur, mušēzib*; *Šamaš-napišti, Ut-napištim.*

נצב *Amurru-na-ṣa-pa, Na-ṣib-ilu.* See also under נזב.

נצר __naṣāru__ protect. Prt. __iṣṣur__, in *Ilu-iṣ-ṣur-šu* BE XV; *Mannum-mēšu-li-ṣur* BE VI 2. — Ipt. __uṣur__, see under *Abū-šarri-, Bēl-, Buluṭ-, Edu-, Ištar-bāb-*; **ab-uṣur:** *Adad-, Ašur-, Bēl-, Bēl-Ḫarrān-, ʃBēlit-, Ištar-, Marduk-, Nergal-, Ninib-, Nusku-, Sin-, Šamaš-, Šēru-, ʃUrkittu-*; **agā-uṣri:** *ʃBēlit-, ʃIštar-*; **aḫ-uṣur:** *Adad-, Ašur-, Bēl-, Bēl-Ḫarrān-, Ḫaldi-, Ilu-, Nabū-, Nergal-, Ninib-, Sin-, Šamaš-, Zamama-*; **aḫāt-uṣri:** *ʃBēlit-*; **aḫē-uṣur:** *Ašur-*; **amāt-uṣur:** *Nabū-*; *Amāt-bēl-uṣur*; *Nabū-amāt(-pi)-uṣur*; **apal-uṣur:** *Ašur-, Mār-bīti-, Marduk-, Nabū-, Nergal-, Sin-*; **balāṭ-uṣur:** *Nusku-*; **bēl-uṣur:** *Adad-, Aja-, Ašur-, Bēl-Ḫarrān-, ʃBēlit-, Marduk-, Nabū-, Nergal-, Ninib-, Samnuḫ-, Sin-, Šamaš-*; **dūr-uṣur:** *Ašur-, ʃBēlit-, ʃIštar-, Nabū-, Sin-*; **edu-uṣur:** *Nabū-*; **kibsi-uṣur:** *Nabū-, Ninib-*; **kīn-uṣur:** *Ašur-, Bēl-, Ilu-, Ninib-, Sin-, Šamaš-, Šarru-*; **kittu-uṣur:** *Nabū-*; **kudur-uṣur:** *Enlil-, Marduk-, Nabū-, Ninib-*; **mār-sarri-uṣur:** *Nabū-*; **māt-uṣur:** *Adūnu-, Ninib-*; **napšat-uṣur:** *Nabū-*: **pī-uṣur:** *Ilu-*; **pirḫī-uṣur:** *Šamaš-*; **rēš-uṣur:**

Šamaš-; **riḫtu-uṣur:** *Aššur-, Nabû-*; **šar-uṣur:** *Adad-, Aššur-, Bēl-, Bēl-Ḫarrān-, Bēl-ilāni-, Enlil-, Gaulat-, Ilu-, Marduk-, Nabû-, Nergal-, Ninib-, Nusku-, Sîn-, Šamaš-, ʾTašmēt-*; **šum-uṣur:** *Adad-, Aššur-, Enlil-, Marduk-, Nabû-, Nergal-, Šamaš-*; **šum-kitti-uṣur:** *Nabû-*; **tabni-uṣur:** *Nabû-, Sîn-, Šamaš-*; **talīm-uṣur:** *Nabû-*; **tattan-uṣur:** *Nabû-*; **urkittu-uṣur:** *Nabû-*; **zēr-uṣur:** *Nabû-*; **uṣuranni:** *Bēl-Ḫarrān-, Nabû-*. — Ptc. **nāṣir,** see under *Nāṣir-, Adad-, Anum-, Aššur-, Bēl-, Dagan-bēl-, Enlil-, Ēulmaš-, Ḫaldi-, Ilu-, Ištar-, Marduk-, Nabû-, Našuḫ-, Nergal-, Ninib-, Nusku-, Pappû-, Sîn-, Ṣîr-, Šamaš-*; **nāṣir-aplu:** *Aššur-*; **nāṣir-ubaršu:** *Nabû-*.

*נקי (WSem.) be clean. *ʾNa-ki-ʾ-a/ʾNi-ig-a.*

נקב *Na(ḳ)-qa-ba-a-a.*

נקם *ʾI-na(baʿ)-qa-me* (= הִנָּקֵם).

***neri** (Hit., cf. neri, in names of Asia Minor, SUNDWALL, p. 168), in *ᵃᵗNe-ri-ig* (OLZ 1906, col. 632), *Nerigga-Šamši*; cf. *Ni-ri-gi, Nira-ak-ri* CPN.

נרב *ʾNa-ar-bat-tum* (Sem.ʾ); cf. *ʾNa-ru-ub-tum* T-D LC.

נרג *Nar-gi-i, Ni-ir-gi-i, Na-ra-gi-e, Nar-gi-ia. Naraggu* BE VIII, 1; cf. נַרְגָּא axe.

נרז *Nu-ur-zu, Nu-ur/Nūr-za-nu.*

נרר **nararu, niraru** help, helper, in *Adad-, Aššur-, Ašur-, Enlil-na/ni-ra-ri/ra.*

nišu people, pl. **nišē** subjects, in *Al-tukla-; Ašur-, Šarru-baltu-; Enlil-mūdē-; Mannu-ki-; Ninib-mukīn-; Adad-šar-nišē* (*UNᵗᵉ ni-šeᵗᵉ*); **bēl-nišēšu:** *Aššur-*; **rāʾim-nišēšu:** *Aššur-Nabû-*; **rim-nišēšu:** *Aššur-*; **ṣilla-nišēšu:** *Bēl-*; **šad-nišēšu:** *Aššur-*[Add.].

***niši,** in *Pi-sa/si-ni-ši.*

נשא **našū** lift up. Prt. in *Aš-ši-idi.* — Ipt. **iši,** in *Aššur-, Nabû-rēš-i-ši/iš/GA. ŠU.*

**Nu-šá-a-bu* (Hit., cf. nuza, in names of Asia Minor, SUNDWALL, p. 171).

**Na-ši-ma* . . .

***nata** (Eg. nṯ(r) god; RANKE, Material, p. 54), in *Pa-ḫam-na-ta/te.*

נתן = *nadānu,* in *Nabu-tat-tan-uṣur.*

*נתן (WSem.) give, see under *Natan-*, and *Adad-, Amurru-, Bēl-, Ilu-, Sîn-, Tammeš-na-tan/ta-an/ta-ni/nu. Na-ti-ni-i, Na-tú-nu. Ma-ta-an/Ma-ti-nu-Baʿli. Mi-e-te-en-na. Me/Mi-ti-in-ti.*

***sa** (Eg. ṯ?(y) take, RANKE, Material, p. 61), in *Sa-ḫpi-mâu.*

***sa,** cf. *Pa-ak-di-sa, Ḫa-šat-saʾ.*

su (< šu), see *balāṭsu, balliṭsu, uballiṭsu, ṣabātsu, šarrussu, tuklatsu, zirritsu*; cf. also *Alḫūsu, Ṭabūsu, Ṭūbūsu.*

***su,** cf. *An-di-su, ʾBa-tu-su, Gu-lu-su, Da-du-su, Ka-ma-su, Ru-ra-su, Su-ba-su; Ú-maš-tir-a-su.*

**Sa-a-ad.*

*סאל (WSem. < שָׁאַל), in *Saʾ-al-ti-ilu. Sa-i-lu, Saʾi-lu, Sa-i-ilu, Sa-i-la-a. Sa-ú-li. Sa-a-li-i. Siʾ-la-a-nu* (cf. *Ša-ú-la-a-nu*).

סאם **sāmu** brown, tawny, in *Saʾ-mu, Sa-a-mi.*

סאר *Sa-a-e-ri, Sa-e/i-ru, Sa-i-ru-um.*

***sabi, sambi,** in *Sab/Sáb-ḫar/ḫa-ar-ru*; cf. *Sa-am-bi* BE XIV, 12, 2; *Sa-am-bi-ḫa-ri* XIV, 12, 9; *Sa-bi-ḫa-ri* UMBS II 2, 90, 6; *Sa-am-bu-uk-u*(?).

סבא **sibū** seventh, in *Ūm-VII^kan-iliᵢa.*

**Sib-ʾ*(-*e*).

*סבא (WSem. < שבע), *A-u-sa-bi-ʾ* (יְהוֹשָׁבְעָ).

**Si-ib-li-a* (of Alzi); cf. Σιβλία a city in Phrygia; Car. Σιβιλως, Cil. Σιβιλλιος.

**Su-ba-su.*

***sibar,** cf. *Si-bar-bu-bi-rum* P 97, 12, *Ba(ʔNa)-si-bar, Še-kib-si-bar. Si-bir* (Cass.). *ʔSib(Meʔ)-bu-ri-ḫazi.*

***sibittu** (quasi Ass. < Ph. שִׁבְעָה), in *Si-bi-it-ti-bīʾil.*

*סגב (WSem., cf. Bi. שׂגב be high), *Sa-gab(-bu), Sâ-ga-bi, Saʾ-gáb*(ʔ); *Adad-, Nabû-, Našḫu-sa-gab*; *Sâ-gi-bi-ilu, Sa-gi-bi-šarru, ʾSa-gi-bi-e, Sa-gi-bu, Sa-gi-bi-i, Sa-kip-i, Nabû-sa-gi-ib*; *Si-gab-a.*

סגג *Sag-ga* . . .; cf. *Sa-ga-tum* Dilbat. *A-a-sag-gi-i. ʾSag-ga-a* TNB, *ʾSag-gi-ia* P 131.

סגל **Sa-gi-il-biʾ-di. Tâb-sa-gal. Sag-gil-da-a-a-an* P 102, 5. *Sa-ag(kiʔ)-lu. Šag-gi-il/lu* BE X. *Su-ga-li-a.*

Si-dá-la-bi-ri.

*סדל (Ar. < ﺳﺪﻝ), *ʾSu-da-la-a.*

סדר *Sa-dir*(ʔ).

Su-u-a, var. *A-sa-a-u* (cf. STRECK, ZA, 14, p. 139, n. 1; Σουας, Συις, SUNDWALL, p. 253).

סוס (cf. sasi), *Sa-a-su*, *Sa(-a)-su(-ú)*, *Sa(-a)-si(-i)*. *Sa-si-ia*, *Sa-sa-a-a*; *ʃ Sa-si-[d]Papsukkal* "my jewel is P".

Si-si-i.

Su-u-su, *Su-si-i(a)*. *Su-su-ú*. *Su-sa-nu.*

סוּף ?*Sa-a-pu.*

*סור **sūru** (WSem. < שׂוּר) wall, in *Su-ra-a*, *Aḫi-*, *A-i-*, *Ata-*, *Atar-*, *Da-di-*, *Mar-su(-ú)-ri/ru*; see also under sura.

סחד *Sa-aḫ-du*, *ʃ Saḫ(?)-di-e.*

סחח *Sa-aḫ-ḫi-i.*

סחר **saḫāru** turn to in mercy, in *Si-ḫir-Ṣarpanitum.*

I 2 *Sin-iš-saḫ-ra* BE XV.

IV 1 Ipt. *Na-as-ḫir-Bel*, *Ni-is-ḫir-Bēl.*

suḫiru the young of an animal, cf. *Su-ḫi-ru.*

***suhur**, cf. *Su-ḫu-ra(ni)-mu(-u)*, *Su-ḫur-gal-du*; see also *šuḫur.*

**Su-uḫ-ra-'* (OPe. puχra, Avesta suχra read, JIN p. 332).

ʃ Sa-ḫi-iš.

**Sa-ia*. *Si-ia-a* (Cass.). *Si-ia-a-ti.*

***siia** (Eg. s3 son), in *Ḫar-si-ia-Ešu.*

*סים, סום (WSem. < שׂוּם), in *A-a-sa-am-mu*, *Ia-sa-am*. *Ia-su-mu*, (Ba.) *Ia-a-šú-mu.*

סית **situ** remainder, in *Si-it-ta* BE XV, *Sita-te*, cf. *Si(-e)-ti-ni/nu.*

***saku**(?), cf. *Sa-ku-a-ta-a*; ***suku**: *Iš-te-su-ku.*

סכא ? cf. *Si-'[e-sa-ka-a*, *Si-e-se-ki*, *Adad-sa-ka-[a]*, *-za-qa-a.*

Su-ka-a. Su-ka-a-a-ri(?).

סכך *Sa-ku-ku* (cf. *Sukkuku* the deaf). *Sa-ak-ka* BE XV. *Na(?)-bi-si-ik-ki.*

סכל *Si-kil-ti-Adad*; *Si-k(i)-li* BE XV.

*סכן (WSem. < שׂכן), cf. *Sa-kan-da-da. Sakānu. Si-kin-an-ni.*

Su-ki-nu.

***salu** (cf. zala: σαλ, in names of Asia Minor, SUNDWALL, p. 244 f.), cf. *Ṭu-bu-sa-lu*; *Burra-sali*; (Cass.) *[āl]Sa-la* ... HABL 174, R. 8; *[šadû]Sa-la-ad-ri* (in Elam; Abp. Ann. VII 72, 73; *[āl]Sa-la-ni-ba* (in Arbaki; Anp. I R 22, 116); *[āl]Sa-lu-ri* (in Enziti; Shalm. III R 8, 41); *[nār]Sa-lu-a-ra* (= Karasū; cf. SACHAU, ZAXII, p. 49); *A-qar-sa-al-li* (Synchr. I 25).

***sili** (Hit., cf. zili, šili), in *Si-il-Tešup* UMBS II 2, 84, 41; *Si-li-i*, *Si-li-a-ra*, *Biqassili.*

***sula** (Hit, cf. zula, in names of Asia Minor, SUNDWALL, p. 253), in *Su-lu-ma-al*; cf. *Sulu-li(?).*

*סלי (WSem.), *Sa-la-a-ilu.* *ʃ Si-li-in-ni.*

סלל *Sa-li-la-a-nu.*

סלם **salāmu** be merciful, in *Sa-lim-kēn(DU)*, *A-u-*, *Nabū-sa-lim.* II 1 Ptc. *[d]GAL-mu-salim.* — *Musalamu.*

silmu grace, see under *Silim-*.

***salāmu** welfare, in *Sa-la-mu*, *Sa-lam-me*, *Sa-la-ma-šarru*, *Abi-*, *Ammu-sa-lam-ma.*

**Salamānu* (WSem.).

סלסל *Sal-sa-li*; cf. *sa-al-sa-lu* KGAS p. 123, R. 7.

***sim**, cf. *Li-lu-si-im*; ?*La-la-si-mu-um* BE VI, 1.

***sumu** (WSem.), see List II, 1.

*סמ'א (WSem. < שׂמע), in *Sa-ma-'*, *Sa-mé(-')*, *Bēl-sa-ma[-']*, *Našḫu-sa-ma-'-a-ni.*

**Sa-am(-')-gu-nu*; cf. *Šama'gunu.*

***simbar** (Cass. glossary 44 = *li-da-nu*), in *Sim/Si-im-bar-Šipak*; cf. *Si-im-bu-ru.*

סמד *Sa-mi-du.*

סמח *Sa-ma-ḫi.*

סמך *Sa-ma-ku/ka*; cf. *Sa-ma-ki-ilu* TNB.

סמל *ʃ Sa-mil-tu.*

סמם *ʃ Sa-am-mu-ra-mat.* Cf. *[m.d]Bēl-it[-s[a]-am-mat-ilat-a-a* KPRT 102, R. 9.

*סמס (WSem. < שֶׁמֶשׁ), *Sam-si-i[a*, *Sa-am-sa-a-a*, *ʃ Sam/Sa-am-si*, *Mār-Enlil-sam-su-umšamē*, *Šarrat-sa-am-s[i-i]*, *Sam-su-na-a.*

סמסם *Si-im-si-ma-n[u].*

***simti** (El. = *še-im-ti*, in *Si-mu-ud-še-im-ti*; cf. Cass. *šimdi*), in *Si-im-ti-ši-il-ḫa-ak.*

***sana** (< Iran. χšan* killing, cf. OPe. aχšata unhurt), in *Za-na-sa-na*; cf. *Sa-na-šú.*

***sani**, cf. *Sa-ni-i*, *Sa-ni-ia.*

***sini** (Eg. šn.w, RANKE, Material, p. 59), in *Naḫti-Ḫuru-an-si-ni.*

***sina** (cf. sūne: σιν, σεν, συν, in names of Asia Minor, SUNDWALL, p. 195; see also šina, sunu), cf. *Si-e-ni* (Lycaon. Σινοϛ), *Sin-Tešupaš*, *Si-na-in-ni*, *Si-ni-en-ni*; *E-ri-si-in-ni* (cf. Ba. *I-ri-še-en-ni*), *Te-lu-si-na* (JIN, p. 511, compares Avesta šayana, Pehl. šin "dwelling", cf. Armen. šēn "vil-

lage"); cf. also $^{\bar{a}l}$*Ḫa-ar-bi-si(-in)-na* (in Urarṭu) Tigl. IV: Ann. 78; Pl. I 34.

***sunu** (cf. sina), cf. *Šu-lu-*, *Ul-lu-*, *Ú-li-su-nu*. ?*Su-na-a(-a)*, ?*Su-ni-ia* CBR I, 56, 6. ?*Su-un-na* CBS 3480.

סנב *Sa-ni-bu*; *Sa-ni-bu-um* Dilbat.

***sa(n)ga** (cf. zāka, SUNDWALL, p. 244), in *Sa-an-gi-i*; *Sa-an-ga-ra*/*Sa-an-gar*/*Sa-ga-ra* (Hit.); cf. ?^{nār}*Sa(n)gura* (trib. of Euphrates, = هجيرا الساجور; perhaps Ar.; Anp. Ann. III 80; Shalm.: Mon. II 36, 85; Ob. 39), ^{māt}*Si-ga(-a)-ra* (سنجار, in Mesopotamia), ^{āl}*Sa-an-ga-ri-te* (upon the Euphrates, IIIR 4, I 23), ^{āl}/^{k}*Sa(-an)-gi-il-lu* (cf. Serjille in Syria; Tigl. IV: Ann. 144, 147), *Bīt Sa-an-gi*, *Bīt Sa-an-gi*/*Sungi-bu-ti* (in Media, cf. سنجابان; cf. HÜSING, Memnon, IV, p. 28; according to PRAŠEK, GMP, p. 43, possibly Iran.), ^{d}*Su-un-gúr-sa-ra-a* (El. deity, Abp. Ann. VI 38), ^{āl}*Šú-ḫa-ri-su-un-gur* (in Elam, HABL 281, 13). Cf. also ^{māt}*Šá-an-ḫa-ar* TA 35, 49, ^{māt}*Šá-an-ḫar-ra-ša-ni* TA Mit. IV 95, and Bi. שַׁנְעָר.

***sanda**, in *Sa-an-dak-sat-ru*; cf. HÜSING, KZ 36, p. 565; ^{al}*Sandu* KGAS II b, 5.

**Si-in-du-ši*.

סנן? *Sananu*, *Adad-sa-na-ni*, *Sa-ni-ni*; *Sa-nu-na* BE XIV, 12, 43.

סנק **sinqu** pressure(?), see under *Sin-gi-*, *Si-in-gi-*; *Si-in-ga-eš-šu* BE VIII, 1; *Si(-n)-in-qa-te-AN-KAK*.

**Sāsi*, *mār Kur-uz-za-a*, of Patin (Hit., cf. Isaur. Σασ(σ)ις SUNDWALL, p. 248).

***susi** (cf. **zuzu**), in *Qanna-su-si*. Cf. under סוס.

**Su-si-in-qu* (Eg.).

Sis-bi-ga-a-a-nu(?).

***sapa** (Hit., cf. *šuba*; sebe: σαβα, in names of Asia Minor, SUNDWALL, p. 192), in *Sa-palulme* = *Šubbi-luliuma*; cf. *Šabiliš* (cf. Phryg. Pis. Σαβλος, Lyd. Σαβηλος); *Sa-ap-pa-ga-a* Dilbat (cf. Pis. Σαβαγας).

*סבט (WSem. < שׁבט), in *Sa-pa-ṭi-Ba'al*, *Is-pi-iṭ-ṭi-ilu*, ?*Is-pu-ṭu*.

ספר II *i* pray to; in *Bēl-ú-sip-pi*. *Sap-pa-a-a*. *Sip-pi-e*.

***spi** (Hit., cf. sba*, in names of Asia Minor, SUNDWALL, p. 191), cf. ?*Ku-un-da-aš-pi*; *Ku-uš-ta-aš-pi*; *A-lis-pi* UMBS II 2, 103, 5, *Na-ki-is-pi* CBS 10967.

Sa-pi-ku/*ki*,

ספן **sapānu** destroy, *Sa-pi-in-māt-nukurti*; cf. *Sa-pi-in-gi-mir-na-ki-ri abul Sinaḫērība ša* ^{māt}*Ḫalṣi*, Senn. King, VII 75.

***sara** (cf. sara, in names of Asia Minor, SUNDWALL, p. 190), cf. *Sa-a-ri-u-ni*, *Sarrupši*, *Sar-ú-ar-ri*; ?*Si-e-ru* (cf. Lyc. Σερας). — Iran.(?): *Sar-a-ti*, *Sar-ru-ti*; *Šá-ra-a-tum* = *Zurāta*, cf. Σαρατος, Zaratus, JIN pp. 288, 379; Lyc. Σαρη-τι-ος.

***sari** (Iran. = ξαρης), in (As.) *Ar-ta-sa-ri* (perhaps hypocor., formed with *-ara*, as Κυαξαρης, cf. SCHULZE, KZ, 33, p. 222 f.; JIN p. 523); cf. (Ba.) *Ar-ta-aḫ-ša-ar*, *Ar-taḫ-ša-ri* BE IX.

***sira**, in *Si-ra-aš-me*; *Si-ra-a-šu* (cf. BORK, OLZ IX, 590).

***sura** (cf. zura, šura), cf. *Su-ra-aš* UMBS II 2, 132, 37, *Su-ur-ri*; *Su-ra-ḫal-di*.

סרב **sarbu** mourning, lamentation, cf. *Sarbi-Enlil*, $^{f\,d}$*SAG-mudammiq-sar-be*. *Šamaš-sar-bi* KRAUSZ, p. 37.

*סרבל ^{f}*Sa-ar-bal-li* (cf. סַרְבֶּל, סַרְבָּל; Arb. n. p. m. مسروال Msarwil, HESS, p. 29; or Phryg.-Lyd. Σαρβαλαεις?).

***sarda** (cf. zarta*: σαρδ, in names of Asia Minor, SUNDWALL, p. 246), in *Sa-ar-da-(ur)-ri*/*Si-e-du-ri*; ^{āl}*Sa-ar-da-ur-ri* Tigl. IV: Pl. I 23 (cf. Σαρδηοῦα in Great Armenia); cf. *Še-ir-da-mu*; *Zi-ir-ta-ši*(?).

סרה *Su-ur-ḫu*.

***sarma, surme** (Hit., cf. zerma*: ζαρμα, in names of Asia Minor, SUNDWALL, p. 249), cf. *Šarma-aš-šu-un*, *Sa-an-da-sar-me*, *Ú-as-sur-me* (cf. Arm. *Surm-ak*, JENSEN, Hittiter, p. 114.

סרן? *Sa-ra(-a)-an*/*ni*.

סרס *Sa-ar-sa-a* (perhaps Ar. = سرسام).

סרר **sarru** obstinate. *Sa-ar-rum* Dilbat, *Sa-ar-ri-ia*. — *Su-ur-ra-tum* BE VI, 1.

^{f}*Sa-ra-a-a* (Bi. שָׂרַי?).

Su-ra-ra-te.

***sirari** (Iran.), in *Arta-si-ra-ri*.

***sata** (Hit., cf. zata*, in names of Asina Minor, SUNDWALL, p. 247), in *Bi-ir-ga-sa-ta* (cf.

?Car. Παργιστας); ?*Sa-ti-ri-a-a* (cf. Pisid. Σαταρας).

Su-ti-e (gen.), perhaps "the Sutaean".

sa(?)**-tam-mu**, in *Nabu-sa-tam-mu-ēreš*.

***satar** (Iran. < χšaθra, HÜSING, MVG 1897, p. 114; cf. (Ba.) ḫšassu), in *Sa-tar-e-šu*, *Sa-tar-pa-nu*, ?*Sa-ti-ri-a-a* (HÜSING, KZ 36, p. 564 f.; SCHEFTELOWITZ, KZ 38, p. 275; cf. *Ú(a)-ksatar*, (Ba.) *Uma-kuištar* (if not from huvaχša, JIN p. 140); see also under sata, and šatar (Ba.).

***sitir**(?), in *Si(?)-tir-ka-a-nu* (= ?שרכן).

**Su(?)-tir-na*; cf. Στυρανος, JIN, p. 312.

***pa, pi, pu** (Hit.; cf. pa, pi, pu, in names of Asia Minor, SUNDWALL, pp. 171, 188), cf. ?*Pi-an-ti-ia* (pi + anta); *Pu-up-ri* (pu + pre) *Iršappa*, *Iršu-ppi*, *Mana-pa-Tešup*, *Mazi-pa-atli*, *Tarhu-n-dara-ba*; *Ḫu-da-pi-i*, *Iš-ga-bu*; *Taḫa-b-šenni|tilla* (CPN, sub *Takil-*). Cf. nn. l. ^{āl}*Ar-du-pa|ba* (in Kirḫi) Anp. Ann. II 21 (cf. Car. n. l. Αρτυ-βα, SUNDWALL, p. 76), ^{āl}*Kur-ku-pa* Be. 15999 (cf. Pis. Κορκαβος, Mt. Κερκαφος, l. c. p. 115), ^{āl}*Ia-da-bi* Tigl. IV, Ann. 129, ^{āl}*Ki-na-ba|bu|pa* (in Kašiari) Anp. I 106, ^{āl}*Lu-ti-bu* Shalm. Mon. I 42, ^{āl}*Ma-an-ṭu-pa* in ^{mât}*Ul-lu-ba* Tigl. IV, Pl. I 26, ^{āl}*Nu-ni-ba* JADD 899, II 8, ^{āl}*Nu-ri-bi* JADD 460, 3, ^{āl}*Pa-ri-pa* III R 7, II 7, etc.; cf. perhaps the El. plural termination *bi|pi(me)* in ^{mât}*Elli-pi*, *Lullu-bi*, *Tunu-be*, and so forth. — Eg. *pɜ* (article; RANKE, Material, p. 47), in (Ass.) *Pa-qruru*, *Pi-ša-n-Ḫūru*, *Iš-pi-maṭu*; (MBa.) *Pa-ḫam-nāta*, *Pa-ḫura*, *Pa-Rta-maḫū*, *Pa-wāra*, *Pi-ḫura*, *Pu-ḫuru*, etc.

***pu**, in *Pu-ba-aḫ-la*, *Pu-^{d}IM* (Sem.?).

**Pa'-ú* (cf. *pa'ū* a bird). — **Pa'-e* (El.).

**Pa|Pu-ú-ru* (Eg.).

פגל **puglu** radish, in *Pu-ug-lu*.

***pudu** (Hit., cf. buta, puda, pute, in names of Asia Minor, SUNDWALL, pp. 63, 188 f.), in */Pu-du-Ḫēpa*; cf. ?*Pu(Bu)-ud(ti)-ki-im*.

*פדר (WSem.) ransom, in *Adad-pa-da-a* (JADD 435, 12); *Pa-di-i*, *Pad(d)ū-Ēl*.

פר **pū** mouth, word; ideogr. *KA*; in *Etil-pu*, *Etil-pi-i-Marduk*, *Aḫi-kin-pī*, *Kin-pī-Šamaš*, *Ša-pī-Bēl*, *-kāri*, *Ilu-pī-uṣur*, *Ninib-KA-ia-uṣur*, *Ištar-pa-ia*.

פול **pūlu** stone, in *Pūlu*.

פרק II 1 wait for, see under *Upāqa-*, *Bēl-ú-paq|pa-qu*, *Pa-qa-*.

פזר **puzru** security, in *Puzur-Ammurri|Ašur*. *Pu-ḫi-i* . . .

*/*Pa-hi-i* (Eg.).

פחל ?*Pu-ḫi-lu*. Cf. *Pa-ḫal-li-ia* T-D LC, *Pa-ḫal-la-a-nu*, BE XV.

**Pi-ḫa-me* (cf. perhaps Lyc. Πιγομας?).

פחר **paḫāru** gather, in *Lip-ḫu-ru*, *Lip-ḫur-ilu*. II 1 strengthen; ideogr. *NIGIN(-ra)* and *UB.LA*; **upaḫḫir**, see under *Upaḫḫir-*, *Bēl-*, *Šamaš-*; — **paḫḫir**, in *Ilu-paḫḫir*.

napḫaru totality; ideogr. *DUL*, *NIGIN*, *ŠU. KIL*; in *Nap-ḫar-ilu*, *Marduk-il-napḫari*, *Nabū-bēl-nap-ḫar-aḫēšu* [Add.], *Itti-Marduk-napḫaru* (or: *pašaru*?).

**Pi-ḫi-ri-im* (Cil., cf. pikre + mu, in names of Asia Minor, SUNDWALL, p. 179 f.; Lycaon. Πιγρομις).

***paḫita** (Eg. phty strength), in *Mu-pa-ḫi-*(*ri* sic!)*-ta-Rta* (cf. RANKE, Material, p. 13, n. 3).

***puṭu** (Eg. *pɜ*-dy, RANKE, Material, p. 40), in *Pu-ṭu-Bišti*, *Pu-ṭu-um-ḫi-e-še*, *Pu-ṭu-Paiti*, *Pu-ṭi-Ḫūrū*, *Pu-ḏ(ṭ)-še-ri*, *Pu-ṭi-māni*.

פטר **paṭāru** break through, loosen, cf. *Ašur-ša-pat|pa-ṭe-ri*, ?*Lip-ṭi-ri-ilu*. I 2 *Ip-ta-ṭár-lṭšir*. *Pu-uṭ-ra-nu*.

***piia** (Hit.; in names of Asia Minor, SUNDWALL, p. 178), in *Bi-i|e-ia*, *Biiassili*, *Pi-an-ti-ia*. Cf. Cass. *Ḫumur-bi-ia-Salḫ* Be. XV, 37, 50, *Šu-ḫur-bi-ia* CPN p. 36.

**Pa-a(-a)-uk-ku* (Iran.).

**Pu-ú-a-a-ma* (Eg.).

**Pa-ak-di-sa* (cf. ?πακτα, in names of Asia Minor SUNDWALL, p. 172).

***pala** (cf. bala, pele, in names of Asia Minor, SUNDWALL, pp. 59, 177), cf. *Pa-li-ia* (Mit.?, cf. Isaur. Βαλιος); ?*Pa-a-lu-ia*, *Pa-a-lu-ú-ma*; *Pa-li-su* Dilbat; El. *Ba-la-iššan*.

פלח **palāḫu** fear; Ipt. **piliḫ**, in *Bi-la-aḫ-Ašur*, *Be-lá-aḫ-Ištar|Sin*, *Ilu-be-lá-aḫ*. — Ptc. **pāliḫ**, in *Pa-li-iḫ-ka-libluṭ*; OBa. *Šalim-pa-*

Ii-ilȳ-Marduk|*Šamaš*. — *Pal-ḫu-(u)šezib*. *Pa-lu-uḫ-rigimšu* VS 8: 123, 4.

*פלט (WSem.), in *Pa-li-ṭu* = פָּלִיט, *Pal-ṭi-i* = פַּלְטִי, *Pal-ṭi-a-a*, *Pal-ṭi-ja-u* (cf. פלטיהו).

פלי **palū** reign, in *Aššur-*, *Nergal-mukīn-pa-li-*|*PAL*$^{(ḫ)}$*-u-a*|*ia*.

*Pellulu.

*Pi-li-si-it.

פלך **pilaqqu** axe, cf. *Pi-la-qu*, *Bi-la-aq-qu*; *Pilaqā* (cf. Pis. Πιλλακοας). For *bi-el-ga*, in ʾ*Ḥanibelga-šši* cf. plqqa: πελγ, παλγ, in names of Asia Minor, SUNDW., p. 182.

*Pa-mu-ú (cf. Cil. Παμμις, SUNDWALL, p. 172).

*pana (Hit., cf. paṇa, in names of Asia Minor, SUNDWALL, p. 172f.), in *Panammū*, *Pa-a-ni-ik-ri* (pana + kre; cf. *Ka*(*KA* = *Pāʾ*)*-ni-ik-ru-um* RPN); ʾ*Pa-an-ni* BE XV (cf. Cil. f. Βανις, Pis. Πανεας); ^{šadû}*Pa-na-ri* Tigl. I, Ann. II 37; cf. *Pi-in-na-ri* BE XV.

*pāna (OPe.) protection, protector, in *Satar-pa-nu*; *Ba-ga-pa-na* (Μεγαπανος) TNB.

פני **pānu** face; ideogr. *ŠI* and *KA*; see under *Pān-*, and *Dugul-pān-ili*, *Aššur-āḫik-pāni*, *Ilu-KA*|*ŠI-a*|*ia-uṣur*, *Imbu-pa-ni-ia*|*ŠI-ia*, *Aššur-*, *Nabū-dūr-pāniia*.

*penti (cf. pēte, pūta, in names of Asia Minor, SUNDWALL, pp. 178, 183; GUSTAVS, OLZ 1912, 300 ff.), cf. *Pa-an-di* CBS 11 826, *Pa-an-di-ia* BE XIV, 162, 8; XV, 199, 6 (Carn. l. Πανδιων), *Pa-an-da-nu* XV, 157, 91 *Bi-in-di-ia* VS 7: 128, 5; see also under banda, and banti.

Pa-si-i (Sem. פסס?).

*pisa (Hit., cf. paza, pize, in names of Asia Minor, SUNDWALL, pp. 176, 181), in *Pi-si*(*-i*)*-ri*(*-is*), *Pi-sa-an-di* (cf. Car. n. l. Πασσανδα), *Pi-sa*|*si-ni-ši*, ʾ*Pi-šá-ar-mu*; *Pi-zi-ja-ni* BE XIV, 58, 36.

*Pu-us-su-tú (cf. HOLMA, Quttulu, p. 81).

*pap(p)a (cf. papa, in names of Asia Minor, SUNDWALL, p. 173f.), in ʃ*Pa-pa-a*, *Pa-a-pu* (Παπα, Παπας, Παππας etc.), *Pa-appa*(*-na*|*aš*), *Pap-pa-da* (cf. Pis. Βαβειδης); *Pa-pa-as-si* BE XV, *Pa-pa-a-li-ti*, a Hit. country, OLZ 9, 631; ^{āl}*Pa-ap-pa* in Urarṭu; ^{āl}*Pa-ap-pa* = Παφος; *Aki-pa-pu*. Cf. *Pappa-tum*, *Pap-pu-ú*; see also List II, 1: Babu.

*Pi-pa-za-ni (Hit.?).

פקד **paqādu** take care of, protect, in *Adad-*, *Ilu-ip-qid*. *Ninib-pa-ki-da-at*.

*פקה (He.), in *Pa-ga-ḫa* (פָּקָה).

פקק *Pi-qa-qi* (cf. פֻּקְפֵּק garrulus). Cf. ʾ*Pa-ki-ki* BE X.

*pir (Eg. pr house), in *Pir'ū*.

*pri (Hit.; cf. pre, in names of Asia Minor, SUNDWALL, p. 184), in *Pu-up-ri*; see also under bir, and ipri.

*paru, cf. *Pa-ri-pa-ia*, *Pa-ru-tāni*. — *Pa-a-ru, *Pa-ru-ú* (El.). — Iran. *Pa-ar*(*-ú*)*-mar-ti-iš* (fra + vartay), *Pa-ru-uš-ta* (cf. Pourušti). *Mi-is-pa-ru-*ʾ (OPe. ʾpāra share, JIN p. 342, cf. BARTHOL, p. 1358).

*piri (Hit., cf. pira, in names of Asia Minor, SUNDWALL, p. 180), in *Pi-ri-iz-zi* (cf. Isaur. Πιρρουσις; Bi. פִּרְזִי, BÖHL, Kananäer, p. 66). — Iran. *Pi-ri-šāti* (Παιρισάδης).

*pura, see buru.

פרא **pir'u** offspring, see under *Pir'*-.

*Pu-ra-gu-uš (פַּרְגּוֹשׁ; עִרְגּוּשׁ Berǧūṯ, HESS, p. 11).

*Pa-ra-da-ʾ (OPe. Frāda). Cf. *Ip-ra-a-du-pirna*ʾ (Φραταφερνης) BE IX.

פרה **pirḫu** offspring, see under *Pirḫi-*, and *Gula-pir-ḫi-i-kin-na*, *Marduk-*, *Sin-pir-ḫi-ukīn*, *Nabū-pir-ḫi-lilbur*, *-ilšir*, *Šamaš-pir-ḫi-uṣur*.

*parḫa, parga, etc. (Hit., cf. barḫu), in *Par-ḫi-Tešup* (CPN: *Laḫ-ḫi-*, or *Pir-ḫi-*); cf.? ^{āl}*Pu*(*Bu*)*-ru-kuz-zi* (Lyd. city Προγασεια).

*Pa-ri-ḫi-a (Med.).

פרט *Parūṭu*.

parna, pirna (Hit., cf. parñna, in names of Asia Minor, SUNDWALL, p. 175), cf. *Pirna-qu* BE XV, ^{āl}*Bar-na-ki* Esarh. A, II 22 (cf. Φαρνακία, in Capp. Pontus, SACHAU, ZA XII, p. 47); *Ar-ri-pa-ar-na* VS I, 106, 23, *A-ri-pa-ar-ni* BE XV, 131, 12; 175, 27; cf. sub arna. — OPe. = farnah glory, in ʾ*Ak-nu-par*(*ʾ*)*-nu* ("delight of the eye"?), *A-ú-ar-pa-ar-nu*, *Ba-ag-pár-ar*(sic!)*-na* [Add.] (Μεγαφερνης), *E-pa-ar-na*, *-pa-ar-nu-a*, *Ši-tir-pa-ar-na* (Τισσαφερνης); cf. *Da-ri-*ʾ*pir-na-*ʾ UMBS II 1; *Ar-ta-*, *Da-da-*, *Ip-ra-a-du-pir-na-*ʾ, etc., BE X.

ʃ*Par-su-ú* . . .

*Pur(Bur)-si-la-a (Hit.?).
פרס **parṣu** order, in ?*Par-ṣi-i.*
Pir(Par)-šá.
פרשד *Par-ši-du|di.*
***partāma** (Iran., Pehlevi פרתום, fratama, πρῶτος), in *Par-ta-a-ma; Par-|Pa-ar-ta-am-mu* TNB.
**Pa-ar-túk-ku* (?) (Iran.).
***pîša,** see pisa.
***pši** (Hit., cf. psse*, SUNDW., p. 187), in *Sar-rupši.*
pāšu axe (𒁾𒋛), cf. *Pa-ši-i.*
פשר **pašāru** loosen, in *Nabû-pa-šir|še-ir.*
IV 1 be appeased, in *Bēl-ippašra(BUR-ra)*, cf. *Ilu-ip-pa-aš-ra* BE XIV. — Ipt. **napšir,** in *Ištar-nap-šir.*
פשש (Ar. < פסס), *Pa-aš-šú-nu.*
***pašta** (Cypr.; cf. Cret. πάστας lord; Car. Βοσ-ϑων, n. l. Πυστος, SUNDWALL, p. 189), in *Pa-áš-tum-me-e.*
פתא **pitû** open, confess, perhaps in *Manna-i-pi-te*; cf. *Ap-ta-a-na-ili* BE XIV.
*פתח (WSem.), *Ia-ap-ti-ḫa-da, Ia-ap-ti-ilˀ-Addu. Pu-ti-i . . .*
Pa-ták(šum)....; cf. *Pa-tak(šum)-tu* CBR I, 17, 12.
פתן **patānu** protect(?), in *Ašur-pa-tin-nu.*
***patrusu** (Gr.), in *An-ti-pa-at-ru-su* (= Αντίπατρος).

***ṣi** (Eg. ḏ say; RANKE, Material, p. 62), in *Ṣi-ḫa-a, Ṣi(-i)-Ḫāru.*
צאר **ṣīru** high, in *Nabû-ṣi-ri|MAḪ-ilāni, Šēr-ṣi-e-ri, Ṣi-ri-i, Ṣi-rat-qibīt-Marduk.*
ṣābu warrior, in *Ṣa-bu-dāmiq, Mannu-kī-ṣābi, Za-bu-um.*
צבת **ṣabātu** grasp, receive; with *qātu* succour; ideogr. *LÚ; (Ina-)Ašur-šum-aṣbat; Ina-dBēlit-aṣ-bat* UMBS II 1, 158, 26; *Šēpā-Ašur-aṣbat; Bēl-, Nabû-qātā-ṣa-bat|LÚ; Bēl-Ḫarrān-, Ilu-, Šamaš-ṣabatani(LU-a|an-nī); ʃBēlit-ṣabtīni; Ašur-ṣa-bat-šu-iqbi.*
ṣibtu property, cf. *Ṣi-bit-āli . . .*
?*Ṣabutānu.*
Ṣa-duˀ.
צדד *Ṣi-da-du.*
*צדק (WSem.), in *Ammi-ṣa|sá-du|dùg-ga. Ṣi|Zi-id-qa(-a), Ṣi-id-qi-ilu*; see also List II 1, under *Ṣidqu.*
צוד **ṣaḫādu** hunter, in *Ṣa-a-a-di.*

צור *Ṣu-u-su* (cf. صُوص chicken). *Ṣu-ṣa-a.*
**Ṣu-u-a-ṣu* (Eg.).
**Ṣi-ḫa-a, Ṣi-ḫu-u* (Eg., see *ṣi*).
צחר *ʃṢu-uḫ-ru; ʃṢa-ḫi-ir-tum* BE VI, 1.
צית ?*ʃṢi-ḫa-ti.*
צלל II 1 implore; **uṣalli,** in *Ú-ṣal-li, Bēlit-, Nabû-, Nanâ-, Ninib-ú-ṣa(l)-li|a. — Ṣa-la-a-ilu, Ṣal-li-ilu, ʃṢa-li-bēltu, Sin-ṣa-la, Lišur-ṣa-la-Ašur. Ṣa-liˀ-a-a, Ṣal|Ṣa-al-la-a.*
צלל **ṣalālu** shadow, protect, in *Ištar-ṣal-lat-ti, -ṣil-lit.*
ṣillu shade, protection; ideogr. *GIŠ.MI*; see under *Ṣil-*; *dṢi-il-Bēl* CBR I, 87, 11; *Mušabši-ṣil-d..., Ṭāb-ṣil-Ēšarra|Ištar|Marduk|šarri, Bēl-ṣil(?)-la-nišēšu; Ṣi(l)-la-a(-a).*
ṣalūlu (*KUŠ*) protection, *Nabû-, Sin-, Marduk-ṣalūlu|ṣu-lu-lu, Ṣu-lu-lu.*
צלם **ṣalmu** brown (perhaps image, in *Ṣa-al-mu-Nusku* CPN), in *Ṣalmu, Ṣa-la-mu, Ṣalmu-te|ti.* Cf. *Ṣalimtu* BE XV.
ʃṢu-mu-i-tu, or *Šulmu-i-tú* (?).
**Ṣu-ma-aš-še-e* (Eg.).
צנצן *Ṣa(Zaˀ)-an-ṣa-nu.*
צפר *Ṣu-pu-ú* (cf. Bi. צפּוֹר).
צפן *Ṣa-pa-nu.*
Ṣa(Zaˀ)-ap(bˀ)-ri (cf. *Za-ap-rum* BE XIV, *ʃṢa-pur-tum* BE XV, 190, IV 4; V 26); name of a plant, HOLMA, Kleine Beiträge, p. 70.
ṣa-ṣu . . ., in *Sin-ṣa-ṣu . . .*
***ṣiruka** (Med.), in *Ḫa-na-ṣi-ru-ka*; cf. El. n. l. *Kam-muš-ṣi-ra-ka,* Memnon V, p. 97.
צרף **ṣarpu, ṣirpu** shining, in *ʃṢa-ar|zēr-pi-i; Ṣir-pi-Nergal, Adad-, Ninib-ṣir-pi* BE XV.
צרצר *Ṣa-an-ṣu-ru*; cf. *Ṣanṣiratu,* a bird.
צרר **ṣarūru,** in *Šamaš-ṣa-ru-ri.*

Qa-a. Qa-a-ilu (Qaˀilu?); cf. *Qu-i-lu.*
קבא **qibū** speak, announce; ideogr. *E*; in *Ki-abˀ-aq-bi; Bēl-, Nergal-taqbi(KA)-ltšir; Iqbi-, Adad-, Ašur-, Bēl-, Ilu-, Maḫir-, Mannu-, Marduk-, Nabû-, Šamaš-, Šarru-iq-bi|E*; **balāṭ-iqbi:** *Nabû-*; **balāṭsu-iqbi** (= בלטאקב, Ar. ostracon from Nippur, JAOS, 25, p. 205): *Ašur-, Ilu-, Marduk-, Nabû-, Nergal-, Sin-, Šamaš-*; **bu-luṭ-su-iqbi:** *Ilu-*; **gabbi-iqbi:** *Adad-, Ilu-, Nergal-*; **ṣabātsu-iqbi:** *Ašur-*; **šar-iqbi:** *Ṣalmu-*; *Papsukkal-*

ša-iq-bu-ul-ṭni; *Bēl-ilṭ-iq-bi|bu-u-ni*; *Mīnu-laq-bi*; *Bēl-liq-bi*. — Ptc. in *Aḫi-qa-bi*. — Inf. in *Etil-qabī*; *Za-ni-iq-ga-bi-e-Šamaš* Dilbat.

qibū command, order; ideogr. *E*; in *Qibi-ilāni*, *Ina-ki-bi-Bēl*.

qibītu idem, in *Qibīt-*, *Ṣirat-ki-bit-Marduk*. *Qa-ba-a-te*. ʔ*Qa-ba-su-ilu*.

קדקד **qaqqadānu** grasshopper, in *Qaqqadānu*; cf. ʃ*Ga-ga-da-ni-tum* BE XVII, 22, 5; HOLMA, Quttulu, p. 12.

קדש ʔ*Aq-da-aš-ilu*.

***quṿa** (cf. kuwa, in names of Asia Minor, SUNDWALL, p. 127 f.), in *Qu-u-a* (Cil. Κουας), *Qu-u-ia* (Pis. Κοιας), *Qu-i-li* (Cil. Κουλις). *mât*Qu-e (Eastern Cilicia; cf. Car. n. l. Κυον, Κυς; Κως).

קול **qālu** (> קאל CIS II, p. 29) lamenting, request, cf. *Bēl-ga-li-Marduk* BE XIV; ʔ*DA-ga-li-Marduk*, *Ša-qa-la-utīršu*(*ṭ*), *Ana-Ašur-qa-al-la*, *Dūr-qa-li*, *Ištar-*, *Nabû-dūr-qa-la|qa(-a)-li|lu*; ʃ*I-na-ga-li-ia-di-ni-ib-ši* BE XIV.

*קום (WSem. = קום, قام arise), in *Qa-ma-Ašur* (Capp.), *Abī-*, *Aḫī-*, *Atar-*, *Šamaš-qa(-a)-mu|me*; cf. *Aḫi-qu-mu* . . .

**Qa-ú*(*sami*ʔ)*-su*.

קוק *Qu-qi-i*, *Qu-qu-u-a* (cf. قُقْم, قوق pelican; *ku-uk-ki* CT 28: 7, 28; *Ku-uk-ku* VS 7: 142, 6).

Qu-a-qu-a.

Qa-ḫi-ia(ʔ*ra*).

Qi-il-ti-i. *Nabû-ki-il-tu*.

קוס *I-qi-i-su* = *I-qi-si* = *Qi-i-su*. *Ta-qi-su*. *Qi-sa-a-a*. *Il-qi-su*.

**Ki*(*-i*)*-su* (cf. κεῖσος, κίσσος ivy).

קוף **qēpu** overseer, governor, cf. *Nabû-qīp* (or [*za*]*qīp*ʔ)*-ենši*; *Nabû-ki-pi-ili* BE VIII, 1.

קוש **qāšu** present, in *Ta-qiš|qi-šú*, *Taqtša-Bēlit-*, *Taqīša-Gula*, *Gula-*, *Sin-ta-ki-ša|še-liblut*; *Ta-qi-su*(<*ššu*ʔ), *Iqīša-*, *Adad-*, *Bēl-*, *Ēkarra-*, *Enlil-*, *Nabû-*, *Šamaš-*, *Zāba-iqīša*; **apal-iqīša**: *Sin-*; **šum-iqīša**: *Ištar-*, *Marduk-*, *Nabû-*; **zēr-iqīša**: *Adad-*, *Bēl-*, *Ēa-*, *Gula-*, *Nabû-*, *Šamaš-*; **iqīšanni**: *Bēl-*, *Nabû-*.

qīštu present; ideogr. *GAR.BA*; in *Qīšti-Adad|Marduk*, *Qīštīja*. ʔ*Qi-il-ti-i*.

קלי ʔ*Mu-qa-li-i*.

קלל *Muqallil-mītu*.

**Ki-kil-la-a-nu* (cf. BROCKELMANN, Vergl. Gramm., p. 247, d). *Ga-al-ga-lá-ni* [Add.]. *Ki-il-ki-la-nu* UMBS II 1.

Qalunzu. — *Qal*(ʔ)*-lu-su*.

***qalpa**, see qarpa.

***qumme**, in *As-ta-qu-um-me*.

***quni** (Eg.ʔ), in *Qu-ni-ḫu-ru*. Cf. *kuna.

קנב ʔ ʃ*Qu-na-ba-tú*.

*קני (WSem., cf. Bi. קנה), in *Qa-na-a-ilu*, *Ilu-*, *Šamaš-qa-na-a*. *Qu-ni-i*.

קנן *Qa-an-ni-i*. *Qa-nu-nu*. ʔ*Ki-kin-na-ni*. — *Qa-an-na-su-si*. *Ki-la-a-a-qa-nun*.

קפקף **qapqapu**, in *Enlil-*, *I-gur-qa|ka-ap-qa|ka-pu|pi*.

Qa-ri-Ištar. *Qu-ri-i*.

Qar-bat-tú.

קרד **qardu**, **qarradu** strong, in *Nergal-qar-du*; *Adda-*, *Ašur-*, *Šulmān-qarradu*.

qurdu strength, see under *Qurdi-*.

*קרח (WSem., be bald), in *Qar-ḫa-a*, cf. *Girḫa-a*; *Qa-ri-ḫi*, cf. *Kar-e-ḫi*, *Ki-ra-aḫi* (ʔ).

***qarpa**, **qalpa** (Hit., cf. krbba, κραβ, καρβ, καρπ etc., in names of Asia Minor, SUNDWALL, p. 112 f.), in *Qar|Qál-pa-ru*(*-un*)*-da*; cf. *Ki-ir-ba-as-si* CBS 3474 (Car. n. l. Κυρβασα). Cf. ḫalpa, ḫirbe.

קרץ **qarṣu** slander, in *Dan-nu-qàr-ṣi*, *Nabû-kar-ṣi-ú-ba-aš*.

***qruru** (Eg. qrr(w) frog), in *Pa-aq-ru-ru*.

קשד **qašdu** lofty, cf. *Sin-ga-ši-id*.

***qata**, see kata.

qātu hand; ideogr. *ŠU*, with or without dual sign; in *Qa-ti-ilu*, *Gabbu*(*-ina*)*-qātā-īli*, *Ina-qātā-ilāni*, *Ašur-qātā-ṣabat*, ʔ*Nabû-qa-at-ú-da*; *A-na-ga-ti-Šamaš-a-na-ta-al* T-DLC; *Ašur-qat-su*; *Adad-*, *Ašur-qàs-sun|su-nu*, *d Samnuḫu-qas-su-nu*, *Qàs-su-ni*; ʃ*A-ta-mar-qāt-sa* UMBS II 2, 53, 16.

קתן ʔ*Qi-ti|te-nu*, *Ki-ti-nu*.

*קתר (Ar.) **qattārā** = rock, in *Ilu-*, *Našḫu-*, *Sî-qa-tar|qa-ta-ri|qa-at-ta-ra*; cf. OBa. *Ia-ṣi-qa-tar* VS 7: 204, 8.

Qi-it-ri-i.

***r(a), ri, ru** (Hit. ending; cf. ra in names of Asia Minor, KRETSCHMER, p. 328; SUNDWALL, p. 277), cf. *Asi-ri* (cf. Pis. Ἀζαρευς), ?*Gilura(-ni-e)*(Khald.), *Ia-šḫu-ru, Labsa-ri-e*, ?*Laptu-ru* (Nairi), *Pinna-ri, Pisi-ri(s), Sa(n)ga-ra, Sard(a)u-ri* (Khald.), *Šar-ua-rri, Ur(Taš?)-bu-ru* (cf. ^{āl}*Bit Ur-bi-ru* JADD 742, 4), *Uṣba-rra*; ^{āl}*Ingi-ra* (in Cilicia), ^{āl}*Ti-mu-ur* (in Cil., cf. Isaur. city Τιμυρα), ^{āl}*Kar-ka-ra* II R 50, 69 b (cf. Γαργαρον, in Troas), ^{āl}*Kunuš-šar* MDOG 35, p. 17 (cf. Car. demot. Κυσηρευς), ^{āl}*Ḫu-za-ar-ra* (in Unqi), $^{ša\,ād\bar{u}}$*Kulla-ar* (cf. Car. Κολυρα), $^{ša\,ād\bar{u}}$*Da-pa-ra* II R 51, 13 c (cf. Lyc. Δαπαρας). Cf. also *Durar(i)-Tešup, Iri-r-tilla*; *Šiga-ri-tilla* CPN; *Anta-r-atli*; *Kuri-r-pa*; and the El. *r*-suffix, HÜSING, OLZ 1905, 50f.; Memnon, IV p. 9f.

***ru** (Hit., cf. hru*, in names of Asia Minor, SUNDWALL, p. 83 ff.), in *Ḫite-ru-ḫada* (GARSTANG, The Land of the Hitt., p. 376, n. 3), *Qarpa-ru-(n)da*.

***ראב** (WSem.), in *E-lu-ra-i-ba*; cf. *Ra-'-a-bi-Ēl* BE IX.

ר֯אי re'ū pasture, govern; in *Ir-a-ni* (*-Marduk*). — **Ra-'-ú(a-nú)*.

rē'ū shepherd, ideogr. *SIB*; in *Ašur-rē'u*; *Šamaš-, Šarru-rē'u-u-a*; *Adad-, Nabūrē'ūni*; *Ašur-rē'ušunu*; ?*Ri-'-i-Kašši. Ri-'-ú-tu.* ?*Abi-lu-ri-e.*

ר֯אם rāmu love. Prt. **irām,** in *Ašur-, Ilu-, Nabū-, Šarru-napšat(napišti)-irām, Ninib-ša-kunnā-i-ra-mu.* — Perm. **rām(a)** in ?*Ra-ma-da, Ra-ma-ilu, Ra-me-ilu, Ašur-kṭna-ra-am* (Capp.), *Sin-ra-ma,* ?*Šá-ra-ma* (Capp.), *Šaḫamil-ra-ma* (Capp.); **rāmat,** in */Nabū-, */Sammu-ra-mat.* — Ptc. **rā'im(rām),** in *Nabūrām-napišti, Ašir-, Ašur-, Nabū-rā(i)m-nišēšu, Ašur-ra-mi-im-šarru, Nabū-rām-zēr.* */Ra'imtu* (not */Rāmtu*).

narāmu darling, in *Narām-Sin.*

ר֯אם rīmu bull; ideogr. *AM*; in ?*Rīm-Sin, Nabū-AM-ilāni,* ?*Ašir-ri-im-nišēšu.*

ר֯אם rēmu have pity on, be merciful; ideogr. *LID*; in */Abi-li-rim.* — Ipt. **rīm,** in *Ri-im-Anum,* ?*Ri-im|AM-Sin*; *Rimanni-, Adad-, Ašur-, Bēl-, Ēa-, Ḫaldi-, Ilu-, Marduk-, Nabū-, Nergal-, Ninib-, Sin-, Šamaš-, ZIBrimanni*; */*d *Urkittu-ri-me-in-ni.*

rāmu grace, in *Ra-a-mu-ša-ilānišu.*

rīmu mercy, grace, in *Ri-mu-u-a, Rimuš, Ri-en-šu-ilu, Nabū-šakin-rēmu.*

rīmūtu grace, see under *Rimūt-.*

rīmēnū merciful, in *Ri-me-ni-Marduk, Ištar-ri-me-ni.*

**Ra-'-si-i, Ra-su-'* (Eg.). **Ra-'-su-nu* (Ar., dimin., cf. Bi. ראשׁ).

ר֯אש rēšu head; ideogr. *SAG*; see under *išī, uṣur.* ?*Rēš-Ašur.*

ר֯אשׁ rāšu jubilate, in */*d *Gula-,* */*d *Urkittu-ri-šat.*

רב֯א rebū fourth, in *Ri-ba-a-a, Um-IV^{kam}-a-a.*

רבי rabū be great, in *Ir-bi-Ḫaldi.*

II 1 make great, in *Nergal-šume-rab|GAL-bi.*

rabū great, in *Rabi-Ašur, Adad-, Ramānra-ba(-a), Ašur-, Ēkuršu-, Ilu-, Sin-rabi. Rabā-ša-Marduk, Adad-rabā-iddin, Mannuki-ili|kṭma-Adad-rabū.* — WSem. *Ra-bi-zidqi, -ilu, Elu-ra-bi, Rab-bi-ilu.*

*/*Ru-bu-ut-tum.*

***riga** (El.), in *Ḫumba-ri-ga*; ^{āl}*Al-ga-ri-ga* Abp. V 51. Cf. *Ir-ri-ga.*

רגם rigimtu cry, in *Ṭāb-ri-gi-ma-tú-Adad, Ṭāb-rigimāt(KA)-ilu.*

***rūda, runda** (Hit., cf. Cil. Ρωνδας, SUNDWALL, p. 84), in *Qar(l)-pa-ru(-un)-da|di.*

רדי rīdu child, in *Ri-da-a, Ri-di-i.* — *Mar-duu-a, Mar-di-i|'-ia.* ?*Ša-mar-di. Tar-di-tú, Tar-di-it-Ašur.*

רדם *Ra-di-mu. Rad-ma-nu.*

***rau** (Eg. rw; RANKE, Material, p. 54), in *Niḫti-Eš-ara-u,* ?*Niḫarau.*

רוּא rittu hand, help, in *Rit-ti-Marduk*; cf., however, HÜSING, OLZ, 17, 156.

***רום** (WSem.) be high, cf. $^{(d)}$*A-a-, Abi-,* */*d *Abi-, Abdi-, Aḫi-, Am-, Bēl(Ba'al), Elu-, Ilā-ra(m)-mu|mi|mi|ma|am.* Cf. *Ḫi-ru-um-mu. A-a-ri-im-mu. Abī-, Aḫi-, Mār(i)-, Milki-larim(-me)|la-ar-me.*

רוץ rēṣu helper; ideogr. *ID.DAḪ*; in *Adad-, Ašur-, Nabū-, Šamaš-ri-ṣi|ṣu-u-a.*

***ruz** (*s, ṣ*) (OInd. rocas light; cf. OPe. raučah, Av. raočana = *rūšu(n)*, in *Ru-šú-un-dātu, -pāti* BE IX, *Arta-ru-šú* TNB, *Ba-ga-ru-uš*, Dar. 82, 5), in *Ru-uz-ma-an-ia* "trusting

in the light" (SCHEFTELOWITZ, KZ, 38 p. 271; HIRT, Indogerm., I, p. 107).

Ri-za. Ri-zi-in-ni.

*רחב (Ammon.), *Ru-ḫu-bi.*

רחו **ruḫītu,** in *Ṭab-ru-ḫi-ti.* — WSem. < רעי, in *Ad-, Si'-ra-ḫi-i; [d]Ad-du-ra-ḫi-i* TNB, *Adra-ḫu-ú* BE X, *Nabū-ra-ḫi-i* BE X, *Nabūra-ḫi(-ia)* UMBS II 1, *Šamaš-ra-ḫi-ia* BE X; *Ad-, Id-, Adad-ra|ri-a-ḫa(-a)-ú|u;* cf. *[āl]Tīlra-ḫa-a-u-a* JADD 986, R. II 5.

*רחם (WSem. רחם, נחם), *Ra-ḫi-me-i, Ra|Ri-ḫime|mu-ilu, -šarru, Adad-ra-ḫi-mu, Ra|Riḫi-ma-a; Ra-aḫ-ma-nu-ma.*

רחץ **raḥāṣu** to trust, cf. *Ra-ḫi-iṣ-šarru.*

ריב **rābu** reward; ideogr. *SU;* Prt. **erība, īrība** (written *SU, i-ri-ba, cri(▷⋮◁)-ba,* = אריב; cf. DELITZSCH, Miscellen, I, p. 193; UNGNAD, ZDMG 1908, p. 721 ff.; SCHOLLMEYER, OLZ 1910, col. 539; THUREAU-DANGIN, Sargon, p. 5, n. 9; cf. also *Sin-eri-ba|i-ri-ba* Nabd. 64, 3; 1128, 5, 30, [h]*šartēnu*), see under *Ertba-,* and *Abi-, Adad-, Aḫi-, Aḫūa-, Ašur-, Bēl-, Ilu-, Ištar(-bāb)-, Marduk-, Nabū-, Ninib-, Sin-, Šamaš-, Zamama-;* **ab-eriba**: *Ilu-;* **aḫēriba**: *Ašur-, Bēl-, Ištar-, Marduk-, Nabū-, Ninib-, Sin-, Šamaš-;* **apal-eriba**: *Nabū-;* **kīn-eriba**: *Nabū;* **eribšunu**: *Nabū-.* — Ptc. in *Nabūrā(i)b-aḫe(šu).* — WSem. cf. *Ia-ri-ib-Adad* T-D LC; *Ri-ib-Adda.*

ribatu reward, in *Ri-ba(-a)-te, SU-a-te, SU[bi]-te* (= ריבת), *Ribāt-ilāni.*

taribu idem, in *Ta-ri-bi, Tarībi-Ištar, Tarīb(SU)-ilāni* (see under *Ertba-*), *Ilu-ta-ri-bi, Ištar-, Ši-ta-ri-ba|bi||(ta-)SU.*

tartību, in *Tar-te-ba, Tar-ti-ba-Ištar, Nabūtar-ti-ba-uṣur.*

**Ra-a-a-di-ša-di-i.*

*ריח **riḫtu** remainder, in *Ašur-, Nabū-ri-iḫ-tu|te-uṣur, Ri-ḫa(-a)-ni|nu, Ri-ḫa-te.* ?*Ri-ḫu-šailāni.*

*ריק ?*Ri-i-qa, Ri-ka.*

rak, in *Ku-uz-zu-ra-ak . . .*; cf. *Rak-ra-ba-ti* BE XV.

*רכב (WSem.), in *Bi'-li-ra-ka-bi.* ?*Ru(-u)-kip(p?)-tu|ti.*

**Ru-mi-in . . .*

*ramnā' (OPe. rāman delight), in *Arḫa-ra-am-na'.*

**Ra-ma-te|ti-ia, Ra-me-ti-i* (Med.); cf. *Btt Ra-matu-a,* Sarg. Ann. 72.

***rana,** cf. ?*An-da-ra-nu, Ki-lam-ra-nu,* ?*Ma-zura-nu; Gal(?Ku)-du-ra-nu* CPN; [āl]*Ar-zuru-na* JADD 877, 5; *A-la-ra-na-du.*

Ri-sa-a-a; Ri-si-i. — **Ru|Ur-sa-a* (Khald.; cf. Pωζις, SUNDWALL, p. 84).

*רפא (WSem.), *Ra-pa-a, Ra-pa-ia, Adad-, Ia-, Si'-ra-pa-a|'*; *Ra(-a)-pi-', Am-ra-pi-', Ammu|Ḫammu-, Ili-ra-bi|pi, -ra-bi-ilī,* [f]*Mārtira-pi-e. — Ri-pi-te* (ירפת?).

רפש **rapšu** large, in *Kīn-ta-ra-pa-aš-tum.*

*רצו (Ar.) *Ra-ṣun-nu|ni.*

רצץ ?*Ir-ṣi-ṣi.*

**Ru(Šup?)-ra-di-di; Ru-ra-su(?).* Cf. *[māt]Ba-ba-, [āl]Zu-za-ru-ra(-a-a),* in Nairi, Shams. III 45, 61.

רקח [f]*Mar-qi-ḫi-ta* (מרקחתא).

רשי **rašū** take, acquire; *Iraššī-,* or *Raši-,* or *Ušabši(TUK(-ši))-ilu, Nabū-,* [f]*Nanā-iraššī,* or *-ušabši* (cf. TALLQVIST, ZA, VII, p. 276; CLAY, BE, XV, p. VIII, n.); *Aḫ-ḫu-ur-ši|TUK-ši; A-ḫa-na-ar-ši.* ?*Ra-ši-ilu.*

רשל ?*Ra-šil; Bēl-ra-ši-il|ra-šil* BE X; UMBS II 1, 196, 18.

***rāštu** (cf. Av. rāsta, from the basis rād, BARTHOL., p. 335), in (Ass.) *A-ra-aš-tu(-a).*

***riṭu,** cf. *Ú-ni-ri-ta . . .; Tammartu* (El.).

***ratta** (probably = OInd. rátha "chariot"), in *Tu(i)š-ratta.* — [f]*Ra-ta-aḫ-ša-aḫ* TNB, *Rata-ak-ka-'* (S† 409, 4). — *Abi-rattaš.*

**Ra-tu-lu* (cf. رُزَيْل?).

ša demonstr. pron., and genitive-particle, see under *Ša-* (passim.), and *Amēl-iššakke-ša-Uštim, Ašur-ša-pa(ṭ)-ṭe-ri* [Add.], *Ašur-šatak-lu-ka, Ašur-la-ša-bulluṭi,* ?*Būn-ša-dādu, Ḫudē-ša-libbi, Kiṣru(?)-šá-Aššir, Idu-ša-Aššur, Lūmur-ša-iti|Šamaš, Rabā-ša-Marduk, Rāmu-ša-ilānišu, Riḫu-ša-ilāni, Ninib-šakunnā-irāmu.* — Relat. pron., in *Papsukkalša-iqbū-ul-īni.* — Sf. of 3rd p. sg. f., in [f]*Ēkur-ša-lāmur, -nammir,* [f]*Singi-ša-a-mur,* [f]*Šalmi-šá.* — Possibly abbrev. of *Šamaš* (cf. HILPRECHT, in RPN p. 19, n. 3; UNGNAD, Dilbat, pp. 12, 81), cf. *Šá-ra-ma, Bu-ur-šá* T-D LC, *Etil-pt-šá* (s. of *Ibkuša,* cf. *Etilpi-Šamaš,* f. of *Ibku-Šamaš*) T-D LC; *In-*

bu-ša; *Lūdarī-bē-li-ša* BE XV; *Mannum-šanin-ša*, *Pīr-šá*; *Tarību-šá* T-D LC; *Ubān-ša-nā'idat*. — Eg. = *šu* q. v.

ša-a(-a) cf. *Aḫē-ša-a(-a)*, *Aḫ-ḫi-ša-a-a* (cf. Bi. אַבְרֹשׁ), */Ḫanabu-ša-a*.

šu sf. of 3rd p. sg. m., see under *āḫē*, *ālu*, *aplu*, *ašābu*, *ašru*, *ēkurru*, *ilu*, *ḫaṭṭu*, *kuṣur*, *libbu*, *maru*, *mātu*, *nīšē*, *rīmu*, *šumu*, *uṭṭr*; see also *su*.

***šu** (ša), cf. *Sanašu*, *Širašu*, *Za-ri-šu* (cf. BORK, OLZ 9, 590). — Eg. šw, person. pron. he, him, in *Iptiḫ-ar-ṭe-šu*, *Rīa-maše-ša*.

***še** (ša) (Mit. hypocor. ending, cf. UNGNAD, Dilbat, p. 11), cf. *Agaḫ-še*; *?I-ri-ša*; *Ki-li-ša* CPN; *Ša-ma-aš-še* CBS 3480 (cf. Car. Σαμασσις, SUNDWALL, p. 246), */Taṭa-aš-si*. Cf. BORK, MVG, XIV, p. 44.

Še-'-gu-u √אגי ?

שאי šē'ū seek, in *E-še-i-Marduk-abluṭ* Dilbat; *Še-'i-Ašur*, *-ilu*.

שאל *Ša-ū-la-a-nu*. *?Ši-la-a-ni*, *Ši-la-nim-Šuqamuna*.

muštālu decider, in *Muš-ta-li*; *Šamaš-mu-uš-ta-al* T-D LC.

שׁ,אלב šēlibu fox, in *Še-li-bi*; cf. *Še-li-pi* (BROCKELMANN, p. 157 f).

שׁ,אר šāru wind, breath, see under *Šar-*, and *Ina-šāri-bēl-alak*, *Ṭab-šār-*.

***šaba, šuba** (Hit.-Mit., cf. sebe*, suba*, in names of Asia Minor, SUNDWALL, pp. 192, 197), in *Šabiliš* (acc. *Ša-bi-li-in*; cf. Phryg.-Pis. Σαβα-λος); cf. *Šu-ub-bi-lu-li-u-ma*, *Šu-ubli-ḫu-li-um-ma*, *Sa-pa-lu-ul-me*; *?Šu-bu-naaḫ-šu* (Capp.). Cf. *mātŠu|Su-ba-ru-u* (Mitanni; cf. Capp.-Cil. city Σοβαρα).

שׁבא šibū become satisfied, in *Iš-bi-Urra*.

**Šabakū* (Eg.).

שׁבל, or **שׁפל** *Ša-bu-lu*, */Šabullatu*; cf. */Šú-bu-ultum* "the ear", T-D LC.

**Šú-ba-an-di* (cf. OInd. n. pr. Su-bandhu, SCHEFTELOWITZ, KZ, 38, p. 271, HIRT, Indogerm., I p. 107).

***šibar** (El., cf. Cass. *sibir*), in *Unman-ši-bar|bir*.

שׁגא šegū prayer, in *Ši-gu-ú-a*; cf. *Še-'-gu-ú*.

שגם šagāmu to cry, roar, cf. *Nabū-ša-gim*; *I-ša-gu-um-ri-ša-šu* BE XV, *Iš-gu-um-Urra* Dilbat, *Ša-gim-mu* BE VIII, 1.

šaga-r-akti (Cass. vocabulary 40 = *nap-šá-ru*, see under *Šagarakti-*. Cf. (Hit.) *Ši-gar-ri-til-la* CPN.

***šadi** (Hit., cf. zada*: σαδα, in names of Asia Minor, SUNDWALL, p. 243 f.), in *Ša-di-Tešup* (cf. Σαδυ-αττης); *Ša-du-še-en-ni* CPN. — *?Raḫadi-ša-di-i*.

šadū mountain, in *Šadū(a)*, *Ša-di-Dagan*, *Šadū-Ninib*, *Šaddinnu*, *Ašur-šad-nīšēšu* [Add.], *Bēl-Ḫarrān-*, *Ḫarrān-*, *Marduk-šadūa*, *Ēsagil-*, *Ilu-*, *Marduk-*, *Nabū-*, *Sin-KURú-ni|šad-du-u-ni|ša-du-nu*.

***šaddar**, in *Tamma-šad-dar*.

šū pron. of 3rd p. sg. m., in *Bēl-*, *?Na-na-šú-ú|šu*, *?Itti-dA-ú-šú*, *Ša-Ištar|Nabu-šú-ú|u||MU*, *Ilu-šú-ma|šum-ma*.

**Šú-ú-a* (cf. *Su-ú-a*; Isaur. Σουας).

שׁוה (?)**šēpu** foot, see under *Šēpā-*. *Še-pit-Ištar*.

**Šu(-wa)-ar-da-ta|tum* (Aryan suvar-dāta)

**Ša-uš-ša-tar* (Aryan Sau-kṣatra*, cf. OInd. Su-kṣatra; Av. hū-χšaθra).

**Šú-zi-ga-aš* (Cass.).

שׁחה *Šú-uḫ-ḫu*.

***šuḫuli** (Cass., cf. skkule*, in names of Asia Minor, SUNDWALL, p. 194), in *Šú-ḫu-li-Šugab*.

שׁחר *Šú-uḫ-ra-ti-Ištar*.

***šuḫur** (cf. *suḫur*), in Capp. *Šú-ḫu-ur-bi-a*; cf. *Burra-šu-ḫur* CBS 3487, *Šu-ḫu-ur-ni* CBS 3534, 2; *Šú-gur-Tešup* UMBS II 2, 84, 10.

Šá-aḫ-ši-ḫa-ši-ḫa (Eg.?).

שׁטר mašṭaru written document, in *Bīt-maštа-ri-ibnu*.

שׁים *?Ši-ma-nu*.

šumma when, if, see under *Šumma-*.

šimtu decision, see under *bēl*.

šī pron. of 3rd p. sg. f., in */Ši-i-dan-na-ti*, *Šita-ri-ba*.

Še-kib-si-bar . . .

Šá-ki-su (?).

שׁכל *?Ša-kil-ia*. *Ši-ik-lum* Dilbat.

שׁכן šakānu do, establish; **iškun** (*GAR-un*), in *Bēl-*, *Šulmu-iškun*; **apal-iškun:** *Našuḫ-*; **šar-iškun:** *Sin-*; **šum-iškun:** *Adad-*, *Bēl-*, *Nabū-*; *Šum-liš-ku-un*. — Perm. in *Ašur-bēl-šakin* (or *šākin?*), *Lu-ša-kin(kīn)*. — Ptc. in *Ašur-ša-kin-balāṭi*, *Nabū-šakin-rēmu|šulmu|šum*;

(*Ina-*)*Ēulmaš-*, *Marduk-*, *Nabû-GAR*|*šaki*(*ú*)*-šum*, *Nabû-šākin-uddu*. — *Nabûšaknu*(?), *Adad-šaknī*(?).

שכר *Ša-ki-ru* (perhaps drunkard).
Šú-uk-ri-ia (Sem.?).
***maš-ki-ri** (possibly = Ph. n. div. מסכר), in *Ammaš-ki-ri*.

***šila** (Hit., see also *zili*, *sili*; cf. zila, in names of Asia Minor, SUNDWALL, p. 249), in *Ḫattuši-la*|*li*; *ʃ Ši-li-ia* CBS 3523, 20; *Še-el-lu* (cf. Σιλλης, Σιλλις, Σελλις); cf. Cass. ?*Šila-b-Saḫ* CBS 4566.

***šula** (cf. zula, SUNDWALL, p. 253), cf. *Šu-lu-su-nu*; *Šú-li-a*; ?*Šú-la-a*; *A-ri-šu-lum* CBS 3641. *āl*. . . *in-di-šú-la* Tigl. I, Hunt. III 5.

šalā without, in *Ša-la-bēlti*|*ili-mannu*.

***šulubi** (Hit., cf. zlbba: σιλβ, σαλβ, in names of Asia Minor, SUNDWALL, p. 250), in *Ḫalpaššulubi-s*.

***šilḫak** (El.), in *Si-im-ti-ši-il-ḫa-ak*; cf. *Ši-il-ḫa-ḫa* Dilbat, *Ši-il-ḫa-ak-nat NIN.NI.LAM* DEP XI, 78.

ša-li-ti, in *dMār-bīt-*.

שלל ?*Ša-la-la*. *Ištar-maš-lal-la-a-te*.

שלם **šalāmu** be safe, remain sound. Perm. in *Šá-lim-aḫūm*, *-kīnu*, *Abu-šá-lim*.
II 1 keep safe, preserve; ideogr. *DI*, *GI*; **ušallim:** *Ašur-*, *Bēl-*, *Nabû-*, *Sî-*; **šallim:** *Adad-*, *Ašur-*, *Bēl-*, *Edu-*, *Ilu-*, *Marduk-*, *Nergal-*, *Šamaš-*; **šallim-aḫu**|**aḫē:** *Ašur-*, *Ilu-*, *Marduk-*, *Nabû-*; **šallim-aplu:** *Enlil-*, **šallim-šarru:** *Ašur-*; **aba-šallim:** *Marduk-*; **aḫē-šallim:** *Nabû-*, *Šamaš-*; **šallimanni:** *Ašur-*, *Bēl*(*-Ḫarrān*)*-*, *Ēkur-*, *Gabbu-rtṣi-*, *Ištarbāb-*, *Marduk-*, *Nabû-*, *Nergal-*, *Sîn-*; **šallimšunu:** *Ašur-*, *Ilu-*, *Nabû-*; *Šal-lim-ia*; **šullim:** *Aḫē-*, *Nabû-aḫē-*; **mušallim,** see under *Mušallim-*, and *Aḫa-*, *Ašur-*, *Bēl-*, *Kadi-*, *Nabû-*, *Sîn-*.
šalāmu health, in *Ša-la-mu*|*me*, *Ša-la-ma-šaiqbi*(?).
ʃ Šá-al-mi-šá. *Marduk-ši-lim-aḫē*.
šulmu welfare, safety, see under *Šulmu-*, *Ašur-šulmu-a-mur*, (*Manu-*)*Lū-šulmu*.
Šullumu, *Šullumā*.

***šilme** (Hit., cf. slm̃me: σελμ, σαλμ, σολμ, in names of Asia Minor, SUNDWALL, p. 194), in *Šil-mi-ia* [Add.]; *Šil-me* CBS 3524, 2, *Ši-il-me* CBS 3524, 6, *Šil-me-ia* UMBS II 2, 84, 18, *Šil-mi-til-la* Memnon V, p. 46, *Šil-me-Tešup* CBS 3480.

***šama** (Hit., cf. zama, in names of Asia Minor, SUNDWALL, p. 245 f.), in *Šama-Tešup* (cf. *Šámu-dIM*); *Ša-ma-aš-še* CBS 3480 (cf. Car. Σαμασσις). ***šima** (Hit.; cf. Zima, SUNDW., p. 250), in *Ši-mi-tilla* CPN, *Indi-ši-ma*.

שם **šumu** name, son; ideogr. *MU*; see under *aṣbat*, *ēreš*, *ertb*, *ētir*, *ibni*, *iddin*, *imbi*, *iqīša*, *iškun*, *ukīn*, *ušabši*, *ušēṣi*, *ušēši*, *libši*, *litbur*, *lušir*; *rabbi*, *šallim*; *taqqin*, *uṣur*; *kāṣir*, *nādin*, *šākin*, *zākir*; *bēl*, *bēlti*, *rē'ū*, *zakar*, and *Šum-*; *A-ta-lu-MU-ia*; *Labar-šumšu*.

שמע **šemū** hear; ideogr. *ḪAL*; **išmē,** see under *Išmē-*, *Išma-*, *Sîn-karābi-*; **išm**(**e**)**anni,** see under *Išmanni-*, and *Adad-*, *Ašur-*, *Marduk-*, *ʃ Urkittu-*; **lašme:** *Šulmu-bēl-*; **šeme:** *Nabûtaḫḫi-*; *Nabû-dini-ši-me* [Add.]; **šimanni:** *Bēl-*. — WSem. in (Ba.) *Ša-ma-'*, ?*Ša-ma-Addu*, *Tammeš-ša-ma-'*.
?*Be-el-šá-am-ma*. *Adad-*, *Šamaš-šam-ma-i*.
?*Ša-ma*(-')*-gu-nu*, cf. *Ša-ma-aḫ-ú-nu* BE IX.

שמו **šamū** heaven, in *Šamē-dūri*, *-ta-ba-ni*, *ʃ PAPšamē*, *Mār-Enlil-samsum-šamē*, *Ašur-etil-šamē-u-irṣiti-balliṭsu*, *Šar-šamē-uballiṭsu*. *Ša-ma-a-a*. *Šá-mu-ú-a*.

***שמך** (WSem. סמך), in (Ass.) *Ša-me-ku*, *Še-im-ka*, *Ši-im-ka-ia*, *Ilu-*, *Sî-ši-im-ki* (support). Cf. (Ba.) **Sa-ma-ki-ilu* TNB.

שמם **šammu** herb, cf. *Šam-mu-balāṭi*.

***ša-mi-mi** (**שָׁמַיִם**?), cf. *Zi-šá-mi-mi*.

שמר II 1 preserve, in *Adad-mu-šam-mir*.

***sú-ma-ra** (Aryan smara = "memor"), in *Ar-taaš-šú-ma-ra*.

שמש **šamšu** sun, see under *Šamši-*, and *Ašir-*, *Ašur-*, *Ilu-*, *Kandar-*; see also List II, 1.

šina sf. of 3rd p. pl. f., in *Aḫu-ši-na*.

šunu sf. of 3rd p. pl. m., in *Ašur-šallim-šu-nu*, *ʃ Be-lit-su-nu*, *Ašaridsunu*.

***šen, šenni, šinni, šina** (Hit., cf. Mit. šen "brother"; see also sina), cf. *Še-en-na* . . . ., *Še-en-ni* UMBS II 2, 111, 19, *Še-en-ni-ia* 132, 42, *Še-en-ni-ka* CBS 3474, *Še-en-nu-na* II 2, 11, 14; 132, 58; *Še-en-na-ak-ka* CBS 3474, *Še-en-da-da* CBS 3480, *Še-na-til-la* Dilbat; *Aga-b-še-en-ni*

BE XV, 190, II 9, *Aki-b-še-ni* BA VI, 5, p. 15; *Ari-b-še-en-ni-ia* CBS, A 3; *Banti-ši-na(-an)*; *Du-ul-bi-še-en-ni* II 2, 11, 9, *Ḫu-di-ti-še-en-ni* CBS 3480, IV 8; *I-ri-še-en-ni*; *Lu-ab(?)-še-en-ni* BE XIV, 14, 8; *Pu-uḫ-še-en-ni* II 2, 13, 43; 122, 7; 132, 48, *Ša-du-še-en-ni* CPN; *Ta-i-še-en-ni*; *Ta-ḫab-še-en-ni* XV, 198, 26; *Ur(Ip?)-du-še-en-ni* CBS 3480; cf. also *Ba-ba-an-še-en* AO 5504, I 8; 5628, 4, *Da-ḫi-iš-še-en* AO 5505, R. 1; 5515, R.

***šuna** (Hit., cf. *sina*, *sunu*; συνα, in names of Asia Minor, SUNDWALL, p. 195), in *Šú-na-aš-šu-ra*; *Sarma-ššun*. Cf. *Targa-šna-lli*; ^{āl}*A-ra-áš-ni* TA 75, 10, ^{āl}*Aḫ-ti-áš(rum?)-na* TA 319, 5. *Ku-ru-uš-ni* BE XIV, 168, 42.

šangū priest, see under *Šangū-*.

***šandu**, cf. *Ša-an-dam-me* BE XV; ^{āl}*Ḫarme-šanda*, in Nairi, I R 30, III 46; see also List II 1, under *Sanda*.

***šindi** (Cass., = *šimdi*, *simti*), in *Ši-in-di-Šugab*; for other names composed with this element, see CPN pp. 40, 199, 201. Cf. *Ši-in-du-ši*; sūta: σινδα, in names of Asia Minor, SUNDWALL, p. 195.

שנן šanānu be equal, in *Mannum-šá-ni-in-ša*.

**Ši-in-ša-aḫ-ri-iš* (OPe., cf. JIN, p. 163).

שסר šasū cry, call; ideogr. *KA.DA*; in *Mannu-išassi*, *Nabu-al-si-ka-abluṭ-ul-abaš*.

II 1 *Mu-šá-su-u* (perhaps "the screamer").

**Šú-sa-an-qu* (Eg.), cf. *Su-si-in-qu*.

***šqi**, see spi.

***šiqa, zipa** (Hit., cf. sibe*, in names of Asia Minor, SUNDWALL, p. 192; El. zip = protection(?), HÜSING, Memnon IV, p. 27), in *Ši-pa*, *Šipa-šar* (*šēpa-šarri*), *Zutaḫ-zi-pa*; cf. ^{āl}*Ḫattu-ši-pa* CHANTRE, p. 46, ^{āl}*Zi-bi-a* in Mau, Sarg. Ann. 61), ^{āl}*Zi-ba-iš-ḫu-na*, CHANTRE 46, 19, ^{āl}*Tar-bu-si-ba* (Apamea). — *Šú-pa* . . .

שפא šapâ'.

שפך šapāku pour out, in *Ša-pik|pi-ku*, *Šapik-zēr*, *Adad-*, *Marduk-*, ^{d}*ME-*[Add.], *Nabū-šapik-zēr(-māti)*.

שפר našparu message, messenger, in *Na-aš-pa-ru-ú-a*.

שפת šiptu judgment, in *Ši-ip-te|ti||DI.KUD-Addu*.

nišpatu judgment, in *Niš-pa-ti(-i)-Bēl*, *-ut(tam?)-li*.

**Ši-ip-tu-ri* . . .

***šqa, ska, šḳa** (Hit., cf. skka*, in names of Asia Minor, SUNDWALL, p. 193), cf. *Gi-eš-ḫa-a* (n. l. *Gasga*, MDOG 35, p. 18; Pamphyl. city Κεσκος), *Ia-aš-ḫu-ru*; ^{āl}*Zibi-iš-ḫu-na*, ^{āl}*Di-maš-qa*, *Ti-ma-aš-gi* TA 53, 63; 197, 21, דמשק(!), ^{āl}*Iš-ku(?)-ri-bi* OLZ, 1910, 296. *Uš|i-tti*.

שקי šaqû lofty, in *Nabū-šaqû(NIM)-ina-māti*.

שקל cf. *Ašur-iš-ta-gal*, *-iš-ta-na(?)-gal*, *Ì-li-eš-ta-ki-èl*; *Am-mi-iš-ta-kal* T-D LC.

**Ši-qi-la-a* (cf. Lyd. Σεικιλος). *Ši-iq-la-nu-um* T-D LC.

שקר? *Maš-qa|ka-ru*.

***šar** (*šar(-ri)*, *LUGAL*, *šár*, *MAN*?) (Hit., cf. sara, in names of Asia Minor, SUNDWALL, p. 190f.; see also *sara*), see under *Aḫlib-*, *Aki-b-*, *Ari-*, *Ḫattu-*, *Itḫib-*, *Teḫi-b-*, *Zura-*; *Ari-b-*, *Isgan-*, *Tabu-*, *Tukki-šar* CPN; cf. *Šar-úr-ri*; $^{ša\,dū}$*Šá-ḫi-šá-ra* Tigl. I, Ann. IV 62.

***šura** (Hit., cf. *zura*, *sura*), in *Šúna-aš-šu-ra*. — Cf. *Ḫa-la-*, *Ḫi-ri-šú-ri|ru*.

שרד(?) *Š(S)ur-di*. **Šerda-mu*, see under sarda.

שרח šarḫu powerful, in *Šá-ar-ḫu-nu*, *Nabū-šar-ḫu-ubāša*, *Nabū-šar-ḫi-ilāni*; *Adad-šár-ḫi-i-li* Dilbat.

***šurki** (Mit., cf. zrqqe: σοργ, σουργ, σιργ, in names of Asia Minor, SUNDWALL, p. 252), in *Šur-ki-tilla*.

שרם ?*Ta-áš-ru-mu*. ***šarma** (Hit.), see sarma.

***šarna** (cf. sarñna: σαρνα, in names of Asia Minor, SUNDWALL, p. 191; Bi. סַרְנַי?), in (Capp.)*Ḫa-šú-šar|šá-ar-na*; ?*Ad-gi-šár(?)-na*. Cf. Cass. *Ši-ir-ni-Saḫ*, UMBS, II 2, 125, 12.

שרית širiṭtu present, in *Ši-riq-tú*.

שרר šarru king, see under *Šar(ru)-*, *Abū-*, *Alla-*, *Ašur-dāin|mutakkil|rā(n)im|šalliṭu-*, *Damqā-amāte-*, *Dannu-*, *Dāni-*, *Eriba-*, *Ḫara-*, *Iddina-*, *Ilu-da(n)in-*, *Išdi-*, *Kiṣir-*, *Man-ki-*, *Mannu-ka|ki-*, *Mudammiq-*, *Nūr-*, *Qurdi-*, *Ra-ḫi-me-*, *Ra-ḫi-iṣ-*, *Sagibi-*, *Salama-*, *Šēpā-*, *Šulmu-*, *Taka-*, *Taklāk-ana-*, *Tab-šar-*; **šar-aḫēšu**: *Bēl-*, *Nabū-*, *Sîn-*; **šar-ili**: *Bēl-*; **šar-ilāni**: *Adad-*, *Aramiš-*, *Nabū-*, *Sîn-*; **šar-kittim**: *Šamaš-* (T-D LC); **šar-**

māti: *MārEa-*; **šar-nišē:** *Adad-*; **šar-ibni:** *A-a-, Ašur-, Bēl-, Ea-, Nabû-, Sin-*; **šar-idin:** *Nabû-*; **šar-iqbi:** *Šalmu-*; **šar-iškun:** *Sin-*; **šar-uṣur:** *Adad-, Ašur-, Bēl-, Nusku-, Sin-*; **šar-uṣuranni:** *Sin-*; **mār|šil-šarri:** see under *uṣur*; *Šamaš-šarri-a-a*; *Ašur-, Bēl-, ʃIštar-ummu-, Kiṇ-, Marduk-, Nabû-, Nergal-šarrani, Šarrani.*

šarratu queen, see under *Šarrat-*, and *ʃArbail-, ʃAššūr-, ʃBēlit-, ʃ Tašmetum-šarrat.*

šarrūtu sovereingty, in *Muḳṇ-šarrūte-ilu, Ḫu-di-, Lūlabbir-šarrūtsu.*

**ʃŠarra-a-a*; ?*Ša-ri-i.*

שרש šuršu root, in *Šūr-ši-ia.*

**Šá-ra-a-tum*; **Šar-ru-ti*; cf. *Sarati.*

Ša-ši-i (cf. Bi. שַׁשַׁי).

ששם *Ša-aš-ma-a* (cf. Bi. סַמַּנַי).

**Ši-iš-pi-iš* (OPe.).

***še-ta,** the final portion of a name, *šar Barga*, TA 57, 3.

**-ša-at-tu²*, KGAS 63, 7 (cf. WAF II, 129).

***šātai** (Avesta happy, happiness), cf. *Ar-ta-ša-a-ta* TNB; *Ša-ta-bar-za-na* BE IX (Σατιβαρζάνης); *Pi-ri-ša-a-ti* (?Παιρισάδης).

**Šá-ti-ià* (cf. OInd. Satya "the faithful one").

**Šú(-ú)-ta* (OInd. suta son, HIRT, Indogerm., I, p. 107). **Šú-ta-at-na* (OInd. suta-tana* "to whom offspring has been born", or sūta-tana "son of a charioteer", cf. Skr. n. p. Sūtatanaya). Cf. *Šu-ut-ti.*

***šatep** (Eg. chosen), in *Šá-te-ip-na-ri-a.*

***šatar** (Iran. χšaθra), in *Ša-uš-ša-tar*; cf. satar.

***šitir** (Iran. čiθra "manifest"; "offspring"), in (Ass.) *Ši-tir-pa-ar-na*, (Ba.) *Ši-tir|Ši-it-ra-au-taḫma* (Čiθraⁿtaχma); *A-ta-ar-ši-it-ra²* S† 409, 4.

***šutur** (El.), in *Šú-tùr|Ištar-Naḫundi.*

**Šú(t)-tar-na* (OInd. sutaraṇa, SCHEFTELOWITZ, KZ, 38, p. 270).

***ta, da** (Hit., cf. ta, da, in names of Asia Minor, SUNDWALL, pp. 63, 198, 277), cf. *Te-Tešup* = *Du-Tešup* (MDOG 35, p. 43), *Te-uwa-at-ti*; El. *Te|Tú-Umman*; Scyth. (?) *Te-uš-pa-a*; *Ta-e* (cf. Cil. Ταις, Isaur. Ταις), *Ta-e-na* BE XV, *Ta-i-šenni*; *Ta-i-tilla* CBS 3480; *Ta-ia-u*, *ʃ Te-i-e* (?Eg.), *Agab-ta-e* Dilbat; *Buru-ta(š), Engū-ta, Te-uwa-tti, Utta-ti, Ḫudi-ti-šenni, Pappa-da, Qarpa-ru(n)-da, Ḫite-rua-da, Dia-te*; *at Kumi-di*; *Ambari-di.* See also under andu, and CPN p. 30, under di.

***tū** (Ph. = ιθω < אתי), in *Tu-ba²-lu.*

**ʃ Tu²-a-ti.*

***תאלת** *Ta²la* (Ar. = ثعلب vulpes).

***תאר** (Arb.) *Te-e²-ri, Te²-e-ri.*

***taba** (Hit., cf. tebe (ταβα = πέτρα), in names of Asia Minor, SUNDWALL, p. 199), in *Ta-bu-šar* CBS 3638; at *Ta-ba*, in Kummuḫ, Tigl. IV: Pl. I 32 (cf. Car. etc. n. l. Θηβη, Ταβαι); *mât Tabala, Taballa, Tabli* (cf. Lyd. n. l. Ταβα-λα); *Ta-ba-la, Tab-li*; cf. at *Ta-bi-te|ti* (Thebeta, SACHAU, ZA 12, p. 43) Tuk. II: Ann. R. 34f.; Anp. Ann. III 2; MDOG 43, p. 36.

tab(a), see *tappū.*

**ʃ Ta-bu-u-a.*

**Tāgu|i* (cf. teke).

**Tug-dam-me-i.*

Ta-ga-li-i. *ʃ Ti-gi-il-lu-tum* Dilbat.

***tadu,** see tata. **tud,** see dud.

***taṇa** (Hit., cf. tewe, in names of Asia Minor, SUNDWALL, p. 206), in *ʃ Ta-wa-aš-ši* (cf. Car. n. p. m. Ταυ-σας).

***tuṇa** (Hit., cf. tuwa, SUNDWALL, p. 222f.), in *Tu-u-i* (cf. Lyd. Τυιος), *Tu-u-ia* (Eg.?), *Tu-u-a* (cf. Pis., Lyc. Θοας).

תור II 1 turn, re-establish; ideogr. *GUR*; **utir,** in *Abi-zēr-, Nabû-ṭēme-*; **litir,** in OBa. *Anum-li-te-ir* Dilbat, cf. *Li-te-rum*, ?*Li²-ti-ru-U*; **tēr, tirri,** in *Enlil-Nippuru-ana-ašrišu-te-ir, Ašur-, Bēl-, Nabû-gimil-tirra, Gimil-tirra, Bēl-, Nabû-tuk-te-tir-ra*; **mutir,** in *Ninib-mu-tir-gimil.*

taǰāru merciful, in *Ašir-ta-a-a-ar, Ištar-ta-a-a-ru-u.*

?*Tu(r)-ri-i* (hypocor.); cf. tura.

tāzi, in *Ištar-ta-a-zi.*

***taḫa** (Mit., cf. teke), in *Agab-ta-ḫa|táḫ-ḫi*; cf. *Ta-ḫi-ia* CBS 3513; *Ta-ḫa-ia* VS 7: 128, 12; *Da-ḫi-iš-še-en*; *Arbi-te-ḫi* [Add.]; *Teḫi-b-šar, -tilla*; *Ta-ḫab-šenni|tilla* BE XV, 198, CBS 4574.

***tuḫa** (Hit., cf. tuka), in *Tu-ḫa-am-me* (cf. Isaur. Δογα-μοας, SUNDWALL, p. 288f.); *Tu-ḫi....*;

Tu-ḫi-e|ia CPN. Cf. ^{ālu}*Tu-u-ḫu-ub-bi-ia* CHANTRE 46, 8.

***teḫib,** see taḫa.

taḫū offspring, in *?Nabū-tāḫ-ḫi-še-me.*

***taḫma** (OPe. taχma strong), in *Šitir|Šitran-taḫma.*

^{f}Te-i-e (Eg., or Mit., cf. ta).

***taka** (Hit., cf. teke*, SUNDWALL, p. 200; see also taḫa), in *?Ta-ku, Takuwa, ?Ta-a-ka-šar* (? cf. *Ta-ku-ilu* VS 8: 14, 26); *Ta(-a)-gi|gu; Ta-gu-u-a* BE XV, 198, 76, *Ta-gu-uḫ-li* XV, 200, IV 12, *Ta-gu(-us)-si* CBS 3474; *Ta-ga-li-i; Ta-gi-na* BE XV (cf. Car. n. l. Teganon, Takina, Tagena); ^{ālu}*Ta-ga-la-gi* HABL 408, 16.

***tuka** (Hit., cf. tuke, in names of Asia Minor, SUNDWALL, p. 218), in *Tuk-ki-Tešup, -šar* UMBS II 2, 84, 15, 19; *?Tukku-lu, Tuku-llu.* UMBS II 1 (cf. Cil. Τουκο-λεις); *^{f}Wa-du-uk-ki* (uwa-tuke?); cf. *Tu-ki . . ., ^{f}Tu-qu.* ^{māt}*Katpa-tukka.* See also tuḫa.

***תכי** (?) *Adad-ta-ka-a.*

תכל takālu trust. Perm. **taklāk,** in *Taklak-, Adad-, Ašur-, Bēl(-Ḫarrān)-, Ilu(ma)-, Ištar-, Nabū-, Ninib-, Sin-, Šamaš-, Ana-Bēl|Nabū-taklāk.* — Ipt. in *Adad-, Dagan-takal(a).* — Ptc. **tākil,** see under *Takil-. Takilāti* (hypocor.).

II 1 strengthen. Ptc. **mutakkil,** see under *Mutakkil-,* and *Aḫa-, Aplu-, Nabū-; Ašur-mutakkil-šarru.*

IV 1 trust. Ipt. **natkil,** see under *Ašur-, Nabū-, Šamaš-.*

tukultu strength; ideogr. $^{(ú)}$*KU, ŠI* + *UM*; see under *Tukulti-, Nabū-; Ištar-tuk-lat; Nabū-, Nergal-tuklātūa; Nabū-tuklatsu.*

tuktē, in *Nabū-tuk-te-e-erība, -tirra.*

***tala** (Hit.; cf. tele, in names of Asia Minor, SUNDWALL, p. 200), cf. *^{f}Ta-li-a* (Lyc. m. Ταλλος), *Ta-a-li-ki-na; Ta-la-ma-nu* CBS 3525, 36; *Ḫa-ba-ta-li; ?Te-la-an; Te-lu-si-na; ^{d}Te-li-bi-ni* Boghazk. Babyloniaca, IV p. 224; *Ti-lik-a-me* (?).

***tila, tilla** (Mit. lord(?); cf. ?tile, in names of Asia Minor, SUNDWALL, p. 208), in *Iri-r-, Šurki-, Teḫi-b-, Timi-til-la;* for other names composed with *-tilla,* see CPN, p. 35; cf. also El. *Ḫurba-ti-la, Kuk-tilla.*

No. 1.

**Tu-lu-ub-bi* (Mit.), cf. *Dulbi-šenni, Dulbu, Dul-bibu, Dullubu* CPN (cf., however, HOLMA, Quttulu, p. 44 f.); tlbba, SUNDWALL, p. 209.

*תלח (?) *^{f}Tu-li-iḫ-a* (cf. Bi. תָּלַח).

**Tu-ul-ka* (Cil., cf. perhaps Τεῦκρος, Τόκριζ).

תלכ talīmu companion; ideogr. *TAM.MA;* in *Nabū-talīm-usur; Ta-lim-nu* CBR I, 67, 4. *Sin-tul-lum-ma.*

***tama, temi, timi** (Mit., cf. teme, tm̃me, in names of Asia Minor, SUNDWALL, pp. 201, 210), cf. *Aššu-te-mi-pi(ia?), Ti-mi-tilla; ^{ālu}Ti-mu-ur* (in Cilicia, Shalm. Ob. 128, cf. Isaur. n. l. Τιμυρα); *Tarqū-tim-me* (Cil. Ταρκον-δημος). — El. *Tam-ma-rtu;* Cass. *Tam-ma-šaddar.* — Iran. *Par-ta-a-ma, Pa-ar-ta-am-mu. Arta-ta-a-ma(š)* (superlatives of fra and arta).

***tumni** (Mit.), in n. l. *Tum-ni-ip* > *Tum-ni-ip-ip-ri;* cf. Car. n. l. Τυμνος, SUNDWALL, p. 219.

תמר *Ta-am-ra-a-nu.*

***tana** (Hit., cf. dan; tene: τανα, τενε, in names of Asia Minor, SUNDWALL, p. 202), in *Ta-ni-il-la* UMBS II 2, 11, 12; ^{ālu}*Ta-na-ku-un,* capital of Tulka, in Cilicia; *Ar-ma-ta-na-aš,* a Hit. country, OLZ 9, 631 (cf. Lyc. n. p. Ερμαδεννας); ^{ālu}*La-ap-si-ta-ni-a* Tigl. IV: Sm. II 40; *?Bi-ši-ta-nu.* — Iran.: *Ta-nu-us, ?Pa-ru-ta-a-ni; Ma-nu-uš-ta-nu* BE IX; *Ú-mi-it-ta-na-'* (JIN p. 513; BARTHOL., p. 1823); *Ur-ma-az-ta-na-'* BE VIII 1; *Šutatna.*

***tuna** (cf. tuna, in names of Asia Minor, SUNDWALL, p. 219 f.), cf. *Tu-un-Tešup* CBS 4570, *Tu-ni-i|e|ia, Tu-un-nu* Dilbat, T-D LC, *Tu-un-na-a; Tu-na-ku; Tu-na-mi(s)-Saḫ; ^{ālu}Tu-nu ša ^{māt}Ḫamatti,* Tigl. IV: III R 10, 41c (cf. Cataon. city Τυννα), ^{šadū}*Tu-un-ni* (in Tabal) Shalm. Ob. [106]. KAHI I, 30, R. 2, ^{ālu}*Tu-nu-be* in Nairi, Tigl. I: IV 72.

**Ta-an-da-a-a.* **Te-en-di* (cf. τανδ, τενδ, in names of Asia Minor, SUNDWALL, p. 205).

*תני (?) (Ar.) *Ti-ni-ia, Si(-e)ti-ni|nu.*

***tap** (Eg. tȝ f), *Tap-naḫti.*

tappū companion; ideogr. TAB; in *Tappa-bēl-ilāni, Il-tap-pa(?), Marduk-tap-pi-e-edi-šubši, Šamaš-tab-ba-i.*

tappūtu, in *Nabū-tap-put|pu-ut-illak.*

תקן II 1 order, strengthen, ideogr. *LAL*, cf. תרן II 1; **ulaqqin**, see under *Bēl-*, *Sîn-*; **bēltaqqin:** *Adad-*, *Aššur-*; **māt-taqqin:** *Aššur-*, *Ēa-*; **šum-taqqin:** *Bēl-*; **taqqinanni:** *Nabû-*; **mutaqqin:** *Aššur-*, *Ilu-*, *Ninib-*.

taqūnu, cf. *Ta-qu-u-ni*; *Sîn-ta-qu-nu* BE IX; *Tu-qu-nu-ēreš*, *Nabû-tuqūnu(LAL)-ēreš*; *Tuqu-nu-eš-šu* BE VIII, 1.

***tar** (Iran., tara, comparative sf.), in *U-ak-satar*, *Uk-sa-tar*, *Ú-ma-ku-iš-tar* (cf. satar), ?*Ú-zi-tar*.

***tari** (Hit.), in *Ta-ri-ki-la* CPN (cf. Cil. n. l. Κελεγδερις, SUNDWALL, p. 203).

***tera** (Eg.), in *? Nap-te-ra*.

***tura** (Hit., cf. ture, in names of Asia Minor, SUNDWALL, p. 220f.), cf. Trtśb (*Tur-Tešup*) BURCHARDT, Fremdworte, II 57, *Dura-r Tura-ri-Tešup*; *Lu-a-am-ba-du-ra* (lu + hm̃pa + tura?); see also the names under *Bin(Tur?)*-.

**Turbazu*, *Turbiḫā* (Eg.?).

Tar-zi-ia (Iran.?).

***tarna** (OInd. taraṇa), in *Šut(t)arna*.

Tar(Kut?)-nu.

**Tar-si-ḫu*.

תרן **tarāṣu** direct; ideogr. *LAL* (cf. *taqānu*) **tāriṣ:** ^{d}*GAL-*, *Nabû-*; *Nabû-tāriṣ-ana-ilāni*; **turṣanni:** *Aššur-*, *Nabû-*.

II 1 *Mutarris-*.

tarṣu, in *Bēl-LAL(-iṣ'ṣi)'tar-ṣi-ilu(ma)*, *-ṭabu*; *Tar(a)ṣt. Tūr-ṣu-Ištar*.

**Targū* (Eth.).

***tirši**, cf. *?Ibdi-tir-ši*.

***taš, daš, das** (El., Cass. "he has made"); cf. *Kidin-Ḫutra-taš*, *Nazi-maru-taš*; *Ḫumbaḫal-da-šu'da(-a)-še'da-si*, *Ḫumban-un-da-ša*, *Umma(n)-(ḫ)al-da(-a)-šu'še'daš'da-šu'si*, *Unda-su'si*; *Kara-ḫar'in-daš'da-aš*.

***taša** (Hit, cf. tezi, daza, in names of Asia Minor, SUNDWALL, pp. 65, 206), in *Ta-áš-šu* = *Da-ša* (cf. Cil. Δαξας, Ταση?), *Te-eš-šu* CBS 3513, ^{ál}*Tešup-taša* MDOG 35, p. 28. Cf. *Ami-taš-ši*; ^{ál}*Ú-e-ta-aš*, Shalm. Ob. 108 (cf. Cil. n. p. Οεταση?); Trgttś (BURCKH. 1119) = *Tarḫu-taza-š**; Cass. *Tašši-gurumaš*.

**Tu(i)šratta*, *Dušratta* (Aryan tuviṣ "strong, big" + rátha "chariot").

***tata** (Hit., cf. Mit. tat "to love", JENSEN, ZA, V, p. 203; MESSERSCHMIDT, MVG, IV p. 15; tata, in names of Asia Minor, SUNDWALL, pp. 203f., 275f.), in *Ta(-at)-ti-i*, *Ta-tu* (f. Τατα, f. Ταται, m. Ταται etc.); *Ta-at-ta* UMBS II 2, 35, 11; *? Tādu'Tātu'Dādu-Ḫēpa*, *Ta-du-a*; *? Ta-a-du* BE XVII, 1, 83, 11, 35; *Tā-di-ba-bu* UMBS II 2, 84, 7; *Ir-me'mi-ta(-at)-ta* BE XIV, XV (cf. Lyc. Ερμα-δατης); *Ku-up-pi-ta-ti* CPN; ?*Ba-e-ta-ta* (Capp.). — * *Ta-a-ta-a-i*.

* *Tett*, *? Te-i-tú* VS I, 95, 1 (Hit., cf. tata; Cil. Τετης); *Te-it-ti*, *Ti-it-tum* UMBS II 2.

* *Ti-ti-i* (cf. teti, tata, tuta; Lycaon. f. Τιτις). — *Ti-ta-ma-aš-ka* (Iran.?).

***tuta** (Hit., cf. dud; tuti, in names of Asia Minor, SUNDWALL, p. 222), in *Tu-ti-i* (Isaur. Τοτις), *Ṭu-tu*, *Tu-ud-ḫa-li-ia*; ?*Tu-ta(-am)-mu-ú* (cf. Τευταμος).

Additions.

Ab-di-sa-am-si, ^{mât}*Sur-ra-a-a*, Ki. 1904—10—9, 259.

Ab-di(*?*)**-šarri**(*milkiʾ*), JADD 511, 2.

Abi-Baʾal, *mâr Jakinlû*, Abp.: 1913—4—6, 153.

Abi-ḫa-r[*iʾ*], HABL 1316, R. 8.

Abi(*?*)*-ili-a-a*, Epon., Ki. 1904—10—9, 197.

A-bi-ilu, s. of *Ašur-šum-lṭšir*, f. of *Ašur-udam-miq*, Be. 18132.

Adad-apal-iddin(6), BM. 90940, 1; 103215, R. 10 (KING, BBS, pl. 14. 17).

Adad(*?*)**-ba**(*?*)**-kar**(*?*), Be. 17760.

Adad-ba-ni; s. of *A-gu-a*, Capp. RA 4, 1, 10.

Adad^{1}**-ba-an-ka**[**-la**], Be. 18919. *U-KAK-ka-la*, f. of *Ašur-mu-šab-ši*, Be. 18915.

Adad-bêl-kaʾin(2), ^{ḫ}*ša-kîn* ^{ât}*Aššûr* ^{ât}*Kâr-Tukulti-Ninib* ^{ât}*Ekallâti* ^{ât}*I-tû* ^{mât}*Ru-qa-ḫa*, Be. 15998 (MDOG 43, p. 36).

Adad-êreš(2), BM 57943, 4 (KING, BBS, pl. 22, p. 113).

Adad-išme(*U-ḪAL*), s. of *Ša-Adad-ni-nu*, f. of *Ašur-mušêzib*, Be. 17935.

Adad-naṣir(*?*), f. of ^{d}*A-šur* . . ., Be. 17709.

Adad-nirari (I), *šarru*, Be. 15498; — III. Th. 1905—4—9, 360. f. of *Tukulti-Ninib*, gf. of *Ašur-nâṣir-aplu*, *šar* ^{mât}*Aššûr*, Be. 15714; — IV. s. of *Sammu-rāmat* and *Šamši-Adad*, *šar kiššati šar* ^{mât}*Aššûr*, Be. 15712. —V. s. of *Tukulti-apil-Êšarra*, *šar* ^{mât}*Aššûr*, KAHI I, 21, 2.

Adad-pa-da-a, JADD 435, 12.

Adad-rimani(3), ^{ḫ}*išparu*, HABL 1364, R. 3 = DT 317.

Adad-šum-ib-ni, *za-za-ak-ka*, BM 102485, I 12 (KING, BBS, pl. I, p. 77).

Adad-šum-iddina(2), s. of *Ašur-DI-šumi-ia*, *tarta-ni*, Be. 19320.

s. of *Lu-la-ia-e*, Be. 17753.

Adad^{2}**-šum-li-šir**, s. of *Sin-ašarid*, Be. 18917.

Adadā-te-ia(*?*), f. of *Gimil*(*?*)*-Sin*, Be. 19318.

Adad-šum-uṣur (^{d}*IM-MU-ŠEŠ*; Ba.), Ki. 1904—10—9, 15.

Adad-šum-uṣur (1), Ki. 1904—10—9, 25.

A-ga-ab-tum, VS I, 106, 11.

A-gu-a (= *A-ku-a*), f. of *Adad-ba-ni*, Capp. RA 4, 2.

Aḫi-bâni (12), f. of *Kaššû-nâdin-aḫê*, Lo. 102, IV, 35 (KING, BBS, p. 68).

Aḫi-ia-di-^{ʾ}, HABL 1311, 5.

Aḫi-ri-ba(*?*), JADD 661, 14.

A-ḫu-ut-i(*?*), HABL 1193, R. 9.

Ak-kul-la-nu, astrologer, Ki. 1904—10—9, 285.

$^{\text{@}}$**Ak-ku-us-su**, *šá* ^{ât}*Ú-si* . . ., Sarg. VIIIth, 48.

$^{\text{@}}$**A-ku-a** (Hit. = *A-gu-a*), Capp. RA 4, 8.

Amêl-^{d}*Ištar*, f. of *Qîšti-Marduk*, Kurig. BM. 102588, face B, 4 (KING, BBS, pl. 2, p. 6).

Amêl-Marduk (1), ^{ḫ}*šaq-šup-pár*, BM. 102485, I 6 (KING, BBS, pl. I, p. 77).

Am-me-ni-ilu (Ba.), Th. 1905—4—9, 69.

A-mur-a-šir, s. of *Gimil-a-num*, Capp. RA 1, sceau.

Amurru(*MÂR. TU*)**-ba-an**, Epon., CT 33: 15, 103395, 14.

Amurru(^{d}*KUR.GAL*)**-bêl-zêri**, *šâkin ṭêmi*, BM. 102485, I 10 (KING, BBS, pl. I, p. 77).

Amurru-nâdin-aḫê(*?*), f. of *Ašur-êmuranni*, gf. of *Ašur-šum-lṭšir*, Be. 18128.

Amurru-zêr-ibni, HABL 1279, 9. K. 15058.

Anu(*AN*)**-bêl-aḫêšu**, s. of *Mi-li-ḫar-be*, Mna. III R 43, II 17.

Anu-bêl-ilâni, Be. 18920.

***An-zi-i,** *ša* ^{āl}*Ḫal-ḫu-bar-ra,* Sarg. VIIIth, 43.

Apla (1), ^{ḫ}*ša-kīn* ^{māt}*Za-mu-u-a* ^{āl}*A-me-di* ^{āl}*ÁŠ*(?), Be. 16049 (perhaps identical with the Epon. *Apla-ia* of Mazamua).

Aqar-a, KK. 102, R. 2. 8738, R. 5. 4537, R. 2 (KPRT 106. 120. 131). *Aqar-a-a, bārū,* K. 4728, R. 9; *bēl ṭēmi,* K. 159, R. 21 (KPRT 103. 105).

Aqar-Bēl-lu-mur (2), HABL 1335, 2.

Arad-^{d}*Gu-la,* astrologer, Abp.: K. 15107.

Arad-ilāni, s. of *Taklāk-ana-Aššur,* f. of *Aššur-dammeq,* Be. 18914.

Arad-Ištar (2), ^{ḫ}*šaknu,* CT 33: 19, 103392, 11.

Arad-^{d}**Ku-be,** s. of *Aššur-bēl-ilāni,* gs. of *It-tab-ši-di-en-Aššur, šakinmati,* Be. 17950.

Arad-^{d}*Na-na-a,* physician, Ki. 1902—5—10, 13.

Arad-Nergal, f. of . . . . . *uṣur,* BM. 90936, II 2 (KING, BBS, p. 107).

Arad-su(?), s. of *Ri-iš-nu-nak,* BM. 90938, R. 3. (KING, BBS, pl. XCVII, p. 99).

***Ar-bi-te-ḫi** (Hit.?), JADD 414, R. 7, 10, 11.

*****^{māt}*Urarṭi,* Sarg. VIIIth, 402.

Ar-kat-ili-damqa, f. of *Nabū-šum-līšir,* BM. 10448, I 5; 38646, II 2; 40590, II 4, 11, 25 (KING, BBS, pl. 18, pp. 92, 94 f.).

*****^{māt}*Aššūr,* HABL 1237, R. 24. — f. of *Āšurbānaplu, šar* ^{māt}*Aššūr,* HABL 1367, 4. 1368, 4. *Aššur-ālḫ-i-di-nam,* Ki. 1904—10—9, 1.

Aššur-apal-iddin (1), CT 33: 17, 103393 A, 17.

Aššur-bān-aplu, HABL 1257, 2, writer to king. *šar kiššati šar* ^{māt}*Aššūr,* Be. 15756/8. HABL 1195, 1, R. 5. 1282.

s. of *Aššur-ālḫ-iddin, sār* ^{māt}*Aššūr,* HABL 1367, 3. 1368, 3.

Aššur-bēl-ilāni, s. of *It-tab-ši-di-en-Aššur,* f. of *Arad-*^{d}*Ku-be, šakin māti,* Be. 17950.

Aššur-bēl-uṣur (1), Th. 1905—4—9, 168. Epon., B. C. 695, Th. 1905—4—9, 58.

Aššur-dam-me-iq, s. of *A-bi-ilu,* gs. of *Aššur-šum-līšir,* Be. 18132.

s. of *Arad-ilāni,* gs. of *Taklāk-ana-Aššur,* Be. 18914.

s. of *Ki-bi-Aššur,* f. of *Aššur-zēr-iddin,* gf. of *Aššur-mudammiq,* Be. 17752.

A-šur-dan, Capp. RA 1, 15a, 1b. *Aššur-dan, šarru,* Ki. 1904—10—9, 158.

Aššur-dan-an, f. of *Nabū-zāqip-enši,* CT 33: 15, 103396, 4; 16, 103394, 4.

Aššur-dan-in-an-ni, Epon., B. C. 685, Ki. 1904—10—9, 182.

Aššur-ēmuranni (?*ŠI-ni*), Be. 18131.

s. of *Amurru-nādin-aḫē,* f. of *Aššur-šum-līšir,* Be. 18128.

Aššur-ḫa-mat-ia, Ki. 1904—10—9, 52.

Aššur-kit(*BE*)**-su,** s. of *Mušēzib-*^{d}*KU,* Be. 18133.

Aššur-la . . ., K. 14574.

Aššur-li'ū (3), Ki. 1904—10—9, 50.

A-šur-ma-lik, Capp. RA 2, 3a, 9b.

Aššur-mu-dam-me-iq, s. of *Aššur-zēr-iddina,* gs. of *Aššur-dam-me-iq,* [ggs. of *Ina*]*-ki-bi-Aššur* [*sukkalli*] *rabi* [*šarri* ^{māt}*Ḫa-ni*]*-gal-bat, šakin* $^{\text{māt āl}}$*Ni-nu-a,* Be. 17752.

Aššur-mu-šab-ši, s. of *Adad-bān-ka-la,* Be. 18915.

Aššur-nādin-šumāti, s. of *Aššur . . . ., šakin . . . .,* Be. 17759.

Aššur-nāṣir-aplu; (I.) Be. 15711; s. of *Tukulti-Ninib, šangū Aššur,* CT 33: 50, 104411, 2; — gs. of *Adad-nirari, šar kiššati šar* ^{māt}*Aššūr,* Be. 15714. KK. 14884. 15273. Th. 1904—4—9, 60; 360.

Aššur-rabi, Capp. RA, 2, 2a, 7b; s. of *Aššur-rēš-iši, šar* ^{māt}*Aššūr,* Be. 15549.

Aššur-rām-šarri, K. 10754, R. 3 (KPRT 127).

Aššur-rēš-i-ši (II.), s. of *Aššur-rabi, šar* ^{māt}*Aššūr,* Be. 15549.

Aššur-šab-ši, f. of *Mušallim-Aššur,* gf. of *Etil-Aššur,* Be. 18916.

****^{d}**A-šur-šad-ni-še-šú,** Epon., CT 33: 14, 103445.

A-šur-šamši, s. of *Ì-li-ba-ni,* Capp. RA 2, 2a, 1b, 6b.

Aššur-ša-pa(**t**)**-ṭe-ri,** Epon., CT 33: 19, 103392, 5.

Aššur-šar-uṣur (?), Th. 1905—4—9, 281.

Aššur-šēzib(*KAR*)*-a-ni, tartānu šakin* ^{māt}*Ni-nu-a šakin* ^{māt}*Qum-mu-ḫi šakin* ^{māt}*Ni-iḫ-ri-a* (?),

[s. of?] *dAdad²-ba(?)-kar(?)*, Be. 17760, possibly identical with the Epon. B. C. 884.

Ašur-šallim-šumi-ia, f. of *Adad-šum-iddin*, Be. 19320.

Ašur-šum-aṣbat (*MU-LU-bat*, cf. *Ina-Ašur-šum-aṣ(?)-bat*), *šakin-āt Aššūr*, Be. 17820.

Ašur-šum-ēṭir (*MU-KAR*)
s. of *Adad-išme*, gs. of *Ša-Adad-ni-nu*, Be. 17935.
s. of [*Kal-ḫi(?)-ia*. Be. 17847.

Ašur-šum-lṭšir, f. of *A-bi-ilu*, gf. of *Ašur-damme-iq*, Be. 18132.
s. of *Ašur-ēmuranni*, gs. of *Amurru-nādin-aḫē(?)*, *šakinmāti*, Be. 18128.

Ašur-šum-uktn, CT 33: 17, 103393, A, *16*.

Ašur-zēr-iddina, s. of *Ašur-dammeq*, gs. of *Ki-bi-Ašur*, f. of *Ašur-mudammiq*, Be. 17752.

Ašur-zēr-uṣur(?), f. of *Sa-me-di*, gf. of *dE-ru-a-nāṣir*, Be. 19152.

A-ta-na-aḫ-i-li, s. of *Ḫa-ab-si-im*, *arad dNergal*, Ta'., Gressmann, Bilder, II, 196.

At-kal-a-na-Bēl, Th. 1905—4—9, 68 (1. year of Merod.).

Ba-da-a, K. 16064.

***Ba-ag-bar-ar-na**, *šá āt Zak-ru-te*, Sarg. VIIIth, 47.

Ba-ag-par . . ., HABL 1211, 2.

Ba-la-si-i, HABL 1332, R. 6, 8. K. 14679.

Ba-la-ṭi, āl, BM. 90936, II 16 (King, BBS, pl. CV, p. 108).
f. of . . . . *kin-ni*, BM. 104409, 5 (King, pl. 14, p. 89).

Ba-laṭ-su, HABL 1236, 14. 1275, 18; 1231, 6.

Bal-ṭi-ia, CT 33: 16, 103394, *10*.

Bar-ru-qi, f. of *Si(?)-bar-ši-pak(?)*, Be. 17708.

Bá-šá-Amurru, s. of *Ilu-be-la-aḫ*, Capp. RA, 3, 1.

dBa-ú-aḫ-iddina, s. of *Sin-b[ēl-ki]t-ti, dup-šar-ru*, Imb.: BM. 91015, R. 22 (King, BBS, pl. CVI, p. 110).

Bēl . . ., HABL 1196, 1.

Bēl-aḫē-Marduk, HABL 1255, 11.

Bēl-aḫērtba, JADD 1012, R. 1.

Bēl-apal-iddina (4), *mātAl-lab-ri-a-e*, Sarg. VIIIth, 38.

Bēl-ēmuranni, ḫturtānu, Epon. B. C. 686, CT 33: 18, 103391, 9.

Bēl-ēpuš, Esarh.: CBR I, 30, 2. 31, 2.

Bēl-ēreš (3), K. 15206.

Bēl-ertba, f. of *Na . . .*, BM. 90936, I 6 (King, BBS, pl. CIV, p. 107).

Bēl-Ḫarrān-bēl(BE)-uṣur, Epon., Ki. 1904—10—9, 43.

Bēl-Ḫarran-šadūa, Epon., B. C. 648, Ki. 1904—10—9, 244.

Bēl-ib-ni, KK. 15324. 16483. *šar kiššati*, CBR I, 29.

Bēl-iddin, HABL 1255, R. 11.

Bēl-iqīša, of Gambulu, K. 15354.

dBēlit-sa-anu-ma-ilat-a-a, bēl ṭēni, KK. 1600, R. 3. 8904, R. 9 (KPRT 102. 138).

Bēl-lī', HABL 1345, 4.

Bēl-lu-balaṭ (2), *ḫtur-ta-a-ni ḫnāgiru rabū ḫsatam ēkurrāte ḫrab ummāni rapšu(šú) ḫšakin āt Ta-bi-ti āt Ḫarrāni(ni) āt Ḫu-zi-ri-na āt Dūr-šadū-bēl-ba-ni mātSa-al-lu āt Ba-li-ḫu*, Be. 16046a.

Bēl-lū-[dārī?], K. 15349.

Bēl-nāṣir (5), K. 15324.

Bēl-šarrani (1), Epon., B. C. 699, Ki. 1904—10—9, 133. Th. 1905—4—9, 54.

Bēlšunu, s. of *Beli-ia-ú, ḫdup-šar*, Esarh.: CBR I, 30, 17; 31, 18 (B. C. 680).

Bēl-šum-iddina, HABL 1250, 2.

Bēl-šum-iškun (3), s. of *Šil-la-a*, HABL 1204, R. 2.

Bēl-ú-sip-pi, s. of *Ú-ṣur-a-mat-dĒ-a*, Esarh.: CBR I, 30, *13*. 31, *14* (B. C. 680).

Bēl-ú-še-zib, astrologer, Ki. 1904—10—9, 15.

***Bi-ir-ga-sa-ta** (Hit.), VS I, 108, 2.

***Bir-ta-tu**, *šá āt Ši-bur-a-a*, Sarg. VIIIth, 48.

**Bu-ú-ḫi* (Mit.), TA 18, R. 5.

Bu-luṭ, Epon., CT 33: 17, 103393, 14.

Bu-ra-ma-ma, Capp. RA, 4, 6.

**Bur-bu-ra-zu, šá alBtl-Ištar*, Sarg. VIIIth, 46.

Daiāni-ia, f. of *Mušabši-Ašur*, Be. 17757.

***Da-ak-ni-iš**, Capp. RA, 1, 8, 3b.

**Dal-ta-a*, HABL 1315, 23.

Da-na-nu, Epon., B. C. 680, *ḫšakin āt Man-šú-āte*, Ki. 1904—10—9, 189.

Dan-in-šarru, ḫSAG, K. 37, R. 2 (KPRT 137).

***Da-nu-um-na**, Capp. Ch. 2, 15.

Da-nu-ni-i, Ki. 1904—10—9, 13 (B. C. 690).

***Da-ri-i** (Iran.?), *šá mātŠa-pár-da*, VIIIth, 47.

Di-di-i, HABL 1219, 10.

rDi-li-li-ia (hypocor.), CT 33: 15, 103395, 2.

Du-la- . . ., HABL 1252, 8.

Du-mu-qu, HABL 1336, R. 7.

Du-na-nu, of Gambulu, K. 1904—10—9, 90.
Dūr-Ašur, CT 33: 17, 103393, *16*.
ᶠDūr-Šarrukīna-a-a-[i-ti], K. 14582.
***Du-ri-si** (Iran.), *ʰḫaṣānu ša Nār-ti*, Sarg. VIIIth, 12.
***Du-sa-an-ni**, *ʰsa-par-da-a-a*, KGAS 8, 4, R. 3. 11a, 6. 11b, R. 5. 7.

Ea(*ᵈEN.KI*)*-na-ṣ[i-ir?]* (Ba.), K. 14613.
E-gi-bi (Ba.), Th. 1905—4—9, 88.
E-lá-ni, Capp. RA, 3, 8.
El|*Ì-li-ba-ni*, f. of *I-ku-num*, Capp. RA 1, 2b and seal.
Enlil-nādin-aplu, BM. 90936, II 17 (KING, BBS, pl. CV, p. 108).
Enlil-ba-ni (Ba.), K. 14278.
Enlil-šum-ibni, s. of *Rabâ-ša-Marduk*, *ʰšakin ᵃˡ I-si-in*, BM. 90936, II 8 (KING, BBS, pl. CV, p. 107).
Enlil-zēr-ib-ni (Ba.), Ki. 1904—10—9, 15.
Erība-Adad(*SU-IM*), *šar kiššati*, Be. 17819.
f. of *Sin-uballiṭ*, gf. of *Ša-Adad-ni-nu*, Be. 18126.
Erība-Ašur, f. of *Ninib-apal-iddin*, gf. *Marduk-uballiṭ*, *šakin* (*māti* ^{mât})^{ᵃˡ} *I-sa-ni*, Be. 17707. 17761.
**[E-r]i-si-ti-ba-al* (Ph. ארשתבעל*), gs. of *Kar-ᵉ-ḫi*, KGAS 64, 6.
ᵈE-ru-a-nāṣir(*ir*)?, s. of *Sa-me-di*, *šakin ᵃˡ Ni-nu-a*, gs. of *Ašur-zēr*(*ir*?*šum*)*-uṣur*(*ir*), *ʰsukkallu rabû šakin* ^{mât}*Ḫa-laḫ-ḫi*(*ir*), Be. 19152.
Ē-sag-gil-ki-ga . . ., HABL 1215, 14.
E-til-Ašur, s. of *Mu-šallim-Ašur*, gs. of *Ašur-šab-ši*, Be. 18916.

Gab-ba-ri, Epon., B. C. 667, Ki. 1904—10—9, 178 f.
Gab-bi-i (hypocor.), K. 14971.
Gabbi-ilāni-ēreš (1), K. 15929.
ᵈGAL-apal-iddina, BM. 90936, II 15 (KING, BBS, pl. CV, p. 108).
ᵈGAL-ušallim, *mār Ḫab-b*[*a-an*], BM. 90936, II 11 (KING, pl. CV, p. 108).
Ga-si-im, Capp. RA, 1, 6, 7b.
Gimil-a-num, f. of *A-mur-a-šir*, Capp. RA, 1, seal; f. of *A-šur-mu-ta-bi-el*, Capp. RA, 3, seal.
Gimil-su-in, f. of *Ašir-ba-ni*, Capp. RA, 4, 4.
Gu-gu-ú-a, JADD 94, R. 2.
Gula-eres, BM. 102485, I 9, 13; II 15 (KING, BBS, pl. I—II, p. 77f.).

Ḫa-a-a . . ., HABL 1316, 5.
Ḫa-a-i-ri, HABL 1335, 14.
Ḫa-ab-si-im, f. of *Atanaḫ-ili*, Ta'.
Ḫa-gal . . ., K. 14652.
Ḫa-la-enšu(*ir*), CT 33: 15, 103396, *13*.
Ḫa-li-mu-si, f. of *Ja-di'-ilu*, CT 33: 17, 103393, A, 19.
Ḫal-di-àb-uṣur, HABL 1193, R. 7.
Ḫa-am-na-a-nu, *ʰšangû*, HABL 1308, R. 5 = K. 4786.
Ḫa-an-da-si (gen.), AO 2221, R. 12 (OLZ 6, 199).
Ḫa-a-ni, HABL 1221, 7.
**Ḫa-nu-nu*, CT 33: 15, 103396.
Ḫa-ri-i, CT 33: 16, 103394, Case *16*.
**Ḫar-ma-ak-ki*, *ʰdup-šar šarri Aššūru*^{ki}*-ú*, Sarg. VIIIth, 429. ^{ᵃˡ}*Še Ḫar-ma-ki* Tigl. I: JADD 736, 4.
***Ḫul-te-lu-tiš** (El.), *šar* ^{mât}*Elamti*, Neb. I: V R 55, 41 = *Ḫuteluduš-Inšušinak*, s. of *Šilḫak-Inšušinak*, see THUREAU-DANGIN, RA, X (1913), p. 98.
Ḫu-ma-ma-ti, HABL 1193, R. 6.
**Ḫu-um-bi-c*, *šá* ^{ᵃˡ}*Bīt-zu-al-za-aš*, Sarg. VIIIth, 46.
Ḫurâṣānum, Capp. RA, 2, 3a, 8b.
Ḫu-ru-ta, Capp. RA, 1, 4, 4b.

**Ja-di'-ilu*, s. of *Ḫa-li-mu-si*, CT 33: 17, 103393, 6.
Ja-ki-nu, *mār J.*, Ki. 1904—10—9, 15.
**Ja-an-zu-ú*, *šar* ^{mât}*Na'-i-ri*, Sarg. VIIIth, 306f.
ᵈI-bi-Sin(*ᵈEN.ZU*), *lugal kal-ga lugal Urı*[*lugal-an*]*-ub*[*da-tab-tab*]*-ba*, Capp. RA, 1.
Ib-ni-Adad^{1}, f. of *I-ti-A-šur*, Capp. 2, 4b.
Iddin-Papsukkal, f. of . . . . . *zēr*(*ir*), BM. 38646, I 13 (KING, BBS, pl. 19, p. 93).
Id-ri-i, CT 33: 16, 103394, *11*.
I-kib-ilu, s. of *A-dar-Ištar*, Capp. RA, 5.
I-ku-num, s. of *El*|*I-li-ba-ni*, Capp. RA, 1, 4, 16a, 2b, seal.
I-ku-uš-mu . . ., s. of *I-ra-am* . . ., Capp. RA, 4, seal.
Ì-li-ba-ni, f. of *Ašir*|*Ašur-ba-ni*; see also *El-ba-ni*.
Ili-be-lá-aḫ, f. of *Bá-šá-Amurrim*, Capp. RA, 3, 1.
Ili-it-ti-ia, *ʰšakin ᵃˡ Aššūri ᵃˡ Kar-Tukulti-Ninib*

^{āl}Ēkallāti ^{māt}Ru-qa-ḫu, Be. 16044; cf. MDOG 42, p. 51.

Ilu-ma-li$^{\text{?}}$*(ZU)*, HABL 1291, 7, 9.

**Im-ba-ap-pa, ^{h}tur-ta-nu*, Senn.: Ki. 1902—5—10, 1.

I-na-[ili]-ia-al-lak, rab BI.LUB^{bi}, Be. 17898.

**In-da-bi-gaš*, KK. 15016. 15119.

Iq-bi-Ašur, ^{h}A.BA šá ^{āl}Kar-Šulmān-ašarid, HABL 1234, 2.

**Ir-an-zi*, f. of *Ullusunu*, Sarg. VIIIth, 62.

***Iš-ga-bu** (Hit.), VS I, 109, 2.

**Iš-pa-ba-a-ra*, K. 15036.

Iš-pu-e-ni, f. of *Sarduri, šar ^{māt}Ur-ar-ṭi*, Sarg. VIIIth, 400, 401.

Ištar-dūri, ^{h}šakin ^{āl}Arapḫa, Epon. B. C. 714, Sarg. VIIIth, 430.

Ištar-idāt(*ID^{at}*)**-a-lik**(?), *^{h}šakin ^{āl}Tu-uš-ḫa-an*, Be. 18134.

Ištar-nā'id, ^{h}ḫa-za-nu, HABL 1238, 9.

Ištar-šum-ēreš, K. 14964(?). Ki. 1904—10—9, 27; 32; 268.

Ištar-tu . . . . ., abarakku akil ēkalli, Be. 18137.

I-tí-a-bi-im, Capp. 4, 6.

I-ti-a-šur, s. of *Ib-ni-Adad*, Capp. RA, 2, 13a, 4b. s. of *Ku-be-im*, Capp. RA, 3, 14.

It-tab-ši-di-en-Ašur, f. of *Ašur-bēl-ilāni*, gf. of *Arad-^{d}Ku-be, šakin māti*, Be. 17950. Cf. *It-tab . . .*, Be. 18127.

Itti-Adad-a-ni-nu, Ki. 1904—10—9, 29.

[Kal?**]-ḫi-ia**, f. of *Ašur-MU-KAR*, Be. 17847. *Kil*(?)*-ḫa-a*, Be. 17755.

[Kan-d]a-la-nu, šar Bābili, CBR I, 40.

Ka-nun-a-a, HABL 1193, R. 8.

**Kar-ak-ku, šá ^{māt}Ú-ri-ka-a-a*, Sarg. VIIIth, 49.

Ki-na-a(?), HABL 1296, R. 1.

Ki-ṣir-Ašur, s. of *Ḫa-an-da-si*, AO 2221, R. 12 (OLZ 6, 199).

Ki-i-ša-ti(?), HABL 1275, R. 3.

***Ki-ta-ak-ki** (cf. Καττακας, Κατοκας JIN, p. 159), *šá ^{āl}Ú-ri-an-gi*, Sarg. VIIIth, 44.

Ku-be-im, f. of *I-tí-A-šur*, Capp. RA, 3, 14.

***Ku-duk-ka** (Hit., cf. Lyc. Κοδικας), VS I, 109, 19. *Ku-du-uk-ku*, UMBS II 2, 84, 11.

Ku-dur-ru, HABL 1257, 7. *Kudurru, ^{h}dup-šar*, Esarh.: CBR I, 32, 15.

Ku-na-a(*-a*), HABL 1257, 6. 1292, 3.

**Ku-ri-gal-zu*, HABL 1185, 13. Esarh.: CBRI, 32, 1. No. 1.

***Kur-ra-la-'-ú**, HABL 1275, 18.

Ku-uš-ka-a-a (gentil.), Th. 1905—4—9, 281 + 281 A.

***Ku-zu-na**, TA 224, 16.

La-an-š[e-e], K. 14680.

La-tú-ba-ša-a-ni-Ašur, CT 33: 18, 103391, 4.

Li'-Ašur, CT 33: 19, 103392, 2.

Lib-lu-ṭu, JADD 738, R. 8.

Lip-ḫur-ilu, Epon., Ki. 1904—10—9, 230 + 236 + 240.

Lu-balaṭ, CT 33: 15, 103396, 10.

Lu-la-ia-e, s. of *Adad-šum-iddina, tartānu*, Be. 17753.

Ma-ḫu-ma-a(?), HABL 1316, R. 16.

***Ma-ki-ir-ṭu** (Iran. cf. Mākerd, JIN, p. 188), *šá ^{āl}Bit-sa-ag-bat*, Sarg. VIIIth, 41.

Man-nu-ki-aḫē, ^{h}šanā, Abp.: Ki. 1904—10—9, 90.

Man-nu-k[i-Ašur], ^{h}abarakku, JADD 1020, 5.

Man-nu-ki-I[štar-li'ū], K. 16523.

Man-nu-kima-Ašur, CT 33: 18, 103391, 12.

***Man-nu-la-mi-ni**, CT 33: 16, 103394, 2.

Ma-nu-bala-Adad(?), CT 33: 15, 103395, 3, 12.

Mar-duk, ^{h}ša-ku, HABL 1204, 4.

Marduk-apal-iddin, KK. 15316. 15324. — Merod. II.: K. 16581. Ki. 1902—5—10, 1; 1904—10—9, 210. Th. 1905—4—9, 68.

Marduk-bān- . . ., Ki. 1904—10—9, 256.

Marduk-ertha(3), CT 33: 18, 103931, 13.

Marduk-ia(?), s. of *Nabū-li' sukkalli rabi šarri ^{māt}Ḫa-ni-gal-bat, šakin ^{māt}Qum-mu-ḫi*, Be. 18921.

Marduk-išmeani(5), *^{h}šakin ^{māt}Na'iri ^{āl}An-di-ba ^{āl}Ba-bu ^{āl}Mal-la-ni ^{māt}. . . ^{māt}Su-uḫ-ni*, Be. 16045.

Marduk-šakin-šumi, astrologer, K. 14645.

Marduk-šal-lim-aḫē, ^{h}šamallū šiḫru, s. of *Nabu-mušēši*, Ki. 1904—10—9, 95. *^{d}AMAR.UD-DI-PAP^{bi}*, Ki. 1904—10—9, 41.

Marduk-uballiṭ(?*TI.LA . . .*), s. of *Ninib-apal-iddin*, gs. of *Eriba-Ašur*, Be. 17707.

Marduk-šāpik-zēr(1), HABL 1237, R. 24.

Marduk-šar-uṣur, CT 33: 16, 103394, 17.

Marduk-šum-iddina (Ba.), KK. 14580. 14603.

Marduk-šum-iqtša, descend. of *Gabbi*, K. [14971]. *^{h}[dupšarru]*, K. 14854.

**Ma-aš-dak-ku, šá $^{\bar{a}l}$An-dir-pa-ti-a-nu*, Sarg. VIIIth, 48. *šá $^{\bar{a}l}$A-rad-pa-ti*, Sarg. VIIIth, 49.
**Ma-aš-da-a-a-uk-ku, šá $^{\bar{a}l}$Ki-in-ga-ra-ku*, Sarg. VIIIth, 45.
**Me-na-na*, Abp.: Ki. 1904—10—9, 34.
^{d}*ME-šapik-zēr, A.BA*, CT 33: 15, 103396, *14*.
Me-nu-aḫ-ḫi, CT 33: 19, 103392, 7.
**Me-ta-at-ti* (Iran., cf. Μιθωτας), $^{m\bar{a}t}$*Zi-kir-ṭa-a-a*, Sarg. VIIIth, 106, 141, 142. *Me-ta-at-ta-ti*, 80.
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Mil-ki-ili, JADD 165, L. E. *4*.
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Nabū-dūr]*-ú-ṣur*, Epon., B. C. 697, [^{h}*šakin $^{\bar{a}l}$Par*]*-nun-na*, Senn.: K. 1674, VIII 20 (CT 26: 38).
Nabū-ēpuš(*uš*), ^{h}*kalû*(*KAL*) *ša ^{d}Ēa*, Ki. 1904—10—9, 52.
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Nabū-ḫa-am-mat-u-a, Th. 1905—4—9, 281.
Nabū-iq-bi, Ki. 1904—10—9, 39.
Nabū-iqīša (1), K. 14658.
Nabū^{2}*-kil-an-ni*, HABL 1353, 11.
Nabū-kīn-uṣur (2), Epon., B. C. 690, Ki. 1904—10—9, 13.
Nabū-kīn-zēr, šarru (probably = *Kīn-zer*), CBR I, 22, 13.
Nabū-lī$^{?}$(4), *sukkallu rabû šarri $^{m\bar{a}t}$Ḫa-ni-gal-bat*, Be. 18921.
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Nabū-nādin-aḫē (5), f. of *Ṭāb-šar-^{d}NIN.LIL*, CT 33: 19, 103392, Case 17.
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Nabū^{1}*-nāṣir-napšāti*, s. of ^{h}*SAG*, BM. 40006, E. 1 (KING, BBS, pl. 25, p. 118).
Nabū-rēš-iš-ši, JADD 472, R. *14* (B. C. 668).
Nabū-sa-kip, Epon., Th. 1905—4—9, 395.
Nabū-šallim-aḫē (1), Ki. 1904—10—9, 12.
Nabū-šallimšunu (1), ^{h}*dupšar šarri rabû ^{h}rab pit uzni ^{h}umman Šarrukīn bukur Ḫarmakki*, Sarg. VIIIth, 428.
Nabū-šar-aḫēšu (2), ^{h}*paḫāt $^{\bar{a}l}$Sa-mir-i-na*, 1913—4—6, 147.
Nabū-šar-uṣur (6), Epon., CT 33: 16, 103394, 9. — *A.BA māti*, Epon. B. C. 620, CT 33: 15, 103396, 9. — ^{d}*AK-MAN-PAP*, ^{h}*ú*(?)*-ra-si*, HABL 1249, R. 3.
Nabū^{3}*-še-zib*, HABL 1354, 8, R. 8.
Nabū-šezibani (2), CT 33: 18, 103391, *14*.
Nabū^{1}*-šum-ibni*, BM. 104408, I 4 (KING, BBS, pl. 19).
Nabū-šum-iddin (4), astrologer, Ki. 1904—10—9, 33. ^{d}*PA-MU-MU*, Th. 1905—4—9, 4.
Nabū-šum-iškun (1), *šarru*, CBR I, 2. 3.
Nabū-šum-līšir (2), s. of *Arkāt-ili-damqā*, BM. 40590, II 4 (KING, BBS, pl. 18, p. 92).
Nabū-tab-ni-uṣur, ^{h}*A.BA āli*, K. 15206.
Nabū-tap-pu-ti-[*illak*], Epon., time of *Sin-šar-iškun*, Ki. 1904—10—9, 352.
Nabū-ušallim, mār E-gi-bi, ^{h}*maš-maš*, Th. 1905—4—9, 88.
Nabū-ú-še-zib, K. 14593.

Nabû²-za-qip-enši, s. of *Ašur-dan*, CT 33: 15, 103396, 4; 16, 103394, 3.
Nabû-zēr-ibni(4), CT 33: 19, 103393, 8; (2) K. 14593.
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Nabû-zēr-kitti-lišir (1), Ki. 1904—10—9, 12.
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Nabû-zuqup-kēn (2), K. 15919.
Nādina-aḫu(*Še-na-ŠEŠ*), s. of (n. f.) *E-gi-bi*, Esarh.: CBR I, 30, 11; 31, 12 (B. C. 680).
Na-ḫi-ri, CT 33: 16, 103394, 13.
Na²-id-ilu, ʰ*SAG*, HABL 1208, 11.
Na²id-Ištar(1), CT 33: 19, 103392, 9.
Na-ni-a, f. of *Zi-li-Ištar*, Capp. RA, 3, 2.
Narām-Sin (1), K. 16633.
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Nergal-ḫil-ku-um-ia, ʰ*rab ēkalli ša eli ša* ᵃᵗ*Kal-ḫi* ʰ*šakin* ᵈᵗ*Sa-me-ri-ti*, Be. 17846 (probably = Epon. B. C. 874).
Nergal-šar-ilāni, ʰ*mutīr pūti*, HABL 1214, R. 4.
Nergal-šum-iddin (3), Ki. 1904—10—9, 35.
Ninib²-apal-iddina, Be. 18913.
s. of *Ertba-ᵈA-šur*, f. of *Marduk-uballiṭ*(?), Be. 17707. Cf. Be. 17761.
Ninib²-kib-si-uṣur, ʰ*šēbu*(?) *rab bīti ša Šulmān-ašarid šar* ᵐᵃᵗ*Aššūr* ʰ*šakin* ᵐᵃᵗ*Na-i-ri* ᵃᵗ*An-di* ᵃᵗ*Si-na*(?)*-la* ᵃᵗ*Gur-ru-na-mu*(?) ᵃᵗ*Mal-la-a-ni* ᵐᵃᵗ*Al*(?)*-zi*, Be. 17897. *Ninib²-kib-su-uṣur*, JADD 569, R. 8 (B. C. 695).
Ni-iṣ-ḫur-ilu, HABL 1342, 23.
Niš-pa-ti-ut-li, šakin ᵃᵗ*Aššūr* ᵃᵗ*Na-ṣi-pi-na* ᵃᵗ*Kur-ku-pa* ᵃᵗ*Ma-sa-ak*(?), Be. 15999 (MDOG 42, p. 51; 43, p. 36).
Nuḫša-a-a, Epon. B. C. 703, K. 15424.
Nu(?)*-ni*, CT 33: 18, 103391, 3.
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**Pa²-e*, king of Elam, Abp.: K. 15296.
Pa-rik(šim)-ṭu, ʰ*nappaḫ ḫurāṣi ša bīt sinnišit ēkalli*, HABL 1245, 2.

**Qar-ḫa-a*, CT 33: 16, 103394, 16.
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Qu-qu-u-a, CT 33: 18, 103391, 11.
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**Ra-a-nu . . .*, K. 15078.
Rēš-Ašur, ʰ*sukkallu*, Epon., Be. 18918.
Ri-ḫi-ma-a, CT 33: 15, 103396, 11.
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**Sa-ag*(?)*-ra-mat*, HABL 1199, 6.
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**Sarduri*(*ᵈXV-BÁD*), s. of *Išpueni*, Sarg. VIIIth, 277, 400, 401.
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Si(?)*-bar-ši-pak*(?), s. of *Bar-ru-qi, rab ki-iṣ-ri*, Be. 17708.
Si-lim-Aššur, Epon., ʰ*sukkallu šanū*, Th. 1905—4—9, 44.
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Sin-bān-aplē, s. of *Ilu* . . ., Be. 19319.
Sin-iddin (2), HABL 1320, R. 2.
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Ṣilli(*MI-li*)-*ᵈA-šur, šá* ᵃᵗ*Šá-da-ši-e* CT 33: 14, 103445, 4.

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Šilli(*MI-li*)**-ku-bi**,*dup-šar-rum*, CT 33:15, 103395, 15.

Ša-Adad(*-a*)*-ni-nu*, Ki. 1904—10—9, 180; s. of *Sin-uballiṭ*, gs. of *Ertḫa-Adad*, Be. 18126. f. of *Adad-išme*, gf. of *Aššur-MU-KAR*, Be. 17935.
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Ša-ili-du-bu, HABL 1288, 10.
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^{d}*Ša-maš-ia-da*', B. C. 699, Ki. 1904—10—9, 13.
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^{d}Za-bu, king of Babylon, K. 14727.
Za-kir, HABL 1255, 7, 12, 17. Ki. 1904—10—9, 55.
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Ωλασηα XXXI

Corrections.

Page **2 a**, l. 13: read **A-a-e-ḫu . . .**, according to K-U AR 47, 9. — **2 b**, l. 8 from below: for **Ab-ba-ti** rd. **Ap-lu-ti**. — **4 a**, l. 17 from below: for **Ab-ḫar-u-di** rd. **Ab-di**(?)**-šarri**; K-U AR 425, 2. — **4 b**: for **Abi-ia-aḫi-ia** rd. **Abi-ja-q**[**ar**?]; K-U AR 442, 10. — **6 a**: for **Ab-kal-li-pi** rd. **Ab-kal-su-pi**; K-U AR 657, 26. — **6 b**: for **A-bu-Tešup** rd. **A-kit-Tešup** (= *Aki-Tešup*); l. 5: rd. **Abullu-te-ta-par-a-a-ú** (King, BBS, p. 45, n. 4). — **7 b**, l. 4 from below: rd. **Adad-pa-da-a**; K-U AR 447, 12. — **12 b**, l. 25: after HABL 1112, 7 ins. 906, 7; l. 14 from below: cf. אֲבִיָּה. — **14 a**: for **A-ḫal-li-li** rd. perh. **A-tar-su-li**. — **14 b**: for **Aḫi-ālik-maḫri** rd. **Aḫu-ši-na** *ḫišpar šuṭâṭ šip-rat*; K-U AR 461, 4. — **16 a**: for **Aḫi-ia-am-nu** rd. **Aḫi-ja-qar**; K-U AR 116, 12. — **19 b**, l. 12 from below: ins. 'var. **A-kit-Tešup**'. — **20 a**, l. 12: for *KAR* rd. *KÁK*. — **24 b**: for **dAplu-ra-me** rd. **Ilā-ra-me**. — **37 a**, l. 4 from below: rd. *âlKalḫi*. — **44 a**: after **A-šur-ni-šú** del. the translation; see List II, 3, under אשור. — **53 b**, l. 15: rd. **ʿBa-ú-ia-a . . .** — **63 b**: after **Bi-Addi** del. 'prob.', etc., in the parenthesis; cf. p. 273, under **bi**; l. 5 from below: rd. *Kî-lam-ra-nu*. — **65 b**: del. **dBulug-ēreš**. — **67 b**, l. 7: rd. **dDa-ad-di-bēla-ni**; l. 27: del. 'but prob.', etc.; cf. Δαδαλα, Car. n. l. Δαιδαλα. — **68 b**, l. 17: rd. JADB 7, I, 12. — **71 b**: for **Du-lat-ilu** rd. **Du-kur**(?)**-ilu**. — **75 b**: for **En-nu-ši** rd. prob. **Bēl-lāmur**; K-U AR 22, 17. — **79 b**, l. 5: rd. 82-3-23, 135, R. 6 b; l. 13 from below: del. 'slave sold'. — **81 b**: for **ʿGu-la-kaš-du** rd. **mMu-na-bi-du**; K-U AR 636, 4; for **ʿdGu-la-ri-mat** rd. **ʿdGu-la-ri-šat**. — **82 a**, l. 10: rd. II R 67, 6. — **87 a**: for **Ḫa-sa-la-an-ma-nu** rd. **Ša-la-ili-ma-nu**. — **87 b**, l. 20: rd. **Ḫat-ta-mu-u**, and del. the parenthesis. — **90 b**, l. 14 from below: **Ia-bi-milki** = **A-bi-milki**; l. 7 from below: rd. *Ja-aḫi*. — **93 a**: rd. **ʾI-ba**(**na**?)**-qa-me** *kʳab be-li*. — **96 a**: for **Ilu-aba-šallim** rd. **Ilu-a-ba-di**. — **97 b**: for **Iluka-ašarid** rd. **Ili-ka-bar**; for **Ilu-kib-su-uṣur** rd. **Ninib-kib-su-uṣur**. — **98 a**: for **Ilu-ma-dāmiq** rd. **dŠamaš-udammiq**. — **101 a**: for **In-di-lim-ma** rd. **In-di-ši-ma**. — **105 b**: for **Ištar-bāb-** rd., according to Ungnad, AR, **Ellu-bāb-**. — **111 a**: rd. **Kal-da-a-a**. — **111 b**: [**Ka-ma-ba-ni**], del. the translation. — **114 a**, l. 4: del. 'cf.', etc. — **114 b**: for **Ki-el-ra-nu** rd. **Ki-lam-ra-nu**. — **119 b**, l. 7: rd. 'Υστάσπης; cf., however, Introduction, p. XXIII. — **120 b**, l. 7: rd. *A-dal-la-lum*. — **122 a**: for **Lit-tu-ru** rd. **Mi-tu-ru**. — **122 b**: del. ll. 19—20. — **123 a**, l. 11: rd. **Ma-ag-du-bi**. — **124 b**, l. 1, and **157 b**, l. 3 from below: rd. **Man-nu-di-iq** *bēl a-rīt ḫSAG*. — **135 a**: for **Mar-se-te-** rd. **Mar-ia-te-**. — **136 a**, l. 23: del. 'cf. Teuwatti'; for **Mé-la-a-gu-ra-a** rd. **Pi-la-a-gu-ra-a**, q. v. — **141 a**, l. 10: rd. *Aradili-šu*. — **162 a**: for **Nabū-taraṣ-ēreš** rd. **Nabū-tuqunu-ēreš**. — **169 a**: for **Na-zi-Marduk** rd. perh. **Na-zi-Šipak**; cf. Hüsing, OLZ, 17, col. 157. — **181 b**: after **Pi-ri-ša-a-ti** rd. cf. Παρισάδης. — **184 a**, l. 21 from below: rd. *Ša âlMeḫiniš*. — **189 a**: for **Rit-ti-Marduk** rd. perh. **Lak**(?)**-ti-Šipak**; cf. Hüsing, OLZ, 17, col. 156 f. — **190 a**, l. 10 from below: for 'sold' rd. 'assigned as composition for manslaughter'. — **191 a**, l. 2: for 13509 rd. 13059 = HABL 1351; for **Sa-lim-du** rd. **Sa-lim-kinu**; l. 16 from below: del. the parenthesis. — **192 b**, l. 11: rd. **Sa-an-da-sar-me**. — **193 b**: rd. **Sa-a-si** *mār Kur-uz-za-a*. — **204 a**, l. 19 from below: rd. 'Hit.' in the parenthesis. — **208 b**, l. 5: rd. **Ša-la-bēlti-man-nu**; l. 14: rd. **Ša-la-ma-me-e**; l. 17 from below: rd. **Ša-lim-kinu**. — **221 b**, l. 15 from below: rd. *Ši-tir-an-taḫ-mu*. — **227 a**, l. 2: rd. 'messenger to', etc. — **231 b**: for **Taš-pu-ru** rd. perh. **Ur-bu-ru**. — **235 b**, l. 18 from below: rd. 'cf. Τευτεμος'. — **238 a**, l. 4: del. 65, 5. — **240 a**, l. 4 from below: del. 'Ar.', etc. — **249 b**, l. 8 from below: rd. *âlAḫ-tirum*(?*iš*)*-na*. — **253 b**, **Bulu**: *Bu-li-ma-nu* is perh. Hit.; for *Bu-li-zu-ri* rd. perh. *Bu-uz-zu-ri*; see Torczyner's review in ZDMG, 1913; Holma, *Quttulu*, p. 36, n. 2. — **257 b**, l. 6: del. *In-di-lim-ma*; l. 12 from below: rd. *Mār-šūri*. — **258 a**, l. 13 from below: cf. Introduction, p. XXV. — **258 b**, l. 2 from below: rd. Jensen. — **260 a**, l. 4: del. *Alakšandu*, since it may be = ala + akšādu. — **265 a**, l. 8 from below: rd. *âlHa-at-tu-ši-pa*. — **265 b**, l. 9 from below: rd. JRAS, 1913. — **266 a**, l. 2: rd. אֲחוֹת; l. 17 from below, after *Ú-ia-a*: ins. (Hit., cf. Pis. (m) Ουω). — **266 b**, *Ak-pa-ru*: ins. 'cf. kppara, in names of Asia Minor, Sundwall, p. 112'. — **268 a**, l. 19 from below: rd. *Ambari-s* (> *ds*?), *Ambari-di* (cf. Car. Ιμβρασσις; hmpra, in names of Asia Minor, Sundwall, p. 81 f.). — **269 b**, l. 11: *Šubandi* is prob. Aryan; cf. Introduction, p. XXII; l. 15: rd. *In-di-ši-ma*. — **270 a**, **asta**: cf. Introduction, p. XXII. — **271 b**, **arna**: ins. *Lubarna*, *Liburna*; for *Sutarna* cf. Introduction, p. XXII. — **272 b**, **aša**: for *Kundašpi* and *Kuštašpi*, see Introduction, p. XXIII. — **276 a**, l. 20 from below: **Bu-ru-ta**(**i**)**š**: ins. 'cf. Car. n. l. Πυριντος'; l. 18 from below: cf. Introduction, p. XXI. — **287 b**, l. 19: for *Zi-ir-dam-ia-áš-da*, see p. 293 under **miašda**, and Introd., p. XXII.

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ZWEI GEBÄRDEN

MIT DEM ZEIGEFINGER

VON

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Zwei Gebärden mit dem Zeigefinger.

Unter Motiven versteht man im ästhetischen Sinne des Wortes die Teileinheiten in einem Kunstwerk, welche — so organisch sie auch mit dem lebendigen Ganzen zusammengewachsen sein mögen — dennoch dadurch eine selbständige, geschichtliche Existenz erhalten, dass sie in anderen Kunstwerken wiederholt werden und somit neue Verbindungen eingehen können. Im Grossen und Ganzen lebt wohl die Kunst mehr von Anleihen als von eigenschöpferischer Tätigkeit, und die Motive sind das Kleingeld in diesem Leihverkehr. Sie tragen ein Gepräge, d. h. eine charakteristische, leicht erinnerliche und erkenntliche Form, sie besitzen ein Valeur, d. h. einen Schönheits- oder Ausdruckswert, dessen Kurs oder Gangbarkeit jedoch aus verschiedenen Ursachen stark wechseln kann, z. B. infolge der Brauchbarkeit, bzw. Erforderlichkeit der Motive für die dazumal üblichen Kunstaufgaben, ausserdem nach der Anschauungsweise, dem Geschmack und den Moderichtungen der betreffenden Epochen und Kunstschulen, dem Beispiele der leitenden Meister u. s. w. Wie die Geschichte der Beinstellungen lehrt (vgl. meine darauf bezügliche Arbeit), können vorher reichlich benützte Motive sogar während vieler Jahrhunderte aus dem Verkehr fast vollständig verschwinden, um etwa unter günstigeren Umständen aus ihrer Vergessenheit wieder aufzutauchen und eine neue Beliebtheit und Verbreitung zu erlangen. Es kann ja auch gelegentlich eintreffen, wie das Beispiel des aufgestützten Fusses zeigt (ibid. S. 103/4), dass ein Motiv, dank seiner früher geschlossenen Verbindung mit einem noch später herkömmlich fortlebenden Figurentypus (in diesem Falle Johannes dem Täufer), sein Dasein während ihm sonst abgeneigter Zeiten fristen, so zu sagen beim Schiffsbruch der Epoche, wozu es eigentlich gehört, sein Leben auf einer Planke retten kann. Abgesehen von der im früheren Mittelalter noch sehr lange fortlebenden antiken Tradition, lässt es sich wohl behaupten, dass die von der Antike bevorzugten Kunstmotive im Mittelalter selten sind und umgekehrt [1]). Aber selbst nachdem die christliche Kunst, seit der Renaissance, von der heidnisch-klassischen zahlreiche Anleihen zu machen begann, blieb dennoch immerfort ein wesentlicher und bezeichnender Unterschied in den kurrenten Motivensorten bestehen. Die Motive werden

[1]) Ich spreche hier selbstverständlich mehr von den konventionellen sog. Kulturmotiven, als von den notwendig überall sich ziemlich gleich bleibenden Ausdrucksmotiven.

leicht — vor allem in Epochen, wie der Antike und dem Mittelalter, welche auf das Persönliche in der Kunst wenig Gewicht legen — Mustervorstellungen, welche sich von Bild zu Bild mit staunenswürdiger Lebenskraft und Wanderlust fortpflanzen und verbreiten. Wie eingenähte Fäden laufen sie kreuz und quer im bunten Gewebe der Kunstentwickelung. Durch die Tradition erhalten sie eine historische Bedeutung, durch ihre Schönheit ein ästhetisches, durch ihre Ausdrucksfähigkeit ein psychologisches Interesse. Die Motive haben ihre eigene Geschichte und man kann über sie Biographien schreiben, wie von Ideen und Menschen.

Die Bildkunst, d. h. die Skulptur und die Malerei, holt ihre Motive aus der Wirklichkeit. Diese verlieren dabei zwar nicht ihre ursprüngliche Bedeutung, bekommen aber jetzt erst das Gepräge, welches sie zu Motiven macht, d. h. die Kunst, hebt ihre wesentliche Eigentümlichkeit, ihre Schönheit oder ihre Ausdrucksfähigkeit hervor. So macht es ja schon die Schauspielerkunst, die jedoch wie das Leben selbst, sowohl wirkliche Bewegung als auch Redegabe besitzt. Die Bildkunst, der diese Vorteile fehlen, muss dem Leblosen den Schein des Lebendigen geben und das Bewegliche in das Unbewegliche bannen, d. h. das in der Wirklichkeit schnell Verschwindende und darum dem durch den beständigen Wechsel zerstreuten Auge leicht Entgehende festhalten können. Bewusst oder unbewusst strebt die Kunst den wechselnden Erscheinungen des Lebens eine typische Form und Gültigkeit zu verleihen. Sie muss aber ausserdem durch die Anschaulichkeit und das Gesamtspiel der Ausdrucksmotive bei dem Zuschauer Gedanken zu erwecken verstehen, welche gewissermassen die Wortlosigkeit und das Fehlen der Zeitfolge ersetzen und den Sinn des Kunstwerkes begreiflich machen.

Das Führen des Zeigefingers zum Gesicht.

Unter den menschlichen Ausdrucksbewegungen nimmt das Führen des Zeigefingers (oder der Fingerspitzen) zum Gesicht gewiss eine recht untergeordnete Stellung ein. Als Bewegung so unscheinbar, dass es sich leicht als ein verstohlenes Zeichen brauchen lässt, ist es ja auch, wenngleich als Ausdruck sprechend genug, sowohl an Bedeutung als an Formenreiz sehr anspruchslos. A priori hätte man ihm deswegen kaum eine bemerkenswerte Rolle in der Kunstgeschichte zugetraut. So geringfügig aber das Motiv uns auch erscheinen mag, so ist es nichtsdestoweniger ein sehr aufklärendes Beispiel von der Macht der Ueberlieferung über die menschlichen Vorstellungen. Es beweist aber auch, dass die Lebenskraft und die Verbreitungsfähigkeit der Motive in erster Linie in ihrer formellen Eigentümlichkeit begründet ist, dass sie zu verschiedenen Zeiten in wechselndem Sinne benützt werden können und dass selbst die geringsten von ihnen in Verbindung mit für den Zeitcharakter bezeichnenden Ideen ein kulturgeschichtliches Interesse bekommen können.

In seinem Buche „Der Ausdruck der Gemüthsbewegungen“ (deutsche Uebersetzung von J. Victor Carus, S. 200) erklärt Darwin unsere Gebärde für rätselhaft. „Wir können wohl einsehen“, sagt er, „warum man die Stirn drückt oder reibt, da tiefes Nachdenken das Gehirn ermüdet; warum man aber die Hand nach dem Mund oder dem Gesicht erhebt, ist durchaus nicht klar.“ Indessen hatte schon J. J. Engel in seinen 1785—86 erschienenen „Ideen zu einer Mimik“ (Aufl. v. J. 1812, I., S. 92) eine Erklärung wenigstens versucht. „Der Zeigefinger wird“, meint er, „vor die geschlossenen Lippen gebracht, als ob man fürchtete, durch das Geplauder der unwichtigen Ideen an Beachtung der wichtigern verhindert zu werden. Gerade das Wart! oder Stille!, was oft im Selbstgespräch, wenn man auf einen wichtigen Gegenstand oder einen bedeutenden Zweifel trifft, auch die Lippen sagen. Oft wird auch der Zeigefinger zwischen die Augenbrauen vor die gerunzelte Stirne gelegt, als ob der Punct, wohin sich die Aufmerksamkeit zu wenden hat, sollte angewiesen, festgehalten werden“.

Wie aber auch die Entstehung der Gebärde zu erklären sein mag — wir brauchen uns hier ja nicht mit der heiklen Frage zu quälen — so ist an deren Bedeutungsfähigkeit und Begreiflichkeit nicht zu zweifeln. Jedoch kann nicht nur ihre Form gewissermassen wechseln, sondern ist auch ihre Bedeutung eine sehr dehnbare. Zwar ist

die Benützung des Zeigefingers allein, vielleicht auch im Leben, jedenfalls in der Kunst das Gewöhnlichste. Die Teilnahme der übrigen Finger ist jedoch nicht ausgeschlossen. Der Berührungspunkt des Fingers liegt, in der Kunst wie in Leben, gewöhnlich auf der vertikalen Mittellinie des Gesichts vom Kinn bis zur Stirn — jedoch, wenigstens in der Kunst aller Zeiten, selten höher als der Mund. Die Fingerspitze (bezw. Fingerspitzen) können indessen mitunter irgend welchen beliebigen Punkt an den unteren Wangen berühren. Julius Lange, der geistvolle Däne, welcher sich mehr als die meisten Kunstforscher mit den Ausdrucksmotiven beschäftigte, erwähnt eine besondere Form unserer Gebärde (vgl. Udvalgte Skrifter II, S. 10): das nervöse Spielen der Fingerspitzen gegen die Unterlippe, wenn irgend eine Vorstellung das Gemüt beängstigt. Darwin bemerkt, dass wir die Hand zur Stirn, zum Munde oder Kinn führen, wenn irgend eine Schwierigkeit dem Nachdenken entgegentritt, nicht aber wenn wir darin versunken sind. Die Berührung der unteren Wange mit dem Zeigefinger oder den Fingerspitzen gibt dagegen, wie ich glaube, den Ausdruck einer ruhigen Beschaulichkeit. Eigentlich ist wohl diese Form in der Tat eine andere Gebärde: ein leichtes Aufstützen des bei Gedankenfülle leise geneigten Kopfes.

Die Verschiedenheiten in der Bedeutung unseres Motivs, so weit sie in der Kunst zum Ausdruck gekommen sind, werden wir im Folgenden kennen lernen. In betreff der Berührung der Lippen mit dem Finger müssen jedoch schon hier zwei Hauptunterschiede hervorgehoben werden: Schweigen und Nachdenken. Wie wir gesehen, sucht Engel die letztere Bedeutung aus der ersteren abzuleiten, so dass die im Leben wohl gewöhnlichste Gebärde des Nachdenkens eigentlich oder ursprünglich eine Silentium-Gebärde sei. Mir erscheint seine Erklärung recht annehmbar. Wenngleich aber diese Ausdrucksbewegungen formell ganz identisch sein können, so sind sie, abgesehen von der tatsächlich ganz verschiedenen Bedeutung, jedoch auch in der Hinsicht wesentlich verschiedenartig, dass die eine absichtlich und symbolisch ist, eine Aufforderung zum Schweigen enthält, während die andere dagegen instinktiv, oft ganz unbewusst ist.

Die Anwendung und das Verständnis dieser Ausdrucksbewegungen scheinen universell, jedenfalls ausserordentlich verbreitet zu sein. Garrucci (Storia dell' arte cristiana I, S. 145), Baumeister (Denkmäler des klass. Altertums I, S. 589) und Sittl (Gebärden der Griechen und Römer, S. 54 u. 213) zitieren zahlreiche Beispiele der Silentium-Gebärde aus der Bibel und der alten, heidnischen und christlichen Litteratur. Jorio (Mimica degli antichi investigata nel gestire napoletano, S. 57/8, 246, u. 293; Taf. 1, 5 u. 13) bezeugt die Benützung des Gestus sowohl in der Bedeutung Denken als in derjenigen des Schweigens in der Gebärdensprache der Neapolitaner, und der Leser selbst hat denselben gewiss manchmal im Leben wahrgenommen. Darwin führt die Beobachtung eines Kenners der wildesten Indianerstämme in den westlichen Gegenden der Vereinigten Staaten an, dass nämlich dieselben, wenn sie ihre Gedanken konzentrieren, „ihre Hände, gewöhnlich den Daumen und Zeigefinger, mit irgend einem Teile des Gesichts, meistens mit der Oberlippe, in Berührung bringen."

Ueber die älteste Geschichte des Motivs weiss ich sehr wenig zu berichten. Zwar tritt sie schon in der ägyptischen Kunst, selbst schon in derselben des alten Rei-

ches auf (Perrot u. Chipiez: Hist. de l'art dans l'antiquité I, Abb. 658, 659, 706, 723 u. 748), aber nur an Kinderfiguren als eine attributive Bezeichnung des Kindesalters, gewiss mit Rücksicht auf die Gewohnheit desselben, den Finger in den Mund zu stecken (was hier jedoch nur mehr angedeutet wird). Sonst ist mein erstes Beispiel — und das erste wirkliche Beispiel der Gebärde als ein Ausdruck des Nachdenkens — ein altertümliches, griechisches Tonrelief in Berlin (*Abb. 1:* nach Baumeister: Denkmäler des klass. Altertums I, S. 492), wo Kekrops, halb Mensch, halb Schlange, mit dem Finger nach dem Mund geführt, in Gedanken versunken zusieht, wie Athene von der Ge den kleinen Erichthonios zur Pflege übernimmt. So weit mir auf diesem Gebiete ein Urteil gestattet ist, d. h. wenn meine Aufzeichnungen einigermassen der jetzigen Denkmälerkenntnis entsprechen, so gehört unsere Gebärde vorzugsweise der späteren Antike an. Ihre Benützung scheint nämlich gegen das Ende derselben in stetigem Zuwachs begriffen zu sein, hält sich aber dabei vornehmlich zu der dekorativen, mehr handwerksmässigen und volkstümlichen Kunst. Man findet sie am häufigsten auf Vasenmalereien und kampanischen Wandgemälden, in spätantiken Miniaturen, auch in der Reliefskulptur und auf Gemmen, während sie um so seltener in der ernsten Grossplastik anzutreffen ist, und hier, so weit ich wahrgenommen habe, hauptsächlich in derjenigen der römischen Zeit und zumeist an Kinderfiguren.

Abb. 1.

Abb. 2.

Es ist in diesem letztgenannten Falle vornehmlich der kleine Harpokrates, der wiedergeborene Horus-Knabe der Aegypter, welcher mit der Fingerspitze seine Lippen berührt (vgl. z. B. Reinach: Statuaire I, Abb. S. 448 = unsere *Abb. 2*, u. II, Abb. S. 481 fg.). Vielleicht durch ein Missverständnis der ägyptischen Kindergebärde ist Horus-Harpokrates der Gott des Schweigens geworden [1]). Die Alten hatten ja auch eine Göttin des Schweigens, Angerona, deren Bild, wie man annimmt, in mehreren Renaissancekopien bewahrt ist (Bronzestatuetten z. B. in Paris, Berlin, Dresden, Wien und Madrid; Reinach: op. cit. II, Abb. S. 307, 9). Als die Muse der Pantomime, des schweigenden Schauspiels, wurde Polymnia bisweilen mit derselben Gebärde charakterisiert (ibid. I, Abb. S. 274, 275 u. 282; in wie weit das Motiv in diesen Fällen etwa von Restaurierungen herrührt, kann ich nicht ent-

[1]) Harpokrates verwandelte sich ja oft in Amor und behielt auch als solcher die Gebärde bei. Gleicherweise führt auch der als Kind dargestellte Merkurius bisweilen den Finger zum Munde (vgl. z. B. Reinach: op. cit. I, Abb. S. 362). Hier darf man bei der Handbewegung wohl den entgegengesetzten Sinn vermuten. Denn Merkurius war ja der Gott der Beredsamkeit. Nur als eine Kindergebärde im Allgemeinen ist wohl die Handbewegung des kleinen Putto aufzufassen, der auf einem Sarkophage in Florenz mitten im Getümmel kämpfender Eroten steht (Baumeister I, Abb. S. 502).

scheiden). Seiner Form nach war aber dieser Gestus eher ein Fingerdeuten auf den Mund als ein Schliessen der Lippen, der Bedeutung nach eher eine Bezeichnung des Begriffes Schweigen als eine wirkliche Silentium-Gebärde. Denn so oft auch diese letztere, d. h. die Aufforderung zum Schweigen, in der alten Litteratur Erwähnung findet, so habe ich in der Kunst vergebens sichere Belege derselben gesucht. Der kleine genius loci auf einem Wandbildchen von Herkulaneum (Sittl, Abb. S. 309), welcher auf seinen Mund deutet, und eine alte Frau auf einem Relief von der Ara pacis in Rom, v. J. 9 v. Chr. (jetzt in den Uffizien, Florenz; Taf. 30 in „Museum"), welche allerdings die Fingerspitze gegen ihre Lippen zu pressen scheint [1]), wollen wohl nur im Allgemeinen die Notwendigkeit des Schweigens am heiligen Orte oder bei der Zeremonie betonen. Ist meine Erklärung richtig, so ist der Gestus auch in diesen Fällen keine eigentliche Ausdrucks-, sondern nur eine determinative Gebärde der Art, wovon noch weiter unten die Rede wird [2]).

Abb. 3.

Bei der Besprechung unserer Gebärde in der alten Kunst hat man nur sehr selten Gelegenheit, bekannte, geschweige denn berühmte Werke zu erwähnen. Solche sind nur etwa die sog. Portland-Vase im Brittischen Museum, wo an der unteren Fläche des Gefässes eine männliche Halbfigur in phrygischer Mütze den Finger gegen die Lippen führt (*Abb. 3:* nach Magazine of Art, 1902, S. 311), und von Allem das pompejanische Wandgemälde mit der Opferung der Iphigeneia, welches ja mit dem im Altertum berühmten Gemälde des Timanthes in Verbindung gebracht worden ist und wo der Opferpriester, der Alte Kalchas, in tiefe Trauer gesenkt, die Spitze des rechten Zeigefingers zum Munde führt (*Abb. 4:* nach einer Phot. von Alinari).

Abb. 4.

Hier mögen die von mir in der antiken Kunst angetroffenen Hauptformen dieses Ausdrucksmotivs und die Hauptbedeutungen desselben kurz erwähnt und mit einigen Beispielen belegt werden. So

[1]) Vielleicht auch ein Mädchen in der Prozession zur Apotheose Homers auf dem Relief von *Archelaos*, jetzt im Brittischen Museum (Sittl zufolge, S. 293, macht sie die Kusshand).

[2]) Auf einem Sarkophag im Lateranmuseum (Robert: Ant. Sark.-Rel. III,II Fig. 167) führt die alte Amme Phädras die Fingerspitzen zum Munde, was Robert als eine Silentiumgebärde deutet (wobei er sich auf Euripides' Hippolytos beruft). Die Form dieser Ausdrucksbewegung ist indessen genau dieselbe wie an dem trauernden Jagdgesellen Meleagers auf einem Sarkophag im Pal. Sciarra zu Rom (ibid., Taf. 78. 230 A) und an Johannes unter dem Kreuze Christi in der syrischen Rabula-Handschr. v. J. 586 n. Chr. in der Laurentiana-Bibl. zu Florenz (s. unten *Abb. 14*). Die Gebärde mag also die Furcht oder das Getäuschtsein des alten Weibes bezeichnen sollen.

wird z. B. der Zeigefinger bisweilen unter dem Kinn gehalten, wobei die äussere (obere) Fläche des Fingers die untere Fläche des Kinnes berührt — es ist dies wohl nur eine Spielart von der typischen Gebärde des Versunkenseins: der unter dem Kinn schlaff hangenden Hand. Ich habe die fragliche Form in griechischen Vasenbildern gefunden (z. B. eine Frau beim Versprechen des Achilles an Hermes, Baumeister I, Abb. S. 7, und Bellerophon vor Jobates, Engelmann: Ilias, Taf. VII, 34) und in pompejanischen Wandmalereien (z. B. Herrmann-Bruckmann, Taf. 54 u. 55, Overbeck: Pompeji, Abb. S. 524: Penelope im Gespräch mit dem von ihr nicht erkannten Odysseus). Diese Gebärde erhielt sich noch in der frühchristlichen Kunst (Garrucci: Storia dell' arte cristiana IV, Taf. 213; VI, 417, 2 u. 3, 438, 11). — Die bei weitem gewöhnlichste Form ist das Führen der Zeigefingerspitze (bisweilen der Fingerspitzen) zum Kinn oder Munde. Eine ganz modern wirkende Spielart dieser Form ist das Führen des Schreibstiftes zum Munde — z. B. Athena auf einer griechischen Vase (Baumeister III, Abb. 1584) und junge Damen auf pompejanischen Wandgemälden, bisweilen, wie es scheint, wirkliche Porträts (*Abb. 5:* nach W. de Grüneisen: Études comparatives; vgl. auch Baumeister I, Abb. S. 355, u. Kuhn: Allg. Kunstgesch., Malerei I, Abb. S. 57 u. 84). Auf einer Wandmalerei aus Herkulanum lauscht Admetos' Mutter zum Orakelspruch, indem sie sich eifrig vorwärtbeugt und mit den Spitzen des Zeigefingers und des Daumens die vordere und die untere Fläche des Kinnes berührt (*Abb. 6:* nach Baumeister I, S. 47). Das Führen der Zeigefingerspitze zur Stirn scheint in der alten Kunst, wie auch später, selten zu sein. Auf einem griechischen Vasengemälde (*Abb. 7:* nach Baumeister I, Abb. S. 84) sehen wir z. B. den gegen seinen Stab gelehnten Haimon mit dieser Gebärde über Mittel zur Rettung Antigones, und auf dem pompejanischen Kenotaph des Calventius Quietus Oedipus in keck aufrechter Stellung über das Rätsel der Sphinx nachsinnen. Auf einem spätrömischen Elfenbeinrelief macht ein Notarius so ostentativ diesen Denkergestus, als ob derselbe das Abzeichen seines Amtes sei (Kraus: Real-Encyklopädie II, Abb. S. 504). Auf dem Deckel eines bei der Via latina gefundenen Sarkophages führt Oedipus die Fingerspitze zur Nase.

Abb. 5.

Abb. 6.

Abb. 7.

Es hält schwer, in jedem einzelnen Falle die Bedeutung der Gebärde genau zu bestimmen. Soweit dieselbe eine Ausdrucksbewegung ist, enthält sie jedenfalls wohl immer ein Sinnen. Ausserdem kann sie aber zugleich Lauschen, Wahrnehmen, Zagen, Staunen oder Bewunderung, Beschaulichkeit, Kummer oder Unwille bezeichnen. Mit dem Zeigefinger auf dem Kinn lauscht, auf einer griechischen Vasenmalerei (Engelmann: Bilder-Atlas zum Homer, Odyssee, Taf. XV, 93), eine Frau der Rede eines alten Mannes und, auf einem pompejanischen Wandgemälde (Ber. Kunststätt., Neapel I, Abb. S. 109), eine bekränzte Figur den Tönen einer Leierspielerin. Dieselbe Gebärde machen auch Amphitryon, als er, auf einem Gemälde im Hause der Vettier (Ber. Kunststätt., Pompeji, Abb. S. 94), gewahr wird, wie der kleine Herkules die Schlangen erwürgt, ein mitleidsvoll der Bestrafung Dirkes beiwohnender Mann auf einer anderen pompejanischen Wandmalerei (Zeitschr. f. bild. Kunst, N. F. XIV, Abb. S. 173) und, in den Miniaturen der spätrömischen Virgilius-Handschrift, Vat. lat. 3225 (Direktorial-Publ., pict. 34 u. 35), der zaghaft staunende Aeneas, wo er sich dem Kerberus und dem Schatten des Deiphobos nähert. So zu sagen eine offizielle Philosophengebärde ist dieselbe Handbewegung bei Teilnehmern an Ratsversammlungen in den Miniaturen der Vatikanischen Handschrift „De agrimensoria“ (Pal. lat. 1564: karolingische Kopie; abgeb. in den Abhandl. d. preuss. Akad. d. Wiss. 1911. Phil.-hist. Klasse, „Corpus agrimensorum“) und des Wiener Dioskorides, der letztere vom Anfang des VI. Jahrh. nach Chr. Mit den vereinten Spitzen des Daumens und des Zeigefingers an die Lippen geführt betrachtet, auf einem römischen Tonrelief im Berliner Antiquarium, Herkules den von der Hirschkuh gestillten Telephus. Das Führen der Zeigefingerspitze zur Spitze der Nase habe ich in der antiken Kunst, ausser an dem schon erwähnten Oedipus, nur ein einziges Mal angetroffen und zwar in Verbindung mit einer zunächst vielleicht befremdenden Bedeutung. Ich denke an Athene auf einer Gemme, wo die Göttin sich voller Unwillen wegwendet, als Marsyas die von ihr weggeworfene und verfluchte Doppelflöte zu blasen beginnt (*Abb. 8:* nach Svoronos: Das Athener Nationalmuseum, S. 143). In Analogie mit gewissen späteren Bildern (s. unten S. 18) mag die Gebärde hier ein gehässiges Sinnen auf Rache bedeuten.

Abb. 8.

Jetzt stellt sich, besonders mit Rücksicht auf die oft recht konventionelle Form der Gebärde, uns die Frage entgegen, ob nicht etwa in diesem Falle die szenische Gestikulation eingewirkt habe. Hatte doch, ganz wie die Mysterienspiele im späteren Mittelalter, das Theaterwesen der alten Zeit keinen geringen Einfluss wenigstens auf gewisse Arten der Kunst, wie es z. B. hellenistische Reliefs, griechische Vasen- und pompejanischen Wandgemälde und Mosaiken bezeugen. Die hier besprochene Ausdrucksbewegung bekommt leicht einen pantomimischen Anstrich, und die Pantomime muss im alten Rom eine staunenswürdige Ausbildung erhalten haben — wenn man sich auf die Berichte der Verfasser verlassen darf. Bekannt ist ja die Geschichte, wie der berühmte Schauspieler Roscius Cicero selbst zum Wettkampf aufforderte, wer von ihnen einen und denselben Gedanken am Mannigfachsten ausdrücken könnte: der Histrion mit Gebärden oder der Redner mit Worten. Es wird ja sogar erzählt, dass ein kö-

niglicher Prinz aus Pontus sich von Nero einen Patomimen erbat, um ihn als Dolmetscher zu benützten (Engel: Ideen zu einer Mimik I, S. 237 u. II, S. 22). Diese Anekdoten haben einigen Wert, selbst wenn sie erdichtet sein sollten, weil sie beweisen, was man der „eloquentia corporis" im Allgemeinen und der Handsprache, der „Cheironomia", im Besonderen damals zutrauen konnte.

Die Grösse der Theater und die Anwendung von Masken trugen wohl bei, um dem Gebärdenspiel eine besondere Bedeutung zu geben und darin typische und deswegen allgemein begreifliche Formen zu entwickeln. Jede Gebärde bezeichnete eine bestimmte Gemütsbewegung und hatte einen bestimmten Namen, wie z. B. gestus abeuntis oder abituri, cogitantis (eben unser Fall!), observantis, stomachantis, offerentis u. s. w. (Harvard studies in Classical philology, XIV, S. 49). In seiner „Lehre vom Gestus", für Redner verfasst, schreibt Quintilianus den Händen eine sehr grosse Bedeutung zu, weil sie, wie er sich ausdrückt, eine allen Menschen gemeinsame Sprache haben. Denn die übrigen Körperteile können zwar die Rede unterstützen, die Hände aber sprechen (Sittl: Gebärden d. Griechen u. Römer, S. 353/4).

In der Tat besitzen wir ja in den Terenz-Illustrationen ein Zeugnis von den Theatergebärden der Römer, welches uns eben in diesem Zusammenhange interessieren muss. Allerdings sind uns nicht mehr die antiken Originale, sondern nur mittelalterliche Kopien aus dem IX—XII. Jahrh. erhalten (s. die Aufsätze von Karl E. Weston und John Calvin Watson in dem eben erwähnten Bde der „Harvard Studies" u. die „Reproductions réduites" der Pariser National-Bibl.: Comédies de Térence). *Sittls* Ansicht, dass die Erfindung derselben geradezu „der karolingischen Renaissance" angehöre (a. a. O., S. 205) darf nach meiner Meinung nicht ernstlich in Betracht kommen. Dagegen scheinen mir andererseits Weston und Watson die Entstehungszeit der Originalillustrationen wohl zu früh ansetzen zu wollen, nämlich in das letzte vorchristliche Jahrhundert, jedenfalls vor der Zeit Quintilians (a. a. O., S. 54 u. 171). Denn abgesehen von der mittelalterlichen Verballhornung und selbst zugegeben, dass die Kunstlosigkeit der Bilder zum Teil darauf beruhen könnte, dass dieselben von vorne herein auf eine leichte Vervielfältigung durch Kopieren berechnet waren, scheint es mir schwer zu glauben, dass das römische Publikum jener Zeit, welches ja — wie noch bewahrte Proben beweisen — an viel bessere Bühnenbilder gewöhnt war, zumal in der Blütezeit des Theaters, mit dieser äusserst dürftigen Erfindung und dieser völlig marionettenhaften Ausdruckslosigkeit sich begnügt hätte. Ich bin darum geneigt, die Entstehung dieser Bilderredaktion in die römische Verfallszeit zu setzen [1]). Wie dem aber auch sei, so bezeugen selbst noch die späten Kopien, wie stark das Typisch-Pantomimische in der szenischen Gestikulation, wenigstens in den Komödien, bei den Römern überwog, und

[1]) Ich kenne weder die Lichtdruckwiedergabe des Kodex Ambrosianus von E. Bethe (Leiden 1903), noch die Dissertation O. Engelhardts über die Terenz-Illustrationen (Jena 1905). Der Erstere soll das Original ins dritte nachchristliche Jahrhundert setzen, der Letztere noch 400 bis 500 Jahre später, indem er die Bilder als nach Bühnenanschauung ganz unverständlich bezeichnet (Kunstchronik, N. F. XVIII, Sp. 463). Der junge, deutsche Gelehrte scheint sich somit der von mir verworfenen Ansicht Sittls zu nähern. So lange die Spezialisten sich über die Entstehungszeit dieser Bilderredaktion nicht geeinigt haben, darf wohl ein Laie seine zwar nur auf den allgemeinen Stileindruck beruhende Auffassung behaupten.

ausserdem dass eben unser gestus cogitantis darin ein stehendes Motiv war. Das Führen der Zeigefingerspitze nach dem Gesicht (oft ohne es zu berühren = unvollendete Gebärde) bedeutet hier erstens Nachdenken und begleitet Worte, wie „Ich habe noch einen Zweifel“ (Reproductions réduites, Taf. 26), „Was soll ich nun machen?“ (Taf. 28 u. 138), „Was soll ich nur erdenken?“ (Taf. 47 = *Abb. 9*) und zweitens Trauer oder Verzweiflung (Taf. 39 = *Abb. 10;* 40, 50, 60, 94, 130, 151), ein Mal auch, wie es scheint, Furcht (Taf. 69: Simo in dem „Selbstpeiniger“, als er die Drohungen der Bacchis vernimmt).

Abb. 9.

Abb. 10.

Ich habe, vielleicht unnötig weitläufig, die Möglichkeit einer Einwirkung seitens der Bühne auf die Stereotypierung unserer Gebärde in der antiken Kunst besprochen. Ich gebe zu, dass die Frage damit nicht entschieden ist; schon deswegen nicht weil diese Ausdrucksbewegung ja vornehmlich in der halb handwerksmässigen Kunst vorkommt, welche gewiss auch ohnehin zur Anwendung typischer und deswegen leicht begreiflicher Motive neigte, die sie mehr oder weniger gedankenlos wiederholte. Wurde doch, wie wir gleich sehen werden, dieselbe Ausdrucksbewegung von der asiatischen und europäisch-mittelalterlichen Kunst noch schematischer reproduziert.

Ueber das Vorkommen unserer Gebärde in der orientalischen Kunst muss ich mich, infolge meiner ganz oberflächlichen Kenntnisse auf diesem Gebiete nur auf ein paar Bemerkungen beschränken. Ich reihe sie an dieser Stelle ein, weil meine ältesten Beispiele der Gândhâra-Kunst in Pandschâb angehören, und das Motiv hier, ebenso wie das Stehen mit gekreuzten Beinen (vgl. meine Arbeit über „die Beinstellungen in der Kunstgeschichte“, S. 132), somit möglicherweise aus der antiken Kunst stammt, welche ja auf die buddhistische Kunstübung des nordwestlichen Indiens in den ersten Jahrhunderten unserer Zeitrechnung einen bestimmenden Einfluss hatte. Meine zwei Beispiele finden sich auf Reliefs in dem Stile von Takht-i-Bahâi: das eine ist eine trauernde Figur an der Leichenbahre Buddhas, jetzt in der indischen Sektion des Victoria and Albert Museum, das andere eine anscheinend nur dekorativ gedachte, stehende Frau, mit der anderen Hand in die Seite gestemmt, im Louvre.

Ob das spätere Auftreten der Gebärde in der asiatischen Kunst mittelbar auf der vom Buddhismus getragenen, hellenistischen Tradition beruht, ist eine Frage, deren Beantwortung ich Berufeneren überlassen muss. Man könnte es vielleicht von den koreanischen und japanischen Kwannon- und Miroku-Figuren des VI. bis VIII. Jahrh. annehmen, welche ich schon bei der Behandlung des Sitzens mit übereinandergeschlagenen Beinen erwähnt habe (op. cit., S. 168). Hier wird aber die Zeigefingerspitze nicht, wie

in meinen zwei Beispielen aus der Gândhâra-Kunst, zum Munde, sondern, wie selten in der Antike [1]), die Fingerspitzen an die Wange geführt. Die Gebärde bedeutet ohne Zweifel in diesen Fällen tiefes Denken, religiöse Beschaulichkeit (vgl. z. B. O. Münsterberg: Chines. Kunstgesch. I, Abb. S. 143 u. 165).

Eine Gruppe für sich bildet das in persischen, indischen, mongolischen und türkischen Miniaturen des XVI—XVII. Jahrh. zahlreich vorkommende Motiv, welches dort immer sehr konventionell, in der Form der Berührung des Mundes, selten der Nasenspitze mit der Spitze des Zeigefingers erscheint [2]). In der illustrierten, persischen Handschrift der „fünf Schätze" von Nizâmi in der Hofbibliothek zu Wien, A. F. 93 (205), wo das Gebärdenspiel überhaupt sehr ärmlich ist, kommt es ein oder mehrere Male im jedem Bilde vor. So weit ich den Sinn der Gebärde habe erraten können (bzw. so weit ein solcher überhaupt vorhanden ist) bedeutet sie in dieser Gruppe zumeist Wahrnehmung, Erstaunen oder Bewunderung (abgeleitet: servile Huldigung?), bisweilen auch Furcht (Peintures, pl. 23) oder Trauer (drei Männer bei einer Leichenklage, indo-persische Miniatur v. Anf. d. XVII. Jahrh.; Zeitschr. f. bild. K., N. F. XIX, Abb. S. 11).

Ich will nur noch hinzufügen, dass ich unseren Gestus als Berührung des Kinnes mit der Fingerspitze in Bedeutung des Lauschens oder (im erstgenannten Falle) etwa serviler Bewunderung, schon in einem anscheinend sehr alten, buddhistisch-tibetanischen Wandgemälde aus einer Höhle von Kutscha (Amtl. Berichte d. preuss. Kunstsamml., 30. Jahrg., Abb. Sp. 173/4), in einer arabischen Miniatur des XIII. Jahrh. (Pariser Nat.-Bibl., suppl. arabe 1618) und schliesslich noch im XVIII. Jahrh. auf einem Blatte aus einer Serie von indischen Volksszenen im Victoria and Albert Museum, Indian section, gefunden habe (eine stehende Frau lauscht der Rede eines Märchenerzählers; sie führt die Spitze des gerade gestreckten Zeigefingers zum Kinn).

Kurz, unsere Gebärde scheint, seit dem Anfang der christlichen Zeitrechnung, unter den Ausdrucksmotiven der asiatischen Kunst eine bevorzugte Rolle gehabt, eine sehr weite Verbreitung gefunden und sich mit einer erstaunlichen Zähigkeit behauptet zu haben.

Nach diesem kurzen Exkurse kehren wir zu der europäischen Kunst zurück.

Oben wurde gesagt, dass die Anwendung unserer Gebärde in der Kunst gegen Ende der klassischen Zeit, wie es scheint, in stetigem Zuwachs begriffen war. Je mehr das Können in der Spezifizierung des Ausdsuckes abnahm, um so lieber griff man zu bequemen Mitteln, die Gemütsbewegungen begreiflich zu machen. Und damit stimmt es vorzüglich, dass unser Motiv in der frühchristlichen Kunst — und zwar in ihrem ganzen Gebiet: von Syrien bis Frankreich — noch allgemeiner vorkommt als je in der heidnisch-antiken. Denn ihres neuen Inhaltes ungeachtet ist ja die erste christliche Kunst künstlerisch die abschliessende Phase in der Geschichte der nunmehr gegen ihren

[1]) Vgl. z. B. die Frauenfigur auf einem attischen Grabrelief (Klass. Skulpturenschatz, Taf. 235).

[2]) Mehrere Beispiele in den von F. Bruckmann A.-G. publizierten Photographien nach den auf der muhammedanischen Kunstausstellung in München 1910 exponierten Miniaturen. Vgl. auch Peintures de manuscr. arabes, persans et turcs de la Bibl. Nat., Taf. 21, 23, 25, 31, 39 u. 44.

Verfall neigenden klassischen Kunst, ehe sich im christlichen Orient eine wesentlich neue Stilform für die kirchliche Anschauungsweise entwickelte.

Die reichliche Benützung des gestus cogitantis war indessen nicht ausschliesslich eine Verfallserscheinung, ein Zeugnis von der überhandnehmenden, handwerksmässigen Stereotypierung aller Ausdrucksformen. Sie stand wohl auch in Verbindung mit der für die älteste, christliche Kunst überhaupt so bezeichnenden Vorliebe für Andeutungen, mit ihrer Scheu vor der aufdringlich realistischen Erzählungsweise. Es liegt etwas Liebenswürdig-Naives in dieser Zurückhaltung dem heiligen Inhalte gegenüber, was einigermassen die Mängel der künstlerischen Darstellung ersetzt. Die Armut nimmt den Anschein von Anspruchslosigkeit an. Einer solchen Sinnesrichtung, d. h. dieser stillen Ruhe selbst in gespannten Situationen, passt nun auch vorzüglich die bescheidene Bezeichnung der Gemütsbewegungen durch gewisse, konventionelle Gebärden, welche nur die allgemeinsten Bedeutungen derselben durch eine Art pantomimischer Zeichensprache veranschaulichen.

Abb. 11.

Und selbst als eine solche Andeutung scheint unsere Gebärde den ersten christlichen Künstlern zu realistisch gewesen zu sein. Wenigstens kommt sie in der stark symbolisch gestimmten Katakombenmalerei noch sehr selten vor — bezeichnenderweise als Ausnahme eben in einem Bilde, welches aus dem Leben geholt zu sein scheint. Ich meine die Gerichtszene (?) im Cubiculo di S. Cecilia der Callisto-Katakomben, wo ein vom Richter abgewendeter Mann — vielleicht der Richter selbst aufs neue wiederholt — nachdenklich, zweifelnd oder (wie Athena auf der antiken Gemme, vgl. oben Abb. 8) unwillig die Fingerspitze zum Kinne führt (*Abb. 11:* nach Garrucci II, 16, 3). Aber selbst wenn die Kunst, nach dem Siege Konstantins und des Christentums aus dem Dunkel der Gräber an das Tageslicht getreten, den ersten Versuch zu einer erzählenden Darstellungsweise und damit zu der christlichen Ikonographie machte, wollte sie zunächst noch immer den Sachverhalt vielmehr andeuten als aussprechen. Auf der elfenbeinernen, sog. „Lipsanothek von Brescia", gewiss eins von den besten Erzeugnissen der frühchristlichen Kunst (etwa des IV. Jahrh.; Strzygowski zufolge kleinasiatisch) ist u. A. die Gefangennahme Christi geschnitten (*Abb. 12*). Der Erlöser schreitet unter den Oelbäumen Gethsemanes feierlich dem von fünf fackeltragenden Kriegsknechten gefolgten

Abb. 12.

Judas entgegen. Der Verräter ist dem Verratenen absolut ähnlich, ein stiller, hübscher Jüngling — er wendet sich aber von seinem Opfer weg und führt, wie es scheint im letzten Augenblicke noch zögernd, den Finger an das Kinn. Die zwei letzten, sich entfernenden Soldaten deuten auf die Worte des Johannes-Evangeliums hin (XVIII, 6): „Als nun Jesus zu ihnen sprach: Ich bins, wichen sie zurück und fielen zu Boden". Von der späteren Kunst wurde in solchen Fällen das Stürzen der Knechte dargestellt.

Im Zusammenhange mit der Wegwendung des ganzen Körpers oder nur des Kopfes bedeutet die Gebärde zögernden Zweifel auch an gewissen Pilatus-Figuren auf Sarkophagenreliefs, wo die Verurteilung Christi dargestellt wird (Garrucci V, Taf. 322, 2 = *Abb. 13*; 334, 2; 346, 1; 350, 1, 353, 4, 358, 3 u. 366, 2). In diesen Fällen hat sie aber eine vom Typischen abweichende Form, indem der Finger an die entgegengesetzte Wange, selbst dicht an das Ohr geführt wird. Es scheint, als wollte man damit die nervöse Unruhe des Zweifelnden bezeichnen. Hier wäre somit schon ein Versuch zu einer eingehenderen Charakteristik des Ausdruckes vorhanden.

Abb. 13.

Ohne Vergleich am Gewöhnlichsten ist das Führen des Fingers oder der Fingerspitzen zum Gesicht — zu verschiedener Höhe vom Kinn bis zur Stirn — in der, besonders auf Sarkophagen, sehr oft dargestellten Reue Petri nach der Verleugnung, wo er gewöhnlich entweder mit dem ihm seinen Fehltritt vorwerfenden Christus oder mit der fragenden Dienstfrau, in der Regel auch mit dem Hahn zusammengestellt ist.

Abb. 14.

Sonst ist die Bedeutung der Gebärde eine ziemlich wechselnde, was sich am Leichtesten durch Aufzählung einiger Beispiele darlegen lässt. *Trauer:* Johannes unter dem Kreuze Christi in der syrischen Rabula-Handschr. v. J. 568, Florenz: alle Fingerspitzen zum Kinn (*Abb. 14:* nach Garrucci III, Taf. 139 [1]); *Furcht:* ein Seemann, da Jonas aus dem Schiffe geworfen wird (ibid., V, 397, 5), und einer von den Reitern Pharaos beim Untergange der Ägypter im Rothen Meere (s. meine „Genesismosaiken", Taf. XVI, 120 [2]), beide auf Sarkophagenreliefs, der vor seinem Leben zitternde Agag (I. Regum, XV, 32) in den Quedlinburger Itala-Miniaturen (Schultze, Taf. III unten); *Verdruss* oder *Zorn:* einer von den eifersüchtigen Brüdern Josephs in der griechischen Wiener-Genesis (Wickhoff, Taf. 27 [3]) und einer von den Brüdern Hams, als dieser den betrunkenen Noah ver-

[1]) Auf einem nicht mehr vorhandenen Enkolpion, vielleicht ungefähr aus derselben Zeit (?), früher in Monza, führte, nach einer von Frisi (Mem. Stor. di Monza I, S. 93) publizierten und von Garrucci (VI, 433, 4) reproduzierten Zeichnung, Johannes, unter dem Kreuze stehend, die Zeigefingerpitze zum Munde.

[2]) Die Gebärde fehlerhaft wiedergegeben bei Garrucci V, 309, 3.

[3]) Die Fingerspitzen unter dem Kinn. Die Figur bei Garrucci (III, 118, 3) ganz unrichtig abgebildet.

höhnt, in einer Miniatur der durch Feuer stark beschädigten griechischen Cotton-Bibel, Brit. Mus. (Garrucci III, 124, 4 [1]); *heimliches Lauschen:* Sarah beim Besuch der drei Engel, Mosaik des VI. Jahrh. in S Vitale, Ravenna (ibid. IV, 262); *Wahrnehmung* oder *verwundertes Sinnen:* auf zwei Sarkophagenreliefs ein Hirt (?), bzw. Joseph bei der Anbetung der Könige (ibid. V, 317, 4 u. 329, 1 = *Abb. 15*), irgend ein Apostel oder sonstiger Zuschauer bei den Wundern Christi, Sarkophagenreliefs (ibid. 312, 3, 382, 2), ein Apostel, wenn der Auferstandene den ungläubigen Thomas überzeugt, einer von den Königen, als sie den Stern gewahr werden, und einer von den Pharisäern bei der Strafpredigt des Täufers, Elfenbeinreliefs im Brit. Mus. und im Vict. a. Alb. Mus. zu London (ibid. VI, 446, 4 u. 447, 2 u. 3), eine von den Frauen am Grabe Christi auf dem sog. Reiderschen Elfenbeinrelief in München (ibid. 459, 4 = *Abb. 16* [2]) und ein Apostel bei der Himmelfahrt Christi in der Rabula-Handschrift (ibid. III, 139, 2); ähnliches, aber — in Analogie mit der oben erwähnten Anwendung der Gebärde in dem tibetanischen Wandgemälde, sowie in den persischen, indischen und mongolischen Miniaturen — mit Beimischung von *Demut, achtungsvoller Aufmerksamkeit, schuldigem Gehorsam* oder *bewundernder Huldigung:* Maria bei der Verkündigung, Absidenmosaik in Dome zu Parenzo, VI. Jahrh. (*Abb. 17:* nach *G. Nordensvan:* Allmän konsthistoria I, S. 52), Apostel, welche dem lehrenden Christus lauschen, auf Mosaiken und Sarkophagen (Garrucci IV, 240, u. V, 342, 1), Joseph vor dem Engel (ibid., IV, 212, 1 [3]), Rahel bei ihrer Vermählung mit Jakob und ein Hirt beim Gespräch Labans mit Jakob (ibid., Taf. 216, 3 = *Abb. 18*, u. 4): Mosaiken in S. Maria maggiore in Rom, Judas schwört den kleinen Benjamin unverletzt dem Vater zurückzubringen: Miniatur der Cotton-Bibel (ibid. III, 125, 8 [4]), ein junger Mann bei der Salbung Davids auf einem getriebenen Diskus aus dem von Pierpont Morgan erworbenen Silberfunde von Kerynia auf Cypern, frühchristlich-orientalische Arbeit wohl aus dem VI. Jahrh. [5]). Von

Abb. 15.

Abb. 16.

Abb. 17.

Abb. 18.

[1]) Kopiert in den Genesismosaiken von S. Marco in Venedig, XIII. Jahrh. (s. mein Buch Taf. 9, 68).

[2]) Kopiert auf dem karolingischen Elfenbein in Liverpool (ibid. 459, 3 = Abb. 21 weiter unten).

[3]) In den drei letztgenannten Fällen könnte die Gebärde ja auch Ueberdenken des Vernommenen bedeuten.

[4]) Kopiert in den venezianischen Genesis-Mosaiken (s. mein Buch, Taf. 11, 82).

[5]) Aus diesem Funde wurde, bei der Besprechung des breitspurigen Stehens, ein anderer Diskus mit dem Goliathkampfe erwähnt („Beinstellungen", Abb. S. 7).

der reinen *Denkergebärde* kenne ich aus dieser Epoche nur zwei Spielarten, 1) die unvollendete Bewegung des Fingers in Richtung gegen das Gesicht: ein stehender Evangelist und ein sitzender Apostel in ein paar Katakombenmalereien (Garrucci II, 17, 2 u. 82, 1; diese Spielart ist auch in den Agrimensoria-Miniaturen vorhanden), und 2) das Berühren des Kinnes dicht unterhalb des Mundes mit dem Fingerspitzen: ein bärtiger Apostel auf dem grossen Sarkophag in S. Ambrogio zu Mailand (ibid. V, 329, 1, = *Abb. 19;* diese Spielart ist in der Trecento-Kunst besonders häufig vertreten [1]). — An Christus-Figuren habe ich überhaupt nie den gestus cogitantis angetroffen. Diese Gebärde passt nicht dem göttlichen Spender aller Weisheit, welcher keinen Zweifel, kein Bedenken, keine Schwierigkeit des Denkens kennt.

Abb. 19.

Man könnte vielleicht die Vorliebe der christlichen Kunst für diese Ausdrucksbewegung dadurch erklären, dass dieselbe einen Hinweis auf das Innere des Menschen enthält. Sie entspreche somit einer anderen, weit seelenvolleren und vorzugsweise christlichen Gebärde, welche jedoch erst gegen das Ende des Mittelalters eine wirkliche Bedeutung als Ausdrucksbewegung zu gewinnen begann: dem Führen der Hand an die Brust. Die Kunst hatte so zu sagen noch nicht das Herz entdeckt, sondern sah in den Sinneswerkzeugen das Wesentliche des Menschen [2]). Feinsinnig, wie gewöhnlich, bemerkt Julius Lange (Udvalgte Skrifter II, S. 10), dass das Führen der Hand zum Gesicht sich mehr auf unsere objektiven Vorstellungen, die zur Brust geführte Hand dagegen sich mehr auf unsere Subjektivität, „das Gefühl von unserem Selbst", bezieht.

In dem eben erwähnten Umstande, dass nämlich unsere Handbewegung einen Hinweis auf das Innere des Menschen enthält, haben wir vielleicht auch den Grund, weshalb unsere Gebärde fortsetzungsweise eine beträchtliche Rolle in der Gebärdensprache der mittelalterlichen Kunst behielt, zu deren commune bonum von konventionellen und kanonisch gültigen Ausdrucksbewegungen sie ja auch vorzüglich passte. Wir finden sie ebensowohl in der abendländischen Kunst nach der Wiederbelebung der Kulturbestrebungen durch Karl d. Gr., als in der byzantinischen nach dem Bilderstreite, ohne dass zunächst irgend eine neue Bedeutung hervortritt.

Das Ebengesagte steht nur scheinbar im Widerstreit mit der in der Einleitung gemachten Bemerkung, dass die in der Antike allgemein vorkommenden Motive gewöhnlich im Mittelalter selten sind und umgekehrt. Denn bei einem näheren Zusehen zeigt es sich, dass unsere Gebärde an solchen Denkmälern besonders zahlreich vertreten ist, wo man ohnehin ein Kopieren oder jedenfalls die Kenntnis frühchristlicher

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[1]) Ich habe die hier in Betracht kommenden, altchristlichen Evangelisten- und Apostelfiguren recht willkürlich unter zwei Rubriken: demütiges Lauschen und Denken, verteilt. Wahrscheinlich hatten sich die Künstler selbst den Sinn des von ihnen benützten Gestus nicht so genau klar gemacht.

[2]) Es ist bezeichnend, dass die Annunziata, welche in den Mosaiken des VI. Jahrh. in Parenzo (Abb. 17) die Fingerspitze zur Seite des Kinnes führt, in der Renaissancezeit — besonders in Italien und zwar hier seit dem XIII. Jahrh. — gewöhnlich mit auf der Brust gelegter Hand dargestellt wurde. In der Cotton-Bibel gehört selbst der Gestus der Beteuerung (Judas vor dem greisen Jakob) zu der in diesem Aufsatze behandelten Gruppe von Gebärden. Diese Bedeutung hat dagegen, der modernen Auffassung gemäss, in erster Linie ohne Zweifel eben die auf der Brust gelegte Hand.

(vorikonoklastischer) Vorbilder voraussetzen darf. Dieser Art sind z. B. die schon erwähnten Terentius- und Agrimensoria-Illustrationen, die Genesismosaiken in Venedig, das Elfenbeinrelief in Liverpool. Nirgends, weder in der abendländischen, noch in der byzantinischen Kunst, ist indessen das Führen des Zeigefingers zum Gesicht so häufig, wie in den teilweise in überraschend klassischem Stile ausgeführten Miniaturen des griechischen Pariser Psalters Nr. 139 vom X. Jahrh.[1]), welche ich früher (vgl. „Die Psalterillustration im Mittelalter", S. 125/6), wie ich nunmehr überzeugt bin, irrigerweise für verhältnismässig selbständige Schöpfungen der byzantinischen „Renaissance" hielt[2]). Der Umschwung in meiner Anschauungsweise erstreckt sich aber über die frühmittelalterliche Psalterillustration überhaupt, indem ich jetzt geneigt bin, nicht nur die Zeichnungen des karolingischen Utrechtpsalters, sondern auch die rohen Malereien des lateinischen Stuttgarter Psalters aus dem X. Jahrh., ja selbst die Randminiaturen des griechischen Chludoff-Psalters aus dem IX. Jahrh., in Moskau, gleicherweise auf altchristliche, bzw. altchristlich-orientalische (alexandrinisch-späthellenistische und syro-palästinische) Vorbilder aus der Zeit vor dem Bilderstreite zurückzuführen. In allen diesen Psalterien kommt unsere Gebärde reichlich vor. Man trifft sie ebenfalls in den Miniaturen der griechischen Bibel der Vaticana, Reg. 1, welche der Entstehungszeit wie dem Stile nach den Malereien des genannten Pariser Psalters recht nahe zu stehen scheinen.

Abb. 20.

Bei der Besprechung des aufgestützten Fusses (vgl. die „Beinstellungen", S. 102/3) trafen wir in byzantinischen und ottonisch-heinrichischen Bildern der Fusswaschung ein und dasselbe Standmotiv in ganz abweichender Form an und erklärten diese Erscheinung durch die Annahme, dass die betreffenden Figuren nach verschiedenen Vorbildern aus der frühchristlichen Epoche kopiert seien. Ein entsprechendes Beispiel bietet uns nun auch die nachdenkliche Gebärde. In dem griechischen Evangeliarfragment, Muralt Nr. 21, der kais. öffentlichen Bibliothek von St. Petersburg, IX—X. Jahrh., führt nämlich eine von den Frauen am Grabe Christi die Spitze des Zeigefingers zum Kinn (*Abb. 20:* nach einer Skizze des Verf.). Wir finden dieselbe Gebärde auch in der gleichnamigen Darstellung auf der Elfenbeintafel in Liverpool (*Abb. 21:* nach Garrucci VI, 459, 3). Die Ausdrucksbewegung ist aber in den beiden Fällen formell ganz anders, und die zwei Kompositionen haben nichts mit einander gemein. Der frühchristliche Ursprung der karolingischen Bildidee ist aber durch das Reidersche Relief

Abb. 21.

[1]) Publ. von *H. Omont* in Fac-similés des miniatures des plus anciens manuscrits grecs de la Bibl. nat., Taf. 1—14. — Mit Rücksicht auf die reichliche Anwendung unserer Gebärde in dieser Handschrift möchte ich sogar die Frage aufwerfen, ob nicht die persische Kunst ihre Vorliebe für das Motiv (vgl. oben S. 11), etwa durch Vermittelung byzantinischer Kopien, der frühchristlichen Kunst zu verdanken habe.

[2]) Eine Stütze für meine veränderte Ansicht sind die unzweifelhaft mit jenen Miniaturen genetisch zusammenhängenden Reliefkompositionen des frühbyzantinischen Silberschatzes aus Kerynia, im Besitze des nunmehr gestorbenen Pierpont Morgan.

in München festgestellt (vgl. oben Abb. 16). Dem letztgenannten Typus schliesst sich noch die entsprechende Miniatur im karolingischen Drogo-Sakramentar frei an (Paris, f. lat. 9428, fol. 58 r°), wo dieselbe Gebärde wiederkehrt (*Abb. 22;* nach einer Skizze des Verf.).

Abb. 22.

Eine zweite Wahrnehmung, welche sich ebenfalls zwanglos aus meinen Aufzeichnungen zu ergeben scheint, ist, dass unsere Gebärde, wenigstens im Abendlande, seit der Wende des ersten Jahrtausends auffallend seltener in der Kunst zur Anwendung kommt, was ja mit unseren Bemerkungen über das Motiv des aufgestützten Fusses und die kreuzende Beinstellung übereinstimmt (vgl. „Beinstellungen", S. 105 u. 129 fg.) und gewiss mit dem allmählich aufhörenden Einfluss der frühchristlichen Ueberlieferung im XI. Jahrh. zusammenhängt. Selbst in der byzantinischen Kunst, wo die alte Tradition, wenngleich mit immer abnehmender Stärke, ununterbrochen fortwirkt, ist die Abnahme in der Anwendung des Motivs, vielleicht weniger auffällig, jedoch, wie es mir scheint, fühlbar genug.

Jetzt will ich eine Anzahl von Beispielen aus der byzantinischen und abendländischen Kunst geben, welche ich zur Erleichterung des Vergleichs unter ähnliche Rubriken bringe, wie diejenigen aus der frühchristlichen (vgl. oben S. 13 fg.). Ist es manchmal schwer, in der antiken und frühchristlichen Kunst, die Nuancen der Bedeutung, ja selbst den ungefährlichen Sinn unserer Gebärde festzustellen, so wird diese Schwierigkeit zum mindesten nicht geringer in der mittelalterlichen, deren Unbeholfenheit ja selbst die Verfallserzeugnisse der alten Kunst als nachahmungswerte Vorbilder erschienen. Es war wohl oftmals selbst den Künstlern, bzw. Kopisten, keineswegs klar, was sie mit ihren konventionellen Ausdruckszeichen sagen wollten. War doch die Kunst zu grossem Teil nur ein Rezitieren des Auswendiggelehrten geworden, wie sich Jacob Burckhardt irgendwo ausdrückt. Selbstverständlich ist es aus dem Zusammenhange, wo man die jedesmalige Bedeutung des Motivs erraten muss. Der Ausleger kann jedoch kaum hoffen, immer das Richtige zu treffen.

Abb. 23.

Abb. 24.

Reue: die Personifikation der *Μετανοια* im griech. Pariser Psalter Nr. 139, X. Jahrh. (*Abb. 23;* nach Omont: Fac-similés, Taf. 58); *Trauer:* „der Elende" (*Abb. 24;*

nach einer Skizze des Verf.) und die Juden zu Babylon im griech. Chludoff-Psalt., IX. Jahrh., fol. 100 r° u. 135 r°; *Furcht:* einer von den Philistern beim Goliath-Kampfe und die Personifikation des Roten Meeres beim Untergange der Ägypter, die letztere Gebärde unvollendet, Paris gr. 139 (Omont, Taf. 4 u. 11), Simon Magus bei der Apotheose Petri sich entfernend, kolorierte Zeichnung in einer karolingischen (?) Handschr. in St. Gallen, Cod. 86 (nach einer von A. Haseloff mir freundlichst mitgeteilten Phot.); *Zorn:* der sitzend Rache (?) brütende Kain, Profilfigur in den venezianischen Genesismosaiken [1]), und in demselben Sinne auch, wenn ich das Ausdrucksmotiv richtig verstanden habe, viele Figuren in den Miniaturen des lateinischen Stuttgarter Psalters, z. B. ein junger Mann, der dem gefangenen Erlöser einen Backenstreich gibt (fol. 73 v°), einer von den Böswilligen, welche wider einen Heiligen ratschlagen (fol. 98 v° = Ps. 84, 4: Sie machen listige Anschläge wider dein Volk) und — besonders auffallend — Reiter, welche, mit der Zeigefingerspitze die Nasenspitze berührend, Fliehende verfolgen (fol. 66 v°, 82 v° = *Abb. 25*, nach einer Phot. des Verf., u. 140 v° [2]); *Wahrnehmung, verwundertes Sinnen, servile Bewunderung* (vgl. oben S. 14): Hesekiel bei seiner Vision (unvollendete Gebärde) im griechischen Gregor-Kodex des Kaisers Basilios I., IX. Jahrh., Paris, f. gr. 510 (*Abb. 26;* nach Omont, Taf. 58); ein junger Mann bei der Schildhebung Davids im griech. Pariser Psalter Nr. 139 (ibid., Taf. 6, wie schon auf einem Silberdiskus Pierpont Morgans, vgl. oben S. 16), einer von den Brüdern Davids bei dessen Salbung, ebendort (ibid., Taf. 3), Israeliten bei der Ausgabe des Gesetzes in derselben Handschr. (ibid., Taf. 10) und in der dem Pariser Psalter verwandten vatik. Bibel Reg. 1, X. Jahrh., Josua bei derselben Gelegenheit in der karol. „Vivianus-Bibel" Karls d. Kahlen in Paris

Abb. 25.

Abb. 26.

Abb. 27.

[1]) Die Handstellung ist wohl hier zugleich, vielleicht sogar vornehmlich, ein leichtes Aufstützen der Stirn, und ist das ganze Ausdrucksbild, durch das frühchristliche Vorbild vermittelt, gewiss antiken Ursprunges (vgl. oben Abb. 6, eine ähnliche Figur auf dem corsinischen Silberbecher: Baumeister II, Abb. S. 1119, „Judaea capta" auf römischen Denkmünzen: Abb. z. B. bei Kuhn: Allg. Kunstgesch., Plastik I, S. 273, und eine Mutter beim Kindermorde in Bethlehem auf einem frühchristlich-orientalischen Goldmedaillon im Museum zu Konstantinopel: J. Strzygowski: Das Etschmiadzin-Evangeliar, Taf. 7).

[2]) Die Gebärde wirkt geradezu komisch als Ausdruck kriegerischer Wut. Indessen ist ihre Anwendung in solcher Bedeutung keine ganz vereinzelte Erscheinung. In der dekorativen Ranke auf dem Rahmen neben der Darstellung des Kindermordes zu Bethlehem auf der von *Andrea Guvina* im J. 1214 geschnitzten Holztür vom Dome zu Spalato (Venturi: Storia dell' arte italiana III, Abb. S. 106) sieht man einen Knecht, der mit der linken (!) Hand sein Schwert zuckt und zugleich die Zeigefingerspitze der rechten Hand zum Munde führt. In der Indian Section des Victoria and Albert Museum zu London ist (oder

(*Abb. 27;* Reprod. de manuscr. et miniat. de la Bibl. nat., Taf. 3) — man beachte das Wiederkehren unserer Gebärde in sowohl byzantinischen als abendländischen Bildern der himmlischen Gesetzgebung — und (mit der entsprechenden Anwendung des Motivs auf frühchristlichen Sarkophagen zu vergleichen, s. oben S. 14) ein Hirt bei der Anbetung des Christkindes, karol. Miniatur, Basel B. IV. 26, und Joseph bei der Geburt Christi auf dem frühmittelalterlichen Elfenbeindeckel in München, Cim. 143, und in dem angelsächsichen Missale des Robert de Jumièges, Rouen (Michel: Hist. de l'art I, II, Abb. S. 740), ein Evangelist in der Majestas domini im karolingischen Sakramentar-Fragment, Paris, f. lat. 1141 (*Abb. 28;* nach einer Skizze des Verf.), ein Engel neben dem sich umarmenden, königlichen Brautpaar im Stuttgarter Psalter, Ps. 44; *demütiges Lauschen:* ein Zuhörer beim Unterricht Assaphs, Ps. 77, im byzantinischen Psalter (der Chludoff-Gruppe) v. J. 1066 im Brit. Mus., Add. 19.352, und ein Israelit bei der Verlesung des Gesetzes in der karolingischen „Alkuin-Bibel", Brit. Mus., Add. 10.546, fol. 25 v°, wie auch im Stuttgarter Psalter, fol. 90 r°; *achtungsvolle* oder *gehorsame Aufmerksamkeit:* zwei von den morgenländischen Königen vor Herodes auf der fünfteiligen Lorscher Elfenbeintafel im Vatikan (karolingische Kopie nach einem vorikonoklastischen [alexandrinischen?] Original: Garrucci VI, 457, 2), ein Diener beim Befehl Abrahams, ihm und dem jungen Isaak nicht weiter auf dem Wege zum Opfer zu folgen, Paris, f. gr. 510 (*Abb. 29;* nach Omont, Taf. 37), Moses vernimmt die Stimme des Herrn, Paris, f. gr. 139 (ibid. Taf. 10 = *Abb. 30*), und Maria bei der Verkündigung (= ancilla domini) in dem italienischen, aber von der byzantinischen Kunst stark beeinflussten Psalter vom Ende des XIII. Jahrh., Paris, f. lat. 18 [1]);

Abb. 28.

Abb. 29

Abb 30.

war wenigstens 1908) eine mongolische Miniatur vom Ende des XIV. Jahrh. ausgestellt, wo man einen Reiter zwei zu Fuss fliehende Feinde verfolgen sieht. Alle drei machen die fragliche Gebärde, welche somit bei den letzteren Furcht, bei dem ersteren zornigen Eifer zu bezeichnen scheint.

[1]) Die Handbewegung könnte allerdings hier, wie ja auch in Parenzo (vgl. oben Abb. 17), ebenso gut, vielleicht sogar eher, Ueberdenken des Vernommenen bedeuten, wie unzweifelhaft das Legen des Zeige- und Langfingers an das Kinn, mit welcher Gebärde Maria, auf dem karolingischen Elfenbeindeckel der Pariser Bibl. nat., f. lat. 8849 (Labarte: Hist. d. arts industr. I, Taf. 4), den Worten des Engels horcht.

Zweifel: einer von den Brüdern Josephs bei dessen Verkauf an die ismaelitischen Kaufleute, Paris Nr. 510 (schlechtes Gewissen?; Omont, Taf. 26 [1]), Thomas vor dem auferstandenen Christus, karolingische (oder ottonische) Miniatur in München, Cim. 2 (demutsvolle Huldigung?); *Denkergebärde:* der mit übereinandergeschlagenen Beinen sitzende Bischof beim Kirchenkonzil zu Konstantinopel, Paris Nr. 510 (Omont, Taf. 50), einer von den vier Richtern Israels, Vat. Reg. Nr. 1, fol. 206 r°, X. Jahrh., Theodoritos neben dem thronenden Johannes Chrysostomos sitzend, Miniatur in einem griech. Kodex der Pariser Bibl., Nr. 224, fol. 7 r°, XI. Jahrh., byzantinische Evangelisten [2]), z. B. Johannes in der Laurentiana (Florenz), plut. VI, cod. 18, X. Jahrh., Lukas in der Biblioteca palatina zu Parma Nr. 5, XI. Jahrh., und Matthäus in dem ziemlich späten Evangeliar, Brit. Mus. Arundel 547 (die Bewegung bisweilen unvollendet, wie bei spätantiken und frühchristlichen Denkerfiguren; vgl. oben S. 15), einer von den Teilnehmern an der Apostelversammlung in der oben erwähnten frühmittelalterlich-abendländischen Münchener Handschr., Cim. 2, und auf einer Elfenbeintafel im Kunstgewerbemuseum zu Köln, XI. Jahrh. (?), die heil. Katharina und Maxentius in den byzantinisch beeinflussten Wandmalereien aus S. Agnese f. l. m. im Lateranmuseum, XIII. Jahrh. (sie führt den Finger zur Stirn = energisches Denken, er zum Kinn = unentschlossenes Lauschen?).

Abb. 31.

Als Ausdrucksbewegung in dem bisher behandelten Sinne wird unsere Gebärde sehr selten in der romanischen und gotischen Epoche nördlich der Alpen, wenn mich nicht meine Aufzeichnungen irreleiten. Einer von den Philistern in der Miniatur des Pariser Psalters Ludwigs d. Heil., wo Simson ihnen sein Rätsel vorlegt, und ein Zuschauer bei der Enthauptung des heil. Dionysius auf dem Jean Malouel und Henri de Bellechose zugeschriebenen Gemälde im Louvre von Ende des XIV. Jahrh. (Bouchot: L'exposition des primitifs français, Taf. 13) mögen hier als Beispiele genügen. Der Erstere berührt mit der Spitze des steif aufwärts gerichteteten Zeigefingers die untere Fläche des Kinnes (*Abb. 31;* nach Reprod. de manuscr. et miniat. Taf. 57), der Letztere führt zwei Finger zum Munde. Die Vernachlässigung der Gebärde als Ausdrucksmotiv dauerte aber, wie es mir scheint, in der Kunst Mitteleuropas noch bedeutend länger, d. h. bis sie im XVII. Jahrh., unter italienischem Einflusse und in einer neuen Bedeutung, wieder eine ganz besondere Beliebtheit erlangte (vgl. weiter unten).

Unsere Handbewegung spielte aber in der mittelalterlichen Kunst noch eine an-

[1]) Vgl. das angstvolle Umfassen des Kinnes in der entsprechenden Szene auf der Kathedra des Maximianus, VI. Jahrh. (Garrucci VI, 420, 3). Im angelsächs. „Heptateuch Aelfrichs", Brit. Mus., Cott. Claud. B 4, fol 54 r°, XI. Jahrh., führen drei von den Brüdern Josephs die Zeigefingerspitze zur Stirn, als dieser in den Brunnen geworfen wird.

[2]) Es ist dies eine von den recht wechselnden Formen der Handbewegung zum Bart, Kinn oder Mund als Ausdruck der Beschaulichkeit in byzant. Evangelistenbildern. Die gewöhnlichte ist die nicht selten wiederkehrende Gebärde des Markus: die geschlossene Hand berührt das Kinn mit der Spitze des Daumens.

dere Rolle, in welcher sie sich weit länger behauptete und dabei in gewissen der schon erwähnten und ausserdem auch in anderen, noch zu nennenden Bilderredaktionen zum Psalter ihren vornehmlichsten Schauplatz hatte. Auch diese Rolle, welche nichts mit dem Ausdrucke der Gemütsbewegungen zu tun hat, scheint aus der Antike zu stammen (vgl. oben S. 6), und wenn jene älteren Serien von Psalterillustrationen wirklich, wie ich nunmehr annehme, in der vorikonoklastischen Zeit entstanden sind, so muss die Gebärde selbst in dieser Bedeutung schon damals vollkommen geläufig gewesen sein.

Ich spreche hier von unserem Gestus als determinatives Zeichen, welches, als dem Sinn nach ein Fingerdeuten, vielleicht lieber seinen Platz im folgenden Kapitel hätte bekommen können, wenn es nicht, als ein Führen des Fingers zum Gesicht, zugleich hierher gehörte und sich jedenfalls am bequemsten in diesem Zusammenhange behandeln liesse.

Im alten Aegypten war das Führen der Zeigefingerspitze zum Munde die Hieroglyphe für alles, was mit dem Munde geschieht. In der römischen Kunst war dieselbe Bewegung, wie wir gesehen, die attributive Bezeichnung der Gottheiten des Schweigens. Im täglichen Leben führen wir ja oft, sogar völlig unbewusst, den Finger zur Stirn — oder nur in der Richtung gegen dieselbe (unvollendete Gebärde) — zur Begleitung von Worten, wie „ich vergass" oder „ich dachte", oder wenn wir das fehlende Nachdenken, die Dummheit oder Tollheit anderer, selbst ohne Worte, bezeichnen wollen („es ist nicht alles recht dort oben!"), in welch letzterem Falle wir wohl, des grösseren Nachdruckes wegen, auch bisweilen die Stirnfläche mit der Fingerspitze antippen. Dieselbe Ausdrucksbewegung machen wir wohl auch zuweilen, wenn wir unsere eigene Dummheit entdecken. In seinem 1832 erschienenen Buche, Mimica degli antichi (S. 246), gibt Jorio an, dass diese Bewegung in der Gebärdensprache der Neapolitaner auch eine Aufforderung zur Ueberlegung enthalten kann: „bada a quello che fai". Der über die Lippen gelegte Finger oder die auf den Mund gelegte Hand bedeutet ja allgemeinbegreiflich eine Aufforderung zum Schweigen oder auch dass man zum Schweigen gezwungen ist („ich will" oder „ich darf nicht sprechen" [1]). In einer Miniatur zu den Lobreden auf die allerheiligste Jungfrau, byzantinische Handschrift vom Ende des XIV. Jahrh. in der Synodalbibliothek zu Moskau Nr. 429, stehen die beredsamsten Redner „stumm wie Fische" vor der thronenden Panagia — und zwar mit den Hand auf dem Munde!

Aus der 7. „Bambocciade" (Tafel) Jorios lernen wir die Bezeichnung des Trinkens und des (Maccheroni-)Essens bei den Neapolitanern kennen [2]). Die Verschiedenheit dieser zwei Handlungen wird hier pantomimisch dargestellt. Einfacher verfährt die Kunst, wenigstens die alte Kunst. Ihr „Gestus edendi" ist wieder mehr nur ein symboliches Zeigen, als eine histrionische Nachbildung der Sache, ein Führen des Zeigefin-

[1]) In seinen „Rechtsalterthümern" (I, S. 279) zitiert Grimm eine Stelle aus Caesarius Heisterbacensis' Dialogus miraculorum (dist. 5 cap. 39) — „digitum superponens ori suo significavit non licere loqui sibi".

[2]) Vgl. auch Sittl: Die Gebärden der Griechen und Römer, S. 115.

gers (oder zweier Finger) zum Munde. Als Mahlzeitsgebärde finden wir das Motiv schon in pompejanischen Wandgemälden (Niccolini: Pomp., descr. gener., Taf. 3), so auch in den Agape-Bildern der Katakomben (Garrucci II, 47, 1 = *Abb. 32*, u. 60, 2), weiter in Mahlzeitsszenen der „Lipsanothek" zu Brescia, etwa aus der Mitte des IV. Jahrh. (ibid., VI., 444), des karolingischen Utrechtpsalters (*Abb. 33*) und der Genesismosaiken von S. Marco zu Venedig, wo die auf freiem Felde speisenden Brüder Josephs von den Kaufleuten von Gilead angetroffen werden (s. meine „Genes.-Mos.", Taf. XI, 84). Dieselbe Bedeutung hat wahrscheinlich auch die gleiche Gebärde eines der Apostel beim Abendmahl Christi in gewissen sowohl byzantinischen als frühmittelalterlich-abendländischen Miniaturen: in dem griech. Chludoff-Psalt., (abgeb. in den Древности der Moskauer archäol. Gesellsch., VII, Taf. VI, 2), in dem griech. Evangeliarfragment, St. Petersburg Nr. 21, beide aus dem IX. Jahrh., in dem karol. Drogo-Sakramentar der Pariser Bibl. nat., f. lat. 9428, u. in einer Fuldaer Handschrift zu Udine, 76, V. mbr., 4:o, XI. Jahrh. (einer von A. Haseloff mir freundlichst mitgeteilten Phot. gemäss). Das Auftreten der Gebärde in Abendmahlbildern des Ostens und Westens, welche sonst ganz verschiedene ikonographische Typen vertreten, lässt sich wohl auf dieselbe Weise erklären, wie ihr Vorkommen in byzantinischen und abendländischen Darstellungen der Frauen am Grabe Christi (vgl. oben S. 16), d. h. durch eine beiderseitige Ueberlieferung aus weit früherer Zeit. Und in der Tat findet sich das Motiv schon in dem Abendmahlbilde des frühbyzantinischen Codex Rossanensis, wenngleich die Bewegung hier nicht vollendet ist (der Finger wird nur zum Kinn erhoben; A. Haseloff, Taf. 5).

Abb. 32.

Abb. 33.

Abb. 34.

Aber auch ausserhalb der Mahlzeitsszenen kommt der Gestus edendi vor, so z. B., mit Rücksicht auf das Wort „essen" im Ps. XXI, V. 30, in dem latein. Stuttgarter Psalt., X. Jahrh. (*Abb. 34;* nach einer Phot. d. Verf.), und in einer modernen, armenischen Psalter-Handschrift der Rumjantzoffschen Bibl. zu Moskau. Auf romanischen Reliefs (z. B. am Dome zu Modena und in St. Martin d'Ainay, Lyon, Michel: Hist. de l'art I, II, Abb. S. 637) macht bisweilen Adam diese Gebärde beim Sündenfall, wie selbst noch auf dem Bilde *Gossaerts* in Brüssel (Fierens-Gevaert III, Abb. 153). In gleicher Weise werden im Mittelalter auch Durst und Hunger gekennzeichnet; Beispiele: ein Israelit in einer Miniatur des griech. Oktateuchs der Vatic. Nr. 747, XI. Jahrh., wo Moses die salzigen Quellen verwandelt, der Durstige in den Wer-

ken der Barmherzigkeit, Elfenbeindeckel zum Psalter Melissendas im Brit. Mus., Anf. d. XII. Jahrh., Ismael in der Wüste im „Dialogus de Cruce Christi", München Nr. 14.159, aus dem Ende desselben Jahrh. (*Abb. 35;* nach einer Skizze d. Verf.) und „Fames" in einer Miniatur aus dem Anf. des XIII. Jahrh. in Paris, f. lat. 8865 (Frimmel: Die Apokalypse, S. 28). Eine typische Gültigkeit sowohl im Abendlande wie in der byzantinischen Kunst bekommt das Motiv in den Darstellungen des reichen Mannes in der Hölle, hier wenigstens schon im IX. Jahrh. (Gregor-Codex des Kaisers Basilios I., Paris f. gr. 510: *Abb. 36;* nach Omont, Taf. 34), dort wenigstens schon im X. Jahrh. (Otto-Codex in Aachen; Lübke: Gesch. d. deutsch. Kunst, Abb. S. 133). Später kommt es öfters vor, im Abendlande wenigstens noch so spät wie im Triptychon *Bernard van Orleys* in Brüssel (Fierens-Gevaert III, Abb. 176). In demselben Zusammenhange findet sich der Gestus auch in den Miniaturen eines koptischen Evangeliars im Institut catholique zu Paris, XIII. Jahrh.

Abb. 35.

Abb. 36.

Zu der Zeichensprache der mittelalterlichen Kunst gehört auch das Deuten auf Augen, Ohren und Mund, um Blindheit, Taubheit oder Stummheit zu bezeichnen. In solcher Bedeutung kommt das Motiv bei den Heilungswundern Christi vor, z. B. in dem koptischen Evangeliar, a. D. 1174—77, der Pariser Bibl. Nr. 13, in den byzantinischen Mosaiken im Dome zu Monreale, XII. Jahrh., und in Kahrie-Djamissi zu Konstantinopel, Anf. d. XIV. Jahrh., im latein. „Codex Egberti" zu Trier, X. Jahrh. (*Abb. 37;* nach Kraus, Taf. 40), sogar noch in der Heilung des Blinden von *Lucas van Leiden* in St. Petersburg, a. 1531 (*Abb. 38;* nach Zeitschr. f. bild Kunst, N. F. XIV, S. 15).

Abb. 37.

Abb. 38.

Ausser bei dem reichen Manne in der Hölle bekam das Fingerdeuten auf die Sinnesorgane in der mittelalterlichen Kunst noch in zwei Fällen eine typische Geltung: an dem stummgewordenen Zacharias und dem Longinus, dessen Blindheit durch einen Blutstropfen aus der Seitenwunde des gekreuzigten Erlösers geheilt wurde (vgl. R. Hormann: Das Leben Jesu nach den Apokryphen, S. 380). Von dem ersteren habe ich

indessen nur wenige Beispiele notiert: ein karolingisches (Drogo-Sakramentar in Paris), zwei ottonisch-heinrichische (Codex aureus in Escorial: Echternach-Schule, u. München, Cim. 57: Vöge-Schule, Anf. d. XI. Jahrh.) und nur ein einziges aus der jüngeren Kunst: Relief auf *Andrea Pisanos* Bronzethür des Baptisteriums in Florenz aus den dreissiger Jahren des Trecento. Später als dieses Motiv scheint die in England entstandene Legende von den bösen Augen und der Heilung des Longinus in die Kunst Eintritt gefunden zu haben. Mein ältestes Beispiel befindet sich im angelsächsischen Psalter des XI. Jahrh., Brit. Museum, Tiber. C. VI. Schon in englischen Miniaturen des XII—XIV. Jahrh. ziemlich geläufig, selten in der italienischen Kunst d. XIV—XV. Jahrh. [1]), wird das Motiv allgemeiner in der gotischen des XIV. Jahrh., sehr beliebt aber erst im XV. und im Anfang des XVI. Jahrh. in Deutschland und den Niederlanden. Longinus stösst in solchen Fällen oft die Lanze in die Seite Christi und zeigt mit der anderen Hand zugleich auf seine eigenen Augen. Ich vermute, dass diese Sage aus der im Evangelium des Johannes (XIX, 37) gleich nach der Erwähnung des Speerstosses zitierten Stelle (Sacharja XII, 10) entstanden ist: „Sie werden *sehen*, in welchen sie gestochen haben".

Abb. 39.

Im „Sachsenspiegel", Dresden, XIV. Jahrh. (herausgegeb. von Karl von Amira), werden Sprechen, Sehen, Hören durch Fingerdeuten auf Mund, Auge und Ohr ausgedrückt. In einem Bilde wird der Satz des Lehnrechts, dass des neugebornen Sohnes Stimme in den vier Wänden des Hauses gehört werden solle, naiv durch vier in den Winkeln angebrachte Köpfe mit auf das Ohr zeigendem Finger gedeutet.

Eine eigentümliche Anwendung des Zeigens auf den eigenen Mund findet man in gewissen Darstellungen des Turmbaues von Babel, wo das Motiv wohl die Verwirrung der Sprachen bezeichnen soll: im griech. Oktateuch der Vaticana Nr. 747, XI. Jahrh., auf dem Paliotto in Salerno, abendländisch, XII. Jahrh., und in den Genesismosaiken zu Venedig, XIII. Jahrh. (im letztgenannten Falle, wohl aus einem Missverständnis des Kopisten, wird der Finger zur Nasenspitze geführt; vgl. mein Buch, S. 57).

Rein attributiv ist das Führen des Fingers zum Munde oder zur Stirn an byzantinischen Personifikationen, wie des Schweigens (vatik. Klimaxhandschr. Nr. 394, XI. Jahrh., u. Nr. 1754, XI—XII. Jahrh.), der Wahrheit (auf der Krone Konstantin Monomachus', *Abb. 39;* nach Kuhn: Allgem. Kunstgesch., Malerei I, S. 154), der Klugheit, der Einsicht und des Verstandes (Antophoron von getriebenem Silber in S. Marco zu Venedig [Molinier: Hist. génér. des arts appliqués à l'industrie IV, Abb. S. 61] und Miniaturen, z. B. in Marciana Cod. 540 u. Nr. 244 des Berliner Kupferstichkabinets) u. s. w. Aus der mittelalterlichen Kunst des Abendlandes kenne ich dazu nur ein einziges Gegenstück: „Districtionis rigor" im Uta-Codex der Münchner Bibl., aus

[1]) Mein ältestes Beispiel aus Italien in dem Kreuzigungsbilde *Pietro Cavallinis* in Donna Regina zu Neapel (Rolfs: Gesch. d. Malerei Neapels, Taf. 4).

der ersten Hälfte des XI. Jahrh. (Swarzenski: Regensburger Buchmalerei, Abb. 31), gewiss, wie auch ein paar als Inschriften benützte, griechische Wörter, ein von byzantinischer Seite herübergekommenes Motiv.

„Die kindliche Natur begnügt sich gerne mit Wenigem", sagt Feuerbach, „versucht aber auch das Unmögliche am liebsten" (Der vaticanische Apollo, S. 18). Das Vorhergehende hat Beispiele genug von der Kühnheit der Symbolik gegeben, in welcher sich die Gebärdensprache der mittelalterlichen Kunst erging. Nirgends bekommt man aber eine so lebendige Vorstellung von dem, was man damals von der Kunst forderte und ihr zutraute, als aus den Psalterillustrationen, welche in verschiedener Hinsicht eines von den interessantesten Kapiteln der mittelalterlichen Kunstgeschichte ausmachen. Die Kunst wurde eine Bilderschrift zum Unterricht der Unwissenden und zur Erbauung der Gebildeten, eine sichtbare Uebersetzung oder kommentierende Auslegung des heiligen Textes und der kirchlichen Lehre. Unserer Auffassung gemäss scheint es kaum möglich die Psalmen infolge ihres lyrischen Charakters zu illustrieren. Dazumal betrachtete man aber die Kunst als eine Sprache für das Auge, als ein „visibile parlare", wie Dante sich ausdrückt, und sie wurde in der Hand der Kirche als Erziehungsmittel um so wichtiger, weil sie der sinnlichen Auffassungsweise naiver Menschen entgegenkam, welche nicht nur das Erzählte, sondern selbst die Begriffe, die Gleichnisse und die bildlichen Ausdrücke der Rede unmittelbar *sehen* wollten, um von dem Gesehenen überzeugt zu werden. Die allegorische Kunst späterer Zeiten gibt ja übrigens Zeugnisse die Fülle, dass dieses Bedürfnis sinnlichen Begreifens selbst auf vollentwickelten Kulturstadien nicht verschwindet, und der trinkende Hirsch, welcher schon in den Malereien der römischen Katakomben die himmlische Sehnsucht der menschlichen Seele symbolisiert, illustriert noch unter den Psalterbildern *Joseph von Führichs*, wie auch in den Psalterien des Mittelalters, dieselben Worte des 41. Psalmes: „Wie der Hirsch schreiet nach frischem Wasser, so schreiet meine Seele, Gott, zu Dir", von welchen Worten diese künstlerische „Hypotypose", gewiss schon vom Anfang an, ihren Ursprung herleitete.

Die Bilder, welche in diesem Zusammenhange zunächst in Betracht kommen, finden sich in gewissen, oben schon mehrfach zitierten Psalterien, nämlich in dem byzantinischen Chludoff-Psalter, in dem karolingischen Utrechter Psalter, beide vom IX. Jahrh. und beide an der Spitze je einer Gruppe von Handschriften stehend, welche dieselben Bilderserien wiederholen, schliesslich in dem lateinischen Stuttgarter Psalter vom X. Jahrh. Schon Springer (VIII. Bd. der Abhandl. d. phil.-hist. Classe d. Sächs. Gesellsch. d. Wissenschaften, Nr. II: „Die Psalter-Illustration im früheren Mittelalter" 1880), sonderte die Hauptarten der Psalterbilder von einander ab. So weit sie uns in diesem Zusammenhange angehen, beziehen sie sich auf einzelne Psalmstellen, sei es dass sie dieselben prophetisch oder typologisch auffassen, indem sie deren angebliche Beziehung zum Erlösungswerk betonen, oder dass sie mit unbefangener Worttreue die Ausdrücke und Gleichnisse derselben in Bilder übersetzen („Hypotyposen"). Beide diese Arten kommen sowohl in den byzantinischen als in den abendländischen Redaktionen vor, jedoch so, dass die erstere weit häufiger in den griechischen Handschriften sind, die letztere dagegen in den lateinischen.

MARINE BIOLOGICAL LABORATORY

Dass ich hier die prophetisch-typologische Illustrationsart erwähne, beruht nur auf dem schon erwähnten Vorkommen des oben besprochenen *gestus edendi* in der Darstellung des Abendmahls Christi im Chludoff-Psalter, wo er zu Ps. 40, V. 10 gehört: „Auch mein Freund, dem ich mich vertraute, der mein Brod *ass*, tritt mich unter die Füsse“ (*Abb. 40;* nach den „Drewnosti“ der archäol. Gesellsch. in Moskau, VII, Taf. VI). Zu der Anbringung des erwähnten Bildes in diesem Zusammenhange gab es in der Tat Anlass genug. Denn als Jesus beim Abendmahl seinen Jüngern den Verrat des Judas voraussagte, da zitierte er ja ausdrücklich diese Psalmstelle (Ev. Joh. XII, 18). Der Jünger, welcher die Gebärde macht, scheint indessen, merkwürdigerweise, nicht als Judas gemeint zu sein, denn dieser sitzt daneben und streckt seine sakrilegische Hand nach dem auf einer Schüssel liegenden Fisch, der die Stelle des Osterlammes einnimmt und wohl ἰχθύς — Christus bedeuten soll.

Abb. 40.

Ausserhalb jedes prophetischen Zusammenhanges wird dagegen das Fingerdeuten auf das Gesicht in den lateinischen Handschriften als reine Wortillustration reichlich mit Rücksicht auf solche Psalmstellen, wie z. B. die folgenden, benützt: im Utrechtpsalter Ps. 24, 15: „Meine Augen stehen stets zu dem Herrn“, Ps. 33, 14: „Behüte deine Zunge vor Bösem“, Ps. 36, 19: „In den Hungertagen werden sie gesättigt“, Ps. 37, 14: „Ich aber muss sein wie ein Tauber“, Ps. 40, 10: „der mein Brod ass“ (*Abb. 41*), Ps. 62, 2: „Es dürstet meine Seele nach dir“, Ps. 70, 8: „Lass meinen Mund deines Lobes voll sein“, und Ps. 140, 3: „Herr, behüte meinen Mund“ (vgl. auch meine Arbeit „Psalterillustration“, S. 247); im Stuttgartpsalter Ps. 38, 3: „Ich bin verstummet“, Ps. 39, 4: „Und hat mir ein neues Lied in meinen Mund gegeben“, und Ps. 138, 4: „Denn siehe, es ist kein Wort auf meiner Zunge“ (ein Knieender zeigt auf seine Zunge). In der letztgenannten Handschrift finden wir indessen die Gebärde einmal auch in Verbindung mit einer prophetischen Auslegung, Ps. XVIII, 5: „Ihre Rede gehet an der Welt Ende“, wo der Künstler die Apostel darstellt, dabei einen von ihnen mit der Fingerspitze an den Lippen.

Abb. 41 [1]).

Die Gebärde ist nicht nur sozusagen ein demonstratives Pronomen geworden — d. h. der Begriff wird durch die (bildliche) Bezeichnung der Sache statt durch deren Namen angegeben — sondern, in Analogie mit dem Führen des Zeigefingers zum Munde in der altägyptischen Schrift (vgl. oben S. 21), eine Art von Hieroglyphe für alles, was mit den Sinneswerkzeugen geschieht. Die buchstabentreue Textillustration hatte diesem zeigenden Führen des Fingers zum Gesicht einen bevorzugten Platz in den Psal-

[1]) Anstatt des Abendmahles, wie im Chludoffpsalter (*Abb. 40*): also hier einfach ein stehender Mann, welcher den Finger zum Munde führt, d. h. den Gestus edendi macht.

terbildern bereitet und dort behauptete es sich, wie wir gleich sehen werden, durch Jahrhunderte, schliesslich ohne irgend einen Zusammenhang mit den alten Bilderredaktionen. An dieser Stelle nenne ich zunächst einen angelsächsischen Psalter (Brit. Mus., Harleian 603), deren zahlreiche Zeichnungen teilweise direkt aus dem Utrechtpsalter kopiert zu sein scheinen, am Schlusse aber (vom 112. Ps. ab) eine zwar analoge, zugleich aber völlig selbständige Erfindung zeigen. Man darf sich vielleicht die Sache so vorstellen, dass das Vorbild nicht mehr zu Verfügung stand, als ein neuer Künstler das Illustrationswerk in demselben Geiste zu Ende brachte. Hier sehen wir in der Illustration zu Ps. 120, einen auf seine Augen zeigenden Mann zu Gott hinaufschauen, welcher, mit einem Speer in der Linken in seiner über Felsen schwebenden Mandorla thront und die Rechte gegen ihn ausstreckt, V. 1: „Ich hebe meine Augen auf zu den Bergen, von welchen mir Hülfe kommt". In einem Psalter des XII. Jahrh. (aus der Diöcese Reims), jetzt zu Cambridge, St. Johns College B. 18, zeigt ein nackter Mann auf seinen Mund mit Bezug auf Ps. 114, 1: „Dass ist mir lieb, dass der Herr die Stimme meines Gebets höret". Und noch in dem prachtvollen „Ormesbypsalter" vom XIV. Jahrh. in Oxford (Douce 366), Ps. 5, 2: „Herr, höre meine Worte", sieht man in der Initiale einen König, der auf seinen Mund zeigt.

Diese uns wunderlich, bisweilen sogar lächerlich vorkommende Verwechselung der Aufgabe und der Möglichkeiten der Form- und der Wortkunst wurde erleichtert durch die unmittelbare Verbindung von Bild und Schrift zu einer Zeit, wo man von kirchlicher, d. h. die Kunstauffassung bestimmender Seite der Wirklichkeit nur in dem Grade Wert beilegte, als man daraus eine heilbringende Belehrung holen konnte. Die intimste Verschmelzung von Kalligraphie und Malerei fand aber in den historiierten Initialen statt, wo das zum Texte gehörende Bild in den Anfangsbuchstaben desselben eingefügt wurde. Eine von den ältesten Handschriften dieser Art ist der karolingische Psalter in Amiens, Nr. 18, dessen Initialen ausserdem das Interesse darbieten, dass die im Abendlande später so stark ausgebildete Tierphantastik schon hier mit einem überraschenden Reichtum auftritt. In der Initiale des 107. Psalmes deutet ein Mann auf seinen Mund, V. 2: Ich will singen und dichten".

Abb. 42.

Die Initiale des 76. Psalmes in derselben Handschrift bietet eine neue Form dieses demonstrativen Fingerdeutens. Wir sehen nämlich dort einen Engel, der auf den Mund einer knieenden Frau zeigt, V. 2: „zu Gott schreie ich und er erhöret mich". Der Engel bezeichnet zweifelsohne die Gewährung ihrer Bitte (*Abb. 42;* nach einer Phot. d. Verf.). Dasselbe Zeigen, nicht auf die eigenen, sondern auf die Sinneswerkzeuge eines Anderen, wiederholt sich oft in einer englischen Handschrift vom Anfang des XII. Jahrh., nämlich im „Albani-Psalter" zu Hildesheim, welcher ebenfalls

mit Initialbildern illustriert ist (vgl. Goldschmidt: Der Albani-Psalter in Hildesheim, Abb. S. 103). Wenn der Psalmist Gott um Erhören seines Gebetes anruft, so sieht man hier in den entsprechenden Bildern einen Mann auf das Ohr Christi zeigen (ibid. S. 92, 94, 106, 107 u. 112) und in der Illustration zum Canticum Zachariae, ist es der verkündigende Engel und nicht der Priester selbst, welcher auf den Mund des Letzteren deutet („et ecce tacens eris"; ibid. S. 135 [1]). Hier finden wir aber auch das doppelte Fingerdeuten als Verbindungsglied zwischen der figürlichen Bezeichnung des Textwortes und diesem selbst. Mit Bezug auf den Anfang des 43. Ps. sieht man einen Heiligen, der mit der einen Hand auf sein Ohr und mit der anderen auf die entsprechende Textstelle zeigt: „Gott, wir haben es mit unsern Ohren gehöret". Vielleicht noch erstaunlichere Beispiele dieser primitiven Piktographie gibt der Künstler in Bildern, wo er den thronenden und auf seine ausgestreckte Zunge zeigenden König David darstellt. Ein Mal hält dieser zugleich in der andern Hand eine Rohrfeder = Ps. 44, 2: „meine Zunge ist ein Griffel eines guten Schreibers". Ein anderes Bild dieser Art gehört Ps. 38, 2, an: „ich will mich hüten, dass ich nicht sündige mit meiner Zunge" (*Abb. 43;* nach Goldschmidt, S. 100). Die Gebärde erhält im letzteren Falle dadurch ein besonderes Interesse, dass sie in den späteren Psalterien an dieser Stelle unzählige Male wiederholt wurde.

Abb. 43.

Schon im Stuttgartpsalter erscheint das Motiv mit Bezug auf den Anfang dieses Psalmes: ein junger Mann (die Ich-Person des Psalmes = David-Christus) legt den Zeigefinger an seinen Mund, während ein mit Schwert Bewaffneter ihn bedroht: „ich will meinen Mund zähmen, weil ich muss den Gottlosen so vor mir sehen" [2]). Ein an dieser Stelle regelmässig wiederkehrendes Motiv wurde die Gebärde indessen erst in den sehr zahlreich bewahrten abendländischen Psalterien des XIII. und XIV. Jahrh., deren Illustrierung auf die von der römisch-gallikanischen Liturgie bestimmte Achtteilung der Psalmen beruht, d. h. sich auf die 7 Matutinanfänge und den ersten Vesperpsalm bezieht (Goldschmidt, a. a. O., S. 2 fg.). In diesen Fällen sieht man, in der Initiale des 38. Psalmes, zumeist David selbst, seltener einen beliebigen Mann oder auch Mönche [3]) auf ihren Mund, seltener auf ihre ausgestreckte Zunge zeigen. Der zweite Matutin-Abschnitt

[1]) Das Textwort „ecce" scheint zu bezeugen, dass wir in diesem Falle mit einem wirklichen Zeigen zu tun haben und nicht etwa mit einer Zaubergebärde, analog den wunderbaren Heilungen Christi durch Berührung der Augen oder des Mundes von Blinden oder Tauben (z. B. im Codex Rossanensis, Haseloff, Taf. 9).

[2]) So auch in der angelsächsischen Kopie des Utrechtpsalters (Brit. Mus., Harl. 603), wogegen im Utrechtpsalter selbst der (hier von Teufeln) bedrohte Mann seine beiden Hände gegen den Mund presst (Abb. S. 221 in meiner Arbeit über die Psalterillustration im Mittelalter).

[3]) Vgl. Reproductions de miniatures de la Bibl. nat.; Psautier de Saint Louis, Taf. 81.

beginnt mit dem 26. Psalm: „Der Herr ist mein Licht und mein Heil", welche Worte den Anlass zu der in dieser Psalterien-Klasse an dieser Stelle am häufigsten und zwar noch im XV. Jahrh. wiederholten Illustration geben: David, vor Christus oder der Hand Gottes stehend oder knieend zeigt auf sein Auge (ein englisches Beispiel aus dem Anf. des XIV. Jahrh. im Katalog der Burlington Fine Arts Clubs Ausstellung v. J.1908, Taf. 51 = *Abb. 44*). In anderen Handschriften findet man hier anstatt dessen Blindenheilungen Christi oder auch (mit Anspielung auf die Psalmüberschrift „priusquam liniretur") die Salbung Davids. In einem Bilde der letzteren Art (Paris, f. lat. 10.435, Ende d. XIII. Jahrh.) wird David von Samuel gekrönt, welcher zugleich, nach der oben erwähnten Form des determinativen Zeigens (vgl. Abb. 42), auf die Augen des Königs zeigt.

Abb. 44.

Das Fingerdeuten auf die Sinnesorgane als ein piktographisches Zeichen ist allzu nahe verbunden mit der literarischen Kunstauffassung des Mittelalters, um nicht zugleich mit dieser zu fallen. Später wird das Führen des Fingers zum Gesicht wieder fast ausschliesslich als eine Ausdrucksbewegung benützt — mit der Ausnahme jedoch, dass sich das Legen desselben an die Lippen, wie vormals in der Antike, zuweilen auch als eine Bezeichnung des Begriffes Schweigen, d. h. als ein Attribut der Verschwiegenheit, bzw. als eine an den Beschauer gerichtete Aufforderung, verstanden wissen will. In diesem symbolischen Sinne trifft man den Gestus nicht selten schon im Trecento. Beispiele: das Gehorsam an der Decke der von *Giotto* ausgemalten Capp. Bardi, S. Croce, Florenz, wie auch in dem grossen, allegorischen Deckenfresco in S. Francesco, Assisi, welches ja, nebst den drei zugehörigen, bisher immer Giotto selbst zugeschrieben wurde, „Patientia", Reliefstatue im Baptisterium zu Bergamo, und „Solertia", Brustbild in Relief am Tabernakel *Orcagnas* in Orsanmichele zu Florenz (Venturi: Storia dell' arte italiana IV, Abb. S. 623 u. 648). Still und feierlich mahnt, im Kreuzgange von S. Marco daselbst, der blutende Petrus Martyr, von der Meisterhand *Fra Angelicos* gemalt, den in das Kloster Eintretenden zum Schweigen (*Abb. 45;* nach Klass. d. Kunst, S. 97), und etwa anderthalb Jahrhunderte später wiederholt der Spanier *Ribalta* dieselbe Idee an seinem heil. Bruno, jetzt im Museum zu Valencia (Woermann: Gesch. d. Mal. III, 1, Abb. S. 51). Als spätere Beispiele nenne ich, aus dem XVII. Jahrh., die allegorische, gegen einen grossen Fisch gelehnte Figur der Schweigsamkeit von dem holländischen Bildhauer

Abb. 45.

Verhulst (*Roosval:* Burchardt Precht, Abb. S. 19) und vom XIX. Jahrh. eine Freske *Chassériaus* aus dem zerstörten Palais d'Orsay zu Paris (L'Art de notre temps, Taf. z. S. 64) und ein Reliefmedaillon, „Le silence", von *Préault* („Musée d'art", Abb. S. 41).

Mit dem Aufhören der Psalterillustration hatte nicht nur das determinative Fingerdeuten auf die Sinnesorgane seinen Boden verloren, sondern war auch die Rolle unseres Motivs überhaupt, in der Kunst nördlich der Alpen, für lange Jahrhunderte definitiv zu Ende. Denn die Benützung desselben als Ausdrucksbewegung kommt im XV—XVI. Jahrh., so weit ich beobachtet habe, ebenso selten vor, wie in der romanischen und gotischen Epoche. Und weil die vereinzelten, mir zu Gesicht gekommenen Beispiele uns nichts Neues über die Natur des Motivs mitzuteilen haben, so begnüge ich mich mit der Erwähnung eines Hirten bei der Verkündigung der Geburt Christi auf dem Gemälde *Stephan Lochners* im Besitz der Prinzessin Moritz von Sachsen (Clemen u. Firmenich-Richartz: Kunsthist. Ausstell. in Düsseldorf 1904, Taf. 8), eines Mannes bei Christi Ausstellung vor dem Volk auf einem französischen Gemälde unbekannten Künstlers um 1475 im Besitze des Herrn Crews in London (Bouchot: L'expos. d. primitifs franç., Taf. 45) und einer der Predigt des heil. Eligius lauschenden Frau auf dem grossen Triptychon v. J. 1588 eines unbekannten, vlämischen Malers, Antwerpen Nr. 576, alle drei mit der Zeigefingerspitze am Kinn (die Letztgenannte in einer besonders auffallenden Weise).

Reicher ist jedenfalls meine Ausbeute aus Italien, mit dem Trecento beginnend. Die Erklärung liegt wohl darin, dass dem histrionischen Element, der Erzählung und damit auch der Gebärdensprache, in der italienischen Kunst, wenigstens von Giotto bis Raffael, eine weit bedeutendere Rolle zukam, als nördlich der Alpen. Eben infolge dieser verhältnismässig häufigen Benützung wird es sogar auffallend, dass die Bedeutung des Gestus nunmehr, mit Ausnahme der symbolischen Silentiumgebärde, auf den Ausdruck des Nachdenkens beschränkt ist. Eine geringe Anzahl von Beispielen mag deswegen auch hier genügen, zunächst aus dem Trecento: ein Mann betrachtet den beim Einsturz des Hauses getödteten Knaben von Sessa, unter den bisher gewöhnlich *Giotto* zugeschriebenen Fresken im rechten Querschiff der Unterkirche S. Francesco in Assisi (Knackfuss-Zimmermann: Allg. Kunstgesch. II, Abb. S. 163); ein Schüler bei der Vorlesung des Cino de' Sinibaldi, Relief an dessen Grabdenkmal v. J. 1337 im Dome zu Pistoja von dem sienesischen Bildhauer *Cellino di Nese;* eine die musikalische Unterhaltung im Lustgarten geniessende Dame im „Triumphe des Todes" in Pisa (*Abb. 46;* nach einer Phot. von Alinari); die Prophetin Hannah bei der Darbringung Christi im Tempel, Relief auf dem Tabernakel *Orcagnas* in Orsanmichele zu Florenz, und ein Zuhörer bei der Predigt des Täufers auf dem Silberaltar in der Opera del duomo zu Florenz (Molinier: Hist. d. arts industriels IV, Taf. 13).

Abb. 46.

Eine in der Trecentokunst nicht seltene Spielart unserer Gebärde mag hier Erwähnung finden: das Führen der geschlossenen Fingerspitzen zu den Lippen, welche

Form gelegentlich auch schon früher (vgl. oben Abb. 14 u. 19) und später noch im Quattrocento, sogar zuweilen noch im Cinquecento vorkommt. Beispiele: ein Standartenträger unter dem Kreuze Christi auf *Simone Martinis* Predellabilde in Antwerpen (vgl. die im folgenden Aufsatze gegebene Abb. 100), ein Prophet auf dem Tabernakel *Orcagnas* in Orsanmichele zu Florenz (Venturi: Storia dell' arte ital. IV, Abb. S. 651), *Spinello Aretino:* der Hauptmann bei der Kreuzigung, London Nr. 1468 (Poynter: The National Gallery II, Abb. S. 205), *Donatello:* ein junger Mann bei dem Eselwunder und eine Frau bei der Heilung des zornigen Sohnes, Bronzereliefs in S. Antonio zu Padua (Klass. d. Kunst, Abb. S. 110 u. 112), *Botticelli:* ein alter Zuschauer bei der Anbetung der Könige, in den Uffizien zu Florenz (Künstl.-Mon., Abb. S. 65) und eine von den Nymphen, welche den kleinen Jupiter hüten, Gemälde *Giulio Romanos* in London (Poynter: op. cit. II, Abb. S. 91).

Abb. 47.

Ohne irgend welche Veränderung in Bedeutung oder Form und auch ohne Unterschied zwischen Quattro- und Cinquecento findet man die Hauptform des Motivs in der Renaissancekunst wieder, am häufigsten, wenn ich nicht irre, bei Donatello und Raffael. Beispiele: ein junger, still bewundernder König bei der Anbetung des Kindes, Predellabild von *Lorenzo Monaco* in S. Trinità, Florenz (Sirén, Taf. 48); *Fra Angelico:* lesender Dominikus, Freske im S. Marco-Kloster, ebenda (*Abb. 47;* nach Klass. d. Kunst, S. 117); *Donatello:* einige Male bei den Wundern des heil. Antonius, Padua, und auf dem Kreuzigungsrelief, Bargello, Florenz (Klass. d. Kunst, Abb. 110—112 u. 139; vielleicht ist auch in diesen Fällen die im vorigen Abschnitt erwähnte Spielart gemeint); *Ghiberti:* Prophet an der zweiten Bronzethür; *Filippino Lippi:* ein zu zweifeln gebrachter Ketzer beim Triumphe des heil. Thomas ab Aquino, Freske in S. Maria sopra Minerva zu Rom (Newnes' Art Library, Abb. S. 60; das Motiv hat der Künstler hier direkt einer entsprechenden Figur in den Trecento-Malereien der Spanischen Kapelle S. Maria novella, Florenz, entliehen); *Raffael:* z. B. einer von den Dichtern auf dem Parnass, Stanza della Segnatura, ein Zuhörer der Predigt des Paulus auf den „Tapeten", Pharao bei der Traumdeutung Josephs und ein Israelit, als Moses die Gesetzestafeln bringt, in den Loggien (Klass. d. Kunst, Abb. S. 41, 97, 111

Abb. 48.

= *Abb. 48*, u. 115); *Raffaellino del Colle:* Apostel bei der Himmelfahrt Mariä in der Stadtgalerie zu Città di Castello (Patzak: Villa imperiale in Pesaro, Abb. S. 234).

Abb. 49.

Es mag zufällig sein, dass ich erst im Cinquecento die echte Silentium-Gebärde angetroffen habe, d. h. das Führen des Fingers zum Munde, nicht mehr als eine allegorische Bezeichnung des Schweigens oder als eine an den Beschauer gerichtete Ermahnung, sondern als eine zum dargestellten Verlauf gehörige Ausdrucksbewegung: Merkurius verbietet die flehende Tugend, den mit Schmetterlingsmalerei beschäftigen Jupiter zu stören, Gemälde von *Dosso Dossi* in der Sammlung Lanckoronski zu Wien (Taf. zu einem Aufsatz von J. v. Schlosser in dem Jahrb. d. preuss. Kunstsamml. 1900, H. IV = *Abb. 49*). Noch halb attributiv ist dieselbe Gebärde in einer Komposition aus der Spätzeit *Michelangelos*, der heiligen Familie mit dem schlafenden Christkinde, welche in verschiedenen Gemälden von Marcello Venusti (1512—1580) bewahrt ist (vgl. Poynter: The National Gallery II, Abb. S. 279). Hier scheint der kleine Johannes sich selbst Ruhe auferlegen zu wollen, indem er, zu besserem Nachdruck, zugleich den Zeigefinger der anderen Hand warnend (oder wahrnehmend?) hebt. Der Doppelgestus ist so absichtlich, als wäre derselbe weniger der Ausdruck einer spontanen Gemütsbewegung, denn eine symbolische Bezeichnung der Bildidee, „il Silenzio", gemeint [1]). Eine wirkliche Kinderstubengebärde wird das Führen des Fingers zum Munde in der heiligen Familie von *Ludovico Carracci* beim Herzog von Westminster zu London und in *Annibale Carraccis* „Vierge au silence" in Windsor und im Louvre, wo die Jungfrau dem kleinen Johannes verbietet, den süssen Schlummer des Christkindes zu stören (*Abb. 50;* nach einer Phot. von A. C. Champagne) — ein Motiv, welches *Le Brun* wie-

Abb. 50.

Abb. 51.

[1]) Noch im einem anderen Bilde hat der greise Michelangelo dasselbe Doppelmotiv benützt, wo seine Bedeutung mir vollends unbegreiflich ist: an einer Hintergrundsfigur in der Freske der Kreuzigung Petri, Capp. Paolina (Klass. d. Kunst, Abb. S. 122). Im Gegensatze zu Giotto, Leonardo und Raffael hatte Michelangelo wenig Sinn für die Gebärdensprache, wie für die Erzählung, d. h. literarischen Inhalt überhaupt.

derholt (Gemälde im Louvre u. in der Dresdener Galerie). Und in derselben Absicht mahnt, auf einem Gemälde *Rubens'*, in der Pradogalerie, einer der kleinen Spielgenossen Jesu die zwei anderen zu Ruhe (*Abb. 51;* nach Klass. d. Kunst, S. 428). In diesen Fällen tritt also die Silentium-Bedeutung rein hervor, welche Bedeutung sich auch, wie wir gleich sehen werden, in der Benützung des Motivs in der Kunst der Folgezeit als ein mitbestimmender Nebenton geltend macht.

Wie ehemals, bei dem spätantiken Harpokrates-Amor, verbindet sich im letztgenannten Falle unsere Gebärde mit der Putto-Vorstellung, mit jenem nackten Knabenideal der Renaissance, welches halb Amor, halb Engelchen, bei alledem jedoch nur ein munteres Menschenkind ist. Und obgleich wahrscheinlich aus dem christlichen Himmel stammend, ist Rubens' flügelloser Putto ein Zwillingsbruder des kleinen Kupido, der als Beschützer frivoler Liebesabenteuer, schon zu dieser Zeit durch den an die Lippen geführten Finger seine schalkhaft-geheimnisvolle Mission auszudrücken begonnen hatte. Das frühere Symbol der mönchischen Askese war ein geradezu konventionelles Zeichen der galanten Intrigue geworden. Es liegt aber in dem Gestus des kleinen Gottes noch immer eine gute Dosis von Silentium, nämlich als Warnung zur Vorsicht und Discretion — „Garde à vous" heisst ein solcher Kupido auf einem Stiche Porporatis nach *Angelica Kaufmann* — zugleich aber wohl auch eine schelmische Wahrnehmung der Wirkung seiner Zaubermacht. Der häufig benützte Gestus wurde geradezu ein Wahrzeichen des Liebesgottes. Die Franzosen nennen ihn in solchen Fällen „l'Amour menaçant". So sieht er aber am allerwenigsten aus, und warum sollte er eigentlich seine gottberauschten Opfer bedrohen? Vielmehr freut er sich kindlich über seinen Sieg.

Der Liebesgott der Barock- und Rokokozeit ist wohl eine Wiedergeburt des antiken Harpokrates-Amor und also am äussersten Ende eine neue Inkarnation des ägyptschen Horus-Kindes. Damit ist aber die Möglichkeit anderer antiker Vorbilder nicht ausgeschlossen (vgl. z. B. die ein schlafendes Mädchen bewachende Amorette. Gruppe aus der Samml. Giustiniani, deren Gebärde jedoch wahrscheinlich nur Silentium bedeuten soll, als wollte sie dem Beschauer sagen: „störe den Schlummer meines Schützlings nicht"; *Reinach:* Statuaire, I, Abb. S. 445). Von der Entstehung des neuen Kupido-Typus weiss ich sonst Nichts zu berichten. Aber jedenfalls schon um die Wende des XVI. Jahrh. und im Anfang des folgenden erfreute er sich, wenigstens in Norditalien und, wie es scheint, vor Allem in der Schule von Bologna, einer gewissen Beliebtheit, sei es als repräsentative Einzelfigur oder als versteckter Wahrnehmer von Liebesszenen. *Bartolommeo Schedone* († 1616) hat ihn alleinsitzend gemalt, etwa über neue Schelmenstreiche sinnend (Gemälde im Museo nazionale zu Neapel [R. Muther: Gesch. d. Mal. II, Abb. S. 329] und in der Ermitage zu St. Petersburg), *Guido Reni* wie er zur geplanten Tat heranschleicht (Kopie im Mauritshuis, Haag), *Annibale Carracci* (Pal. Farnese zu Rom: *Abb. 52*) und *Francesco Albani*, wie er das Rendezvous von Selene und Endymion, bzw. Adonis und Venus (in der alten Pinakothek zu München) oder auch das Urteil des Paris (Prado-Galerie zu Madrid) belauscht.

Indessen scheint die Geltung des neuen Typus im XVII. Jahrh. noch ziemlich

beschränkt gewesen zu sein. Wenigstens habe ich ihn zu dieser Zeit nur sehr selten ausserhalb Italiens gefunden. Ich führe beispielsweise zwei schwache Gemälde von *A. van Cuijlenborch* mit in pikanter Nacktheit schlafenden Nymphen, Kunstliefde-Museum zu Utrecht, an, wo die kleinen Bengel von Liebesgöttern keinen Anstand nehmen, selbst dem Beschauer ihre Schlingen zu legen. In einer von *Adriaen van der Werff* 1694 gemalten Liebesszene, im Reichsmuseum zu Amsterdam, verwandeln sich die im Gebüsch versteckten Eroten zu unverschämt lauernden Buben. Diese Umwandelung war jedoch kaum eine Originalerfindung des holländischen Künstlers. Denn schon weit früher war wenigstens *Domenichino* auf dieselbe Idee gekommen („Die Jagd der Diana" in der Sammlung Borghese zu Rom und „Rinaldo und Armida" im Louvre). Auf einem Stiche lässt wieder *Agostino Carracci* einen Satyren, hocherfreut über den glücklichen Fund, mit der Fingerspitze schelmisch an der Nase, zu einer entblösst schlafenden Nymphe heranschleichen. Eine sehr späte Wiederholung dieser Idee, Gott weiss durch wie viele Zwischenglieder vermittelt, ist der Entwurf von *Charles Hutin* (1715—1776) für eine Standuhr (in der Albertina; publ. in „Handzeichn. alt. Meister", Bd. VII = *Abb. 53*). Nur ist die Nymphe hier, dem pastoralen Rokokogeschmacke gemäss, zu einer reizenden Hirtin, der Satyr wieder zu einem frechen Hinterknaben geworden [1]). Und dieselbe Verbindung unserer Gebärde mit erotischem Spass finden wir noch im einer Komposition *Goyas*, wo ein junger Herr heranschleicht, um eine Dame zu überraschen, als sie ihr Strumfband befestigt (Lafond, Taf. z. S. 36).

Abb. 52.

Abb. 53.

Die Gebärde war aber nicht nur ein durch häufige Benützung gemeinbegreiflicher Ausdruck frivoler Liebesintrigue. Sie bedeutete in der Barockzeit, wie schon im frühmittelalterlichen Stuttgartpsalter (vgl. oben S. 18), listige Anschläge überhaupt. Mit der Fingerspitze an den Lippen betrachtet z. B. auf einem Gemälde

[1]) Dieselbe Idee auch in einer ungefähr gleichzeitigen Porzellangruppe aus Nymphenburg (Les Arts 1903, Numero special: Porcelain de Saxe, Abb. S. 16).

von *Rubens* in München die Furie des Neides das Liebesglück Meleagers und Atalantes (Klass. d. Kunst, Abb. S. 368), und mit dem Zeigefinger vor den Lippen beobachtet, auf einem Gemälde von *Gerard de Lairesse* (1641—1711) im Louvre, eine alte Kupplerin die Wirkung der Verführungskünste des Lasters auf Herkules (Les Arts, Nr. 128, Abb. S. 4 [1]). In der Kunst des XVII. Jahrh. war die Gebärde aber auch sozusagen der professionelle Gestus der Taschendiebe. Beispiele: eine spanische, *A. Pereda* zugeschriebene Wahrsagungsszene in München (Alte Pinakothek Nr. 1299), ein Kartenspiel von *Michiel Sweerts* in Amsterdam (Reichsmuseum Nr. 2282) und „Der umgarnte Offizier" von *Franz van Mieris* in München (Nr. 420). In dem zweiten Falle sagen der Blick und die komische Miene des kleinen Spitzbuben, dass er sich in vollem Einverständnis mit dem Beschauer fühlt, und in dem letztgenannten gilt die Gebärde dem eben in die Stube eintretenden Dienstmädchen, damit sie nicht das schlafende Opfer des Diebstahles wecke. Auch in anderen Darstellungen von Schlauheit, List, Betrug und Schurkerei kehrt unser Motiv als eine ausgesprochene Silentium-Gebärde von typischer Geltung wieder. Damit mahnt Rebekka Jakob zu Vorsicht, als sie gemeinsam den greisen Isaak betrügen (*Bernardo Strozzi* in Augsburg Nr. 351, Gemälde aus der Schule Rembrandts, Nationalmuseum zu Stockholm Nr. 347, und *Jan Fictoor* im Louvre Nr. 2370), warnt Delila die Philister, als sich diese zur Gefangennehmung des schlafenden Simson nahen (z. B. *Turchi* im Louvre, *van Dyk:* Zeichnung in Berlin [Handzeichn. alt. Meist. XX. H] und *Eeckhout:* Gemälde v. J. 1668 in Bremen [2]) und suchen die lüsternen Alten die erschrockene Susanna zum Schweigen zu bringen (Beispiele: *Massimo Stanzioni* im Städelschen Institut [früher Ribera zugeschrieben] = *Abb. 54, GuidoReni* in den Uffizien zu Florenz und in London [Monatsh. für Kunstwiss. I, Abb. S. 272 u. 273], *Adam Elsheimer* in der Dulwich Gallery und *Peter Strudel von Strudendorff* [1659—1731] in Dresden). Eine ähnliche Anwendung des Motivs, wie die letztge-

Abb. 54.

Abb. 55.

[1]) Als Kupplerinnengebärde benützten das Motiv auch *Christ. van Laenen* in einem Gemälde, „Der verlorene Sohn", zu Riga (Ber. Kunststätt., Abb. S. 64) und noch *Pietro Longhi* (1702—1762) in einem Gemälde der Samml. Giovannelli zu Venedig (Aldo Ravà, Abb. S. 33).

[2]) So auch noch auf einer Zeichnung von *Genelli* in Dresden, Nr. 82.

nannte, findet sich auch in dem Gemälde *Romanellis* in Wien (dort Cantarini zugeschrieben), wo Tarquinius Lucretia mit dem Dolche bedroht und den Finger, Schweigen gebietend, an den Mund legt (*Abb. 55;* nach Zeitschr. f. bild. Kunst, N. F. XXIII, S. 74).

Zwar kommen in XVII. Jahrh. verschiedene Formen unserer Gebärde gelegentlich noch immer in den uns schon aus früheren Epochen bekannten Bedeutungen vor. Einige Beispiele mögen angeführt werden. Die Fingerspitze an den Lippen: bewunderndes Schauen (ein junger Mann im Gefolge der drei Könige bei der Anbetung, Gemälde von *Poussin* zu Dresden [*Abb. 56;* nach einer Phot. von V.-A. Bruckmann], und in der Dulwich Gallery), Nachdenken (der lesende Johannes (?) in dem Jugendwerke *Jordaens'* „Die vier Evangelisten" im Louvre; Buschmann, Taf. 3), Beschaulichkeit (ein Philosoph von *Ferdinand Bol* in Brüssel); eine oder zwei Fingerspitzen am Kinn in varierender Lage: Lauschen (z. B. eine alte Frau [1]) bei dem Spinnrocken, als ein junger Herr ihre Tochter karessiert, Gemälde von *Jacob van Loo* [1614—1670] in der Ermitage zu St. Petersburg, Nr. 1253, das eifersüchtige Zimmermädchen auf dem Bilde von *Nicolas Maes* in der Wallace Collection, London, wo der Diener der Köchin den Hof macht, und die hübsche Frau auf dem Gemälde *Vermeers* bei James Simon in Berlin; *Abb. 57;* nach Burlington Magazine, Nr. 35); die Fingerspitze an die Schläfe geführt: widerstrebendes Zögern (die Neuvermälte vor dem Eintreten in die Brautkammer, Gemälde von *Jan Steen* in St. Petersburg und Wien; Künstl.-Mon., Abb. S. 87); in der Richtung gegen die Stirn (unvollendete Bewegung): Artz, der einer kranken Dame den Puls fühlt, Gemälde von *Frans van Mieris* in Wien.

Abb 56.

Quantitativ wie qualitativ liegt jedoch bei der damaligen Anwendung der Gebärde das Hauptgewicht auf die Gruppen von künstlerischen Aufgaben, zu welchen die zuvor angeführten Beispiele gehören. Und wenngleich diese ihre neuen Bedeutungen keineswegs sehr einheitlich sind, so liegt darin jedenfalls eine gemeinschaftliche Tendenz, die wir mit dem schon benützten Worte „Intrigue" bezeichnen können.

Abb. 57.

Und dieselbe Rolle spielt das Motiv fortwährend noch im XVIII. Jahrh., jedoch mit einem Unterschiede, welcher für den veränderten Zeitgeschmack aufklärend ist. Nach wie vor hält sich das Motiv vorzugsweise an das erotische Gebiet. In der Kunst des XVII.

[1]) Ich schliesse aus ihrem kummervollen Ausdruck, dass sie die Mutter des Mädchens ist. Sonst würde ich ex analogia sie für eine Kupplerin halten.

Jahrh. erschien es aber ebenso oft in ernstem, selbst in tragischem, als komischem Zusammenhange. Das bald üppige, bald aufregende Schauspiel der Barockkunst verwandelte sich indessen in das tändelnde Divertissement des Rokoko, die List beschränkte sich auf harmlosen Spass und der an den Mund gelegte (oder auch nur gegen das Gesicht gehobene) Finger wurde der Ausdruck der „espièglerie", wie die Benennung des Brustbildes eines hübschen Kindes von *Greuze* lautet, welches, vorsichtig seitwärts blickend und wohl auf einen artigen Streich sinnend, mit der Zeigefingerspitze die Unterlippe berührt (Wallace Collection = *Abb. 58;* nach Baldry, S. 75). Mitunter konnte die Intriguengebärde noch unschuldigerer Art sein. So führt z. B. beim Blinde-Kuh-Spiel ein junges Mädchen die Fingerspitze nach dem Munde auf einem Gemälde von *Pietro Longhi* in der Sammlung Salom zu Venedig (Aldo Ravà, Abb. S. 33 [1]).

Abb. 58.

In dieser Kunst der Zerstreuung und des Vergnügens, aus welcher der Ernst des Lebens verwiesen war, erhielt nun der Kultus des kleinen Liebesgottes eine Bedeutung wie sonst nie, und der Finger am Munde wurde, als sein gewöhnlicher Gestus, ihm ein fast ebenso wesentliches Attribut, wie seine Flügel und der Bogen. Auf welchem Wege diese voreinst italienische Eroten-Gebärde (vgl. oben S. 33) in die französische Kunst Eintritt gefunden hatte, ist mir nicht bekannt. Meine ältesten Beispiele sind: ein ganz dekorativ benützter, geflügelter Putto in einer Komposition von *Lebrun* in der grossen Galerie zu Versailles (1679—1684), hier also eine rein attributive Amor-Geste (Les maîtres de l'art, Taf. z. S. 124), und ein kleiner Kupido auf dem Danaë-Bilde von *Louis de Boulogne* (1654—1734) in der Sammlung Henri Rocheforts (hier Carle van Loo zugeschrieben, die Skizze im Louvre; Les Arts Nr. 43, Abb. S. 16, u. Nr. 46, Abb. S. 32). Das letztgenannte Bild schliesst sich in der Komposition recht treu demjenigen Correggios an (Klass. d. Kunst, Abb. S. 116), wo jedoch die fragliche Gebärde fehlt. *Boucher* benützt sie wenigstens ein Mal an einer Amorette, deren Vorbild der oben (S. 33) erwähnte Putto Rubens' gewesen sein kann, die aber hier aus dem Gebüsch beobachtet, wie Venus den kleinen Liebesgott entwaffnet, (Les Arts Nr. 19, Abb. S. 1). Häufig wird aber der kleine Kupido mit dem Finger am Munde erst in der späteren Hälfte des Jahrhunderts. Die Erfindung des in der Zopfkunst gewöhnlichsten Typus gehört jedoch dem Rokokostil an, und *Falconet* war derjenige, der ihn für die Folgezeit feststellte. Sein sitzen-

Abb. 59.

[1]) So selbst noch in demselben Zusammenhange ein Mädchen auf einer Jugendzeichnung *Moritz von Schwinds* v. J. 1827 (Künstl.-Mon., Abb. S. 12).

des Amor-Kind (Marmorstatue in der Ermitage zu St. Petersburg: *Abb. 59*) kehrt nachher öfters wieder, in der Kleinplastik aus Bronze und Biscuit (vgl. z. B. Les Arts Nr. 29, Abb. S. 29), wie auch auf Gemälden und Stichen, wo die Statue Falconets sozusagen das Kultbild des Liebesdienstes wird. Beispiele: „Les hazards heureux de l'escarpolette" von *Fragonard* in der Sammlung Wallace (Baldry, Abb. S. 68), in den sittenbildlichen Kompositionen von *Moreau le Jeune* (z. B. „La dormeuse", Illustration zu Delabordes „Choix de chansons" v. J. 1773, und „Oui ou non"; Taf. im „Museum" und im „Kupferstich-Kabinet", Verl. v. Fischer & Franke in Berlin) und auf dem Gemälde des schwedischen Malers Roslin (1718—1793) im Louvre, wo ein junges Mädchen diese Statue bekränzt (*Abb. 60;* nach einer Phot. von A. C. Champagne). So überraschend stark aber auch der Typus Falconets die Amor-Idee der Folgezeit beeinflusste, so war er ja doch nicht alleinherrschend. *Fragonard* stellte z. B. den kleinen Kupido vor einen Rosenbusch stehend dar (Samml. Rochefort; Les Arts Nr. 43, Abb. S. 7 [1]) und der Amerikaner *Copley* lässt ihn über Venus und Mars fliegen (beim Herrn Chapman, Bridgewater, Mass.; Burlington Magazine Nr. 31, Taf. z. S. 68 = *Abb. 61*), beide aber unter Beibehaltung der fraglichen Geste, welche hier fast einen Anstrich von Triumph erhält. Im letztgenannten Bilde verhöhnt der Schalk zugleich mit dem Horngestus den betrogenen Gatten, Vulcan, indem er sein lachendes Gesicht gegen den Beschauer wendet.

Abb. 60.

Wie sich die Zeit die Liebe dachte, das stellt jedoch Falconets Amor am besten, ich möchte sagen unübertrefflich dar. Die vorsichtige Zurückgezogenheit der ganzen Haltung deutet darauf hin, dass er sich im Gebüsch versteckt hat, der schelmisch lauernde Blick spricht von Kabale, der lächelnde Mund von süssem Spass und die Gebärde selbst von listigem Sinnen und heimlichem Wahrnehmen, während sie zugleich zu Vorsicht und leisem Flüstern mahnt. Er ist so recht die inkarnierte Liebe der pikanten Mädchen von Greuze, welche so verführerisch mit ihrer geheuchelten Unschuld kokettieren. Wie unendlich hat sich nicht die Idee des Liebesgottes zugespitzt und kompliziert im Vergleich mit der kindlichen Unbefangenheit der antiken und Renaissance-Eroten! Die Liebe des XVIII. Jahrhunderts war ein kunstvolles Spiel mit der Verführung als Endziel. Zu diesem Zwecke hatte der Liebhaber, wie ein englischer

Abb. 61.

[1]) Als Statuette kopiert in dem Miniaturporträt Mlle Candeilles von Mme *Doucet de Suriny* (Les Arts Nr. 129, Abb. S. 11).

Verfasser sich ausdrückt, ebenso viele Schritte und Attitüden zu lernen, wie in der Gavotte oder Menuette.

Einen so raffinierten und zusammengesetzten Sinn, wie an Falconets Kupido, hat die Gebärde wohl sonst nirgends. Genügt doch schon jede einzelne Komponente jener komplizierten Bedeutung, um die Ausdrucksbewegung zu motivieren. Ihre Anwendung in der Kunst zeigt aber, wie fest sie zu dieser Zeit mit den erotischen Ideen zusammengewachsen war. Sie kommt nunmehr kaum in anderem Zusammenhange vor.

Als Silentium-Gebärde benützt sie die junge Dame auf einem Stiche von *Augustin de Saint-Aubin*, als sie sich von ihrem Geliebten mit den Worten verabschiedet: „au moins soyez discret". Ihre durch intime Liebkosungen in Unordnung gebrachte Tracht verrät, dass sie in der Tat Ursache genug zu einer solchen Warnung hat. Ihr Galan antwortet mit der Kusshand und den Worten: „comptez sur mes serments" (Artistes célèbres, Abb. S. 88 u. 89). Auf einem Blatte, „La sortie de l'opera", seines bekannten Zyklus von sittenbildlichen Stichen (Hirth: Kulturgesch. Bilderbuch VI, 3467) lässt *Moreau le Jeune* einen jungen Herrn im geheimen ein Billet einer Blumenverkäuferin zur Ueberbringung geben. Sein nach den Lippen geführter Finger sagt uns sogleich, dass es sich um einen Liebesbrief handelt.

Mit der Fingerspitze an den Lippen schleicht, auf dem Gemälde eines unbekannten Künstlers v. XVIII. Jahrh. im Museum zu Warschau, Merkur heran, um Venus und Mars in flagrante delictu zu überraschen (Zeitschr. f. bild. Kunst, N. F. XXI, Abb. S. 265). Der Rokoko- oder Zopfmensch macht diese Ausdrucksbewegung, wenn er nur Unzucht wittert! Und wenn das Motiv in der Tat, wie ich glaube, in der Zopfkunst häufiger vorkommt als in der Rokokokunst, so beruht dies wohl auf dem während der Aufklärung auffällig zunehmenden Interesse für den literarischen Inhalt und der damit wachsenden Forderung auf die Ausdrucksfähigkeit der künstlerischen Erzählung. Ihrem ganzen Wesen nach ist unsere Gebärde in der Bedeutung des XVIII. Jahrh., wenn ich nicht irre, entschieden ein Rokokomotiv. Die Rokokokunst hatte aber sehr wenig Interesse für den Ausdruck. Dagegen beförderte die Aufklärung stark das Histrionische und Pantomimische in der Kunst.

Im letzterwähnten Beispiel erneuert sich an der Gebärde zugleich die alte Bedeutung von listigem Anschlag. Sonst bedeutet sie manchmal heimliches Lauschen und Wahrnehmen, wobei die Bewegung, wenn unvollendet (d. h. der Finger nur mehr oder weniger gehoben, nicht bis an das Kinn oder den Mund geführt), ohne bestimmte Grenze in die auch sonst fast zu allen Zeiten gewöhnliche Gebärde der Wahrnehmung oder plötzlich geweckter Aufmerksamkeit übergeht [1]). Beispiele: der hinter einer gros-

[1]) Obgleich sowohl an Bedeutung als Form in den Gestus cogitantis, bzw. die Silentiumgeste überfliessend, ist jedoch die Wahrnehmungsgebärde in beiderlei Hinsicht zugleich eine selbständige Ausdrucksbewegung. Denn erstens braucht ja die Fingerspitze keineswegs immer gegen das Gesicht gerichtet werden und zweitens erhält die Wahrnehmungsgebärde oft auch dadurch eine eigene Gestaltung, dass der Daumen parallel mit dem Zeigefinger ausgestreckt wird. Beispeilsweise nenne ich die höllische Kupplerin bei der Versuchung des heil. Antonius auf dem Gemälde *Patinirs* im Prado-Museum und die alte Bauernfrau auf verschiedenen Gemälden von *Teniers*, welche ihren Ehemann belauert, als er das Dienstmädchen karessiert. Denn sogar noch früher als unsere in diesem Kapitel behandelte Gebärde begann sich die Wahrneh-

sen Vase sich versteckende Merkur beim Urteil des Paris, Bleirelief vom *Raphael Donner* in Wien, um 1740 (Dehio u. Bezold: Deutsche Bildhauerkunst, Taf. 34), wieder einmal der auf die schlafende Hirtin lauernde Hirt, von *John Opie* (Gaz. d. Beaux-Arts, 1892 I, Abb. S. 305), und die eifersüchtige Nebenbuhlerin bei der schon erwähnten Liebeserklärung („Oui ou non"), Stich von *Moreau le Jeune* (*Abb. 62;* nach dem „Kupferstich-Kabinet").

Abb. 62.

Mit dem Sturz des „ancien régime" war das in all seiner Leichtfertigkeit doch liebenswürdige Lustspiel des Rokoko und dessen Fortsetzung in der Zopfkunst zu Ende — und damit auch die bisherige Rolle unseres Motivs.

Allerdings glaube ich kaum, dass es in der Folgezeit eigentlich seltener wird als vorher [1]), und zwar löst es anfangs auch jetzt nicht seine alte Verbindung mit den erotischen Kunstvorstellungen. Es kommt aber selten mehr in einem frivolen Zusammenhange vor. Eine Ausnahme der letzteren Art ist die Negerin auf dem Gemälde von *Sigalon* (1788—1837) im Louvre: „La jeune courtisane". Abgesehen aber davon, dass der französischer Maler für dieses Werk seine Anregung gewiss eher aus der Kunst des XVII. als des XVIII. Jahrh. geholt hat, so ist der heitere Liebeston des Rokoko und des Zopfes in eine ernst gedankenvolle Stimmung verwandelt, die in einer so lockeren Gesellschaft überrascht. Jedenfalls ist dieses mein letztes Beispiel der alten Intriguengebärde. Allerdings führt Amor noch immer bisweilen die Fingerspitze, wenn nicht zu den Lippen, so wenigstens nach dem Kinn. Beispiele findet man bei *Thorwaldsen* (Künstl.-Mon., Abb. S. 23) und dem schwedischen Bildhauer *Fogelberg* (Lecomte: L'oeuvre de Fogelberg, Taf. 4 u. 5). Der kleine Liebesgott ist jedoch nicht mehr der schelmische Beschützer heimlicher Rendezvous und leichtsinniger Tändelei. Die Liebe war ja nunmehr eine Herzenssache, eine romantische Schwärmerei geworden. In der Gruppe derer, die um der Gerechtigkeit willen verfolgt werden, hat *Cornelius* sogar den Kupido mit Beibehaltung seiner Gebärde in ein tröstendes Engelchen verwandelt (Künstl.-Mon., Abb. S. 125). Allerdings kommt, an versteckt lauschenden Figuren, gleicherweise auch die unvollendete Gebärde als deutliche Reminiszenz aus der früheren Kunstepoche noch immer

mungsgeste mit erotischen Ideen zu verbinden. Und in der Bedeutung von Kuppelei benützt sie noch *Cornelius* an seinem Mephistopheles, der, auf einer Zeichnung v. J. 1814, den Ausgang der ersten Begegnung Fausts mit Gretchen beobachtet. In diesem Falle lässt sie sich aber von einem unvollendeten Führen der Zeigefingerspitze zum Gesicht kaum irgendwie unterscheiden (M. Schmid: Kunstgesch. d. 19. Jahrh. I, Abb. S. 277). Mit derselben Handbewegung nimmt aber auch, auf einem pompejanischen Wandgemälde, ein junger, auf den Boden ruhender Bacchant wahr, wie naseweise Eroten mit dem betrunkenen Herkules scherzen. Selbst hier also erscheint das Motiv schon gewissermassen in einem erotischen Zusammenhange.

[1]) So wurde die Gebärde z. B. häufig von *Thorwaldsen* benützt (vgl. die Abb. bei S. Müller: Thorvaldsen, hans Liv og hans Vaerker).

bisweilen zur Anwendung. Beispiele: der eine von den Hirten, welche auf einem der von *Schinkel* entworfenen Wandgemälde in der Vorhalle des Alten Museums zu Berlin an die Grotte der Quellennymphen heranschleichen (Künstl.-Mon., Taf. z. S. 82), und *Schwanthalers* Melusine, die ihren untreuen Gemahl überrascht (Statue im Schwanthaler-Museum zu München; Hirth: Der Schöne Mensch III, Taf. 130 = *Abb. 63*). Es handelt sich jedoch nicht mehr um den Ausdruck satyrischer Lüsternheit. Der Ton ist ein anderer geworden.

Abb. 63.

Auch weiterhin gehört das Motiv vornehmlich der Jugend an, nunmehr vorzüglich der jungen Frau. Der ehemalige Gestus des listigen Nachsinnens hat sich aber in den Ausdruck seelenvoller Beschaulichkeit verwandelt. Die bisher lange vorherrschende Spielart, das Führen der Fingerspitze an den Mund, wird verhältnismässig selten [1]). Weibliche Beispiele des Führens der Zeigefingerspitze zum Kinn sind die affektierte Tänzerin *Canovas* im Palazzo Corsini zu Rom (Künstl.-Mon., Abb. 64) und das stattliche Standbild der Fürstin Baryatinski von *Thorwaldsen* (*Abb. 64;* nach Künstl.-Mon. S. 48). In unvollendeter Form scheint diese Handbewegung als eine empfindsam-vornehme und zugleich dekorativ wirksame Damengebärde in der (Zopf- und) Empirezeit auf der Mode gewesen zu sein. Beispiele: „L'Engageant" in *J. Fr. von Goez'* Kupferserie „Darstellungen von menschlichen Charakteren und Gestalten" (Hirth: Kunstgesch. Bilderb. VI, 3268), das Standbild der Grossherzogin von Toskana, Elisa Bonaparte als Polyhymnia von *Canova* (*Abb. 65;* nach Künstl.-Mon., S. 81), eine Hofdame im Kreise derselben Fürstin, Porträtgruppe von *Benvenuti* in Versailles, eine Bildnisskizze von *Prud'hon* beim Freiherrn Vitta (Gaz. d. Beaux-Arts 1900 II, Abb. S. 199) und Dame in einer Abendgesellschaft, Sittenbild von *Bosio* (Kraemer: Das XIX. Jahrh., Taf. z. S. 28).

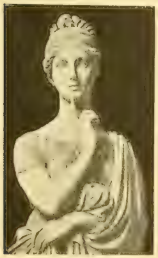

Abb. 64.

Abb. 65.

Das Berühren, bzw. leichte Stützen der Wange mit dem Zeigefinger (vgl. oben S. 4)

[1]) Statt der Kunst des beginnenden Säkulums leihe ich der allerdings weit späteren, klassizistischen Dichtung, dem kleinen Stück „Symphonie" von Leconte de Lisle, folgendes niedliches Beispiel:

„Daphnis fera sonner sa voix claire, et tous trois,
Près du roc dont la mousse a verdi les parois,
D'où Naïs nous écoute, un doigt blanc sur la lèvre,
Empêchons de dormir Pan aux deux pieds de chèvre".

verdient vielleicht eine etwas eingehendere Besprechung, weil dieses Motiv in älteren Kunstepochen, so weit ich wahrgenommen habe, sehr selten vorkommt [1]), im Zeitalter der Empfindsamkeit aber eine bezeichnende Beliebtheit gewann. Ihren Eintritt in die Kunst machte diese Gebärde jedoch schon etwas früher, denn meine ältesten Beispiele gehören der Rokokozeit an: ein von *Nattier* gemaltes Bildnis der M:me Henriette (Gaz. d. Beaux-Arts 1894 II, Abb. S. 105) und die noch ganz barock zugestutzte Marmorstatue Shakespeares im British Museum von *Roubillac* (1695—1762). In der Kunst der Aufklärung wird sie aber als Bildnisgeste recht gewöhnlich, zunächst vor allem in England und vorzüglich in Damenporträts. Ich habe sie in derartigen Gemälden von *Gainsborough* (The artist series, Taf. z. S. 80 u. 108), *Reynolds* (The artists series, Taf. z. S. 118), *Cosway* (Kunstmarkt VIII, Abb. Sp. 262), *Romney* (*Abb. 66;* nach Les Arts, Nr. 114, S. 26) und *Russell* (ibid. Nr. 117, Abb. S. 25) gefunden, und gewiss kommt sie noch in vielen anderen vor. Wie ich die gleichzeitige Erotengebärde für einen Ausdruck der Weltanschauung halte, welche in Liebesabenteuern ein Zerstreuungs-, in der Liebe nur das höchste Genussmittel des Lebens sah, so betrachte ich die englische Bildnisgebärde als einen Ausschlag der Auffassung, welche von der Frau vor allem die Schönheit der Seele, „l'anima pura e bella", das sanft Träumerische, das Inmigliche erwartete, kurz die Sentimentalität, welche vom Inselreich aus bald den Kontinent überflutete. Die zugespitzte, auswärts gerichtete Aufmerksamkeit, welche sich in der Intriguengebärde kundgibt, ist einer stillen, in sich vertieften Zuständlichkeit gewichen.

Abb. 66.

Während aber das erstere Motiv, wie wir gesehen, in seiner wesentlichen Bedeutung schon im XVIII. Jahrhundert auslebte, so setzte das letztere noch lange im XIX. Jahrhundert sein Dasein fort. Nach wie vor wird es gelegentlich auch in männlichen Porträts benützt, wie z. B. in demjenigen Canovas, gemalt von *Benvenuti*, welches in der Mostra del ritratto v. J. 1911 in Florenz teilnahm, und in dem sitzenden Standbilde Sir Stamford Raffles von *Chantrey* (1781—1842) in Westminster Abbey (The Studio Spezialnummer vom Sommer 1904: The Royal Academy, The Sculptors, Abb. S. 11). Vornehmlich wird aber die Gebärde auch weiterhin als eine weibliche aufgefasst und beschränkt sich noch immer hartnäckig auf Porträts oder bildnisähnlich aufgefasste Einzelfiguren. Zwei sehr typische Beispiele von *Ingres,* datiert 1842 und 1856, sind abgebildet in Les Arts, Nr. 115 (S. 24 = unsere *Abb. 67*, u. 19). In diesem Zusammenhange zitiere ich auch die Worte, welche Thackeray in seinem Roman

[1]) Ein paar Beispiele aus früheren Zeiten: einer von den an der Bahre des heil. Franz auf dem Boden sitzenden Mönchen, welcher den von Engeln zum Himmel getragenen Heiligen gewahr wird, im 20. Bilde der Franciscus-Legende in der Oberkirche von S. Francesco zu Assisi, Ende das XIII. Jahrh., und *Donatellos* tief sinnender Prophet, Statue am Domkampanile von Florenz, um 1420 (Klassiker d. Kunst, Abb. S. 14).

„Die Familie Newcome“ den Maler Clive an dessen Cousine Ethel richten lässt: „Was denkst du, wo du in der hübschen Stellung stehst, Mnemosyne ähnlich mit dem Finger an der Wange?“ Das Gleichnis passt ja in diesem Falle gut wegen des elegisch-sinnvollen Anstrichs der Gebärde. Nur habe ich nie die Göttin des Gedächtnisses mit dieser Geste abgebildet gesehen. Noch spätere Beispiele sind die Bildnisse *v. Gebhardts* und *Zwintschers* von ihren Frauen (Künstl.-Mon., Abb. S. 34, u. Zeitschr. f. bild. Kunst, N. F. XV, Abb. S. 279), *Alfred Stevens'* Gemälde „Le bouquet effeuillé“, im Museum zu Brüssel (Gaz. des Beaux-Arts 1900 II, Abb. S. 111) und *Jean Berauds* „La méditation“ im Museum zu Lille.

Abgesehen von den vereinzelten Bemerkungen, welche ich schon gelegentlich im Zusammenhange mit den obenstehenden Ausführungen gemacht habe, lasse ich das Vorkommen unseres Motivs in der Kunst der letzten hundert Jahre unbeachtet — nicht deswegen dass es darin nur selten vorkäme, geschweige denn aus der Kunst verschwunden wäre oder dass ich selber seine letzten Schicksale vernachlässigt hätte, sondern weil ich hier nicht die leitende Idee finden kann, welche erst einer Anzahl von Beispielen das geschichtliche Interesse gibt, und weil die betreffende Auseinanderlegung, wenn ich sie versuchen sollte, nicht einmal unsere Kenntnis von der Natur und der Bedeutung des Motivs bereichern würde.

Abb. 67.

Das Zeigen als künstlerisches Ausdrucksmotiv.

Wie wir weiter unten sehen werden, ist die zeigende Handbewegung manchmal ganz impulsiv, nur der unfreiwillige Ausdruck verschiedener Gemütsbewegungen. Dem Wortsinne nach gehört aber das Zeigen oder Weisen zu den absichtlichen Gebärden, denjenigen, mit welchen wir anderen etwas mitteilen wollen. Deswegen ist auch der Zeigefinger der „Finger der Intelligenz" genannt worden. Zeigen bedeutet Aufmerksammachen, und ist als solches so bezeichnend, dass ja auch das Lenken der Aufmerksamkeit anderer mittels gesprochener oder geschriebener Worte, sei es selbst auf ganz abstrakte Ideen, ein „Fingerzeig" genannt wird. Auf Aushängeschildern, Ankündigungen und Reklamen ist ja die zeigende Hand eine sprechende Hinweisung, ohne weiteres ebenso begreiflich wie etwa die Worte „zur gefl. Kenntnisnahme". In der Tat sind wenige Gesten so geeignet, die Sprache zu ersetzen, und in manchen Fällen ist ein stummes Zeigen beredter als jedes Wort. Wenigstens als Befehl ist es selbst dem Tiere verständlich, welches am besten die Menschen zu verstehen gelernt hat, nämlich dem Hunde. Das Zeigen ist wahrscheinlich das ursprünglichste Element in der Zeichensprache der Hände. Wenigstens ist es die erste bewusste Gebärde des Kindes, vielleicht sogar ehe es sprechen gelernt hat, und es war wohl die erste absichtliche Ausdrucksbewegung unserer Urvorväter, als sie sich zu Menschen zu entwickeln begannen.

Wenn wir *Raffael* Glauben schenken dürfen, so verstand schon Adam vorzüglich durch Zeigen seine Gedanken auszudrücken. Denn in einer der Bibelillustrationen der vatikanischen Loggien zeigt er mit der einen Hand auf seine Brust, mit der anderen auf die eben erschaffene Eva. Einfacher und treffender liesse sich kaum in bildlicher Darstellung seine Worte ausdrücken: „Das ist doch Bein von meinen Beinen und Fleisch von meinem Fleisch" (*Abb. 68*).

Allerdings darf Raffael nicht als ein zuverlässiger Zeuge in betreff der Ausdrucksfähigkeit der Urmenschen gelten. Sein Bild ist aber jedenfalls ein vollgültiges Beispiel von der Anwendung der Ausdrucksbewegungen in der erzählenden Kunst, die er ja mit besonderer Vorliebe und Meisterschaft handhabte. Eva steht mit über der Brust gekreuzten Armen — eine Gebärde, welche Selbstfesselung, d. h. Demut und Unterwerfung bedeutet. Denn die Frau soll ja ihrem Manne untertänig sein. Zu gleicher Zeit aber, wo sie ihre Ergebenheit bezeugt, lässt sie ihrer unschuldsvollen Augen

Strahlen gegen den vorläufig noch überlegen sich rekelnden Adam spielen. In diesem Zeichen wird sie siegen!

Raffael hatte gewiss keine Ahnung von der modernen Aesthetik, welche den „literarischen Inhalt" verdammt, und hätte er sie auch gekannt, so hätte er sie kaum gebilligt. Seine ganze Kunst bezeugt, dass er sich der Ansicht der zwei grössten Kunsttheoretiker der Renaissance, Albertis und Leonardos, anschloss, dass nämlich der Künstler den Geist des Beschauers weit über die Grenzen dessen hinleiten soll, was er mit seinen Augen sieht. Diese Worte gehören Alberti an (Quellenschr. f. Kunstgesch., XI, S. 122). Leonardo fordert seinerseits, dass die Figuren so gemacht sein sollen, dass der Beschauer aus ihren Stellungen und Gebärden ihren Seelenzustand und was im Bilde vor sich geht leicht herauslesen könne. Der gute Maler, sagt er, hat zwei Hauptsachen darzustellen: „den Menschen und die Absicht seiner Seele". Das erstere ist leicht (wenn es nur so wäre!), das letztere schwer, weil es durch Gesten und die Bewegungen der Glieder geschehen muss (Quellenschr. XVIII, S. 128). Leonardo geht in seiner Forderung auf die Ausdrucksfähigkeit der Kunst so weit, dass nach seiner Ansicht die Mühe des Künstlers verloren ist, wenn er die Beschauer nicht zu ähnlichen Bewegungen verleiten kann, als ob sie in der dargestellten Szene beteiligt seien (ibid., S. 135/6). Mit anderen Worten, der Künstler soll nicht nur die äussere, sondern auch die innere Illusion zu erreichen verstehen. Wiederholte Male nennt Leonardo diejenigen Figuren, welche dieser Forderung nicht entsprechen, „doppelt tot" — einmal, weil sie ja tatsächlich nur vorgestellt und also nicht lebendig sind, und sodann, weil sie weder Bewegung der Seele noch des Körpers zeigen.

Abb. 68.

Was Leonardo selbst in dieser Hinsicht vermochte, das zeigt er am besten in seinem Abendmahl, wo er wohl in der „stummen Beredsamkeit" der Ausdruckssprache alle anderen Meister übertrifft. Von diesem Bilde könnte man dasselbe sagen, was Lucian von dem pantomimischen Tanz der Alten sagt: „jeder Gedanke ist Gebärde, jede Gebärde ist Gedanke". Allerdings soll Michelangelo die 130 Finger des Bildes verhöhnt haben (?). Und man kann wohl auch einräumen, dass Leonardo hier die Grenze des Schauspielmässigen in der Kunst erreicht — ohne jedoch in das Theatralische zu verfallen [1]). Weiter in der Entwickelung der Gebärdensprache geht kaum einmal die

[1]) Dies ist wohl die allgemeine Auffassung, der ich mich ohne Vorbehalt anschliesse. Ganz einstimmig ist sie allerdings nicht. In einem 1910 erschienenen Buche (Voyage du Condottiere vers Venise; re-

Pantomime oder deren moderne Spielart, das Kinematographendrama, d. h. das schweigende Schauspiel, welches ohne Worte eine fortlaufende Erzählung veranschaulicht.

Zwar hat die Malerei während primitiver Epochen durch beigefügte Schrift, wie zu unseren Tagen das Scherzbild, oder durch bildliche Sichtbarmachung des Inhaltes der Rede ihrer Stummheit abzuhelfen und mittels einer Methode, wovon unten gesprochen werden soll, das Fehlen der Zeitfolge zu überwinden gesucht. Abgesehen aber von solchen uns überklugen Neuzeitsmenschen manchmal geradezu lächerlich vorkommenden Versuchen, die Möglichkeiten der Bildkunst durch Ueberschreiten ihrer natürlichen Grenzen zu erweitern, ist diese Kunst auf die Darstellung des Augenblicks beschränkt. Als Ersatz fixiert sie diesen einzigen Moment für die Ewigkeit. In der Kunst bleibt, wie Bacon sagte, die Zeichensprache der Gebärde („hieroglyphica gestibus expressa") bestehen, während sie im Leben sogleich wieder verschwindet. Diese Beschränkung zwingt den Künstler, in den gewählten Augenblick so viel als möglich von dem in der Wirklichkeit vielleicht nicht ganz Gleichzeitigen zu vereinigen, und er muss deswegen auf verschiedene Figuren die von dem dargestellten Ereignis erweckten Gemütsbewegungen verteilen, welche in der Wirklichkeit etwa in einer und derselben Person aufeinander folgen. Er sucht durch den Eindruck des Verlaufes auf die Teilnehmer die Bedeutung desselben zu erklären, sozusagen durch die Wirkung die Ursache zu schildern. Der Moment muss aber selbstverständlich ein „fruchtbarer", d. h. für den Verlauf entscheidend oder wenigstens bedeutungsvoll sein und Ideenverbindungen erwecken können, welche sich auf das Vorhergehende und das Folgende beziehen. Die erzählende Kunst setzt also beim Beschauer Erfahrungen und Kenntnisse voraus, welche sie wieder ins Bewusstsein zurückruft, um zu dem Verständnis des Dargestellten beizutragen.

Abb. 69.

Wie dies alles ohne Ueberschreitung der Wahrscheinlichkeit geschehen kann, das zeigt wohl am besten eben das Abendmahl Leonardos (*Abb. 69;* nach dem Stiche Morghens). Denn die Apostel reagieren, ein jeder auf seine persönliche Weise, also ungezwungen, dabei aber zugleich mit solcher Folgerichtigkeit gegen die Worte des Heilandes: „Einer unter euch wird mich verraten", dass Burckhardt mit vollem Recht dieses psychologische Drama mit einem Strahl in zwölfmaligem Reflex vergleichen kann. Am rechten Ende

feriert in der „Raccolta Vinciana", H. 7, 1911, S. 107) nennt Suarès die Teilnehmer an dem Abendmahl „Komparsen" und vergleicht sie mit „Stummen, welche mit den Fingern reden". Leonardo, sagt er, ist nichts unmöglich — ausser dem einzigen: uns zu überzeugen, dass er *glaubt*. — Naiv ist ja Leonardo in der Tat nicht. Von seiner bewussten Berechnung ist es aber noch ein weiter Schritt zum Theatralischen.

des Tisches sitzt z. B. ein alter Mann, Simon, der keinem des Kreises eine solche Niederträchtigkeit, wie die von Christus vorausgesagte, zutrauen kann. Er streckt seine offenen Hände vor, als ob er sage: wie ist das möglich? Ein anderer aber, Matthäus, jünger und lebhafter, wie er es ist, beugt sich gegen ihn vornüber und weist mit beiden Händen auf den Gewährsmann hin, der ganz stille, nur schmerzhaft resigniert, inmitten der erregten Versammlung sitzt. Es ist unzweifelhaft wahr, sagt der junge Apostel, denn der Meister selbst hat es gesagt. Und zwischen diesen beiden sitzt ein Dritter, Thaddäus, der, voll schielender Abscheu, mit den Daumen verstohlen auf Judas zeigt, indem er den Kameraden zuflüstert: dort ist der Verräter! Diese Art der zeigenden Gebärde hat nie eine passendere Verwendung gefunden [1]).

Die naïve Kunst, welche nicht immer mit der primitiven zusammenzufallen braucht, deren Auffassungsweise jedenfalls lange, selbst während Epochen der vollentwickelten Kunst, fortleben kann, hat aber noch ein anderes Mittel zu erzählen, indem sie nämlich in einem und demselben Bilde nebeneinander in der Wirklichkeit nacheinander folgende Szenen eines und desselben Verlaufes darstellt. Der Forderung auf die „drei Einheiten", nämlich die der Handlung, die der Zeit und die des Ortes, wurde in der Tat seitens der Bildkunst kaum früher als seitens des Dramas vollständig Folge geleistet. Wenigstens komponierten z. B. noch Velasquez [2]) und Murillo [3]), Rembrandt [4]) und Teniers [5]) gelegentlich Bilder nach dem alten Grundsatze.

Die „kontinuierende" Darstellungsweise, welcher Fr. Wickhoff (Die Wiener Genesis, 1895) zuerst eine grundlegende Untersuchung widmete und welche ein schwedischer Gelehrter, Sven Rosén, neulich in einer Dissertation besprochen hat (Succession i simultana bilder, Lund 1912), erhielt eine grosse Bedeutung vor allem in der christlichen Kunst, deren vornehmlichste Aufgabe von Anfang an und durch das ganze Mittelalter hindurch darin bestand, dass sie mit konkreter, für das Auge fassbarer Begreiflichkeit in die Bildsprache der Kunst die zur Rettung der Menschheit gegebene Lehre übersetzte, damit auch dem nicht Lesekundigen durch eine Art von Anschauungsunterricht in den Bildern dasjenige zuteil würde, was er aus den Schriften nicht zu holen vermochte. „Quod legentibus scriptura, hoc idiotis praestat pictura cernentibus", schreibt

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[1]) Schon in *Duccios* Sieneser Dombilde vom Beginn des XIV. Jahrh. zeigt einer von den Jüngern beim Abendmahl auf den Verräter, in *Jordaens* Gemälde im Museum zu Antwerpen sogar zwei, in beiden Fällen jedoch mit dem Zeigefinger (Abb. in „Musée d'Anvers"). Aber selbst das Zeigen mit dem Daumen war keine Neuigkeit in den Abendmahlbildern, wie es *Ghirlandajos* Fresko in Ognisanti zu Florenz bezeugt (Künstl.-Monogr., Abb. S. 9). Hier ist es aber Petrus, welcher damit auf den Heiland weist, indem er zugleich auf Judas sieht — so ausdruckslos jedoch, dass man, mit Steinmann (ibid., S. 14), wohl annehmen kann, dass er an den Verräter die entrüstete Frage richtet: „Elender, du willst es wagen, unseren Herrn zu verraten?", es ihm aber keineswegs ansehen kann. Auch in Leonardos Wandgemälde ist ja Petrus zeigend dargestellt — aber wie ganz anders bedeutungsvoll! Auch er macht, wie Thaddäus, die Gebärde verstohlen, aber mit dem Zeigefinger und in einer ganz anderen Absicht, indem er damit Johannes auffordert, den Heiland zu fragen, wen er mit seinen Worten gemeint habe.

[2]) Antonius u. Paulus (Klass. d. Kunst, Abb. S. 107).

[3]) Z. B. die Gründung der Kirche S. Maria ad nives in Rom (Künstler-Mon., Abb. S. 34).

[4]) Christus geht auf dem Wasser, Zeichn. in Brit. Mus. (Handzeichn. alter Meister der holländ. Schule, Ser. III, Bl. 41).

[5]) Die Versuchung des heil. Antonius, Dresden (Künstl.-Mon., Abb. S. 24).

Gregorius d. Gr. in einem oft zitierten Brief an Serenus, Bischof von Marseille. „Denn", setzt der Kirchenvater fort, „darin sehen sogar die Unwissenden, was sie zu befolgen haben, und lesen diejenigen, welche nicht die Buchstaben kennen". Und diese Aufgabe der Kunst war um so wichtiger, weil der Mensch, wie Hieronymus bemerkt, viel besser versteht, was er sieht, als was er hört.

Etwas neues war die kontinuierende Darstellungsweise allerdings nicht. Denn, wie schon Wickhoff nachgewiesen hat, die christliche Kunst übernahm sie vollentwickelt von der antik-römischen. Sind doch, um hier nur ein Beispiel Wickhoffs zu wiederholen, die schraubenförmig fortlaufenden Reliefs der Trajan-Säule eine lange und ununterbrochene Bilderchronik über die dacischen Kriege des Kaisers, worin seine Figur über neunzig Male vorkommt. Schon in der römisch-antiken Kunst kommen sogar direkte Beziehungen zwischen den verschiedenen Szenen des kontinuierlich dargestellten Verlaufes vor (Wickhoff, S. 85), „so dass die eine Figur beobachtet, bespricht, belacht, was in der anderen Szene vorgeht".

Wir hätten in diesem Zusammenhange keinen Anlass, uns mit der kontinuierenden Darstellungsweise zu beschäftigen, wenn nicht eben das Fingerzeigen geeignet wäre, die Verbindung zwischen den Szenen zustande zu bringen. Auf einem pompejanischen Gemälde (W. Zahn: Die schönsten Ornamente u. s. w., Taf. 81) sieht man die Amme Phaidras das Liebesangebot ihrer Herrscherin dem jungen Hippolytos überbringen und diesen den schändlichen Vorschlag zurückweisen. Gleich daneben sitzt aber die liebeskranke Schwiegermutter selbst und zeigt auf die Szene, als ob sie eben erst ihrer alten Pflegerin den Auftrag gäbe, dessen Mitteilung und Ausführung somit zu einem einzigen Bilde zusammenschmelzen.

Abb. 70.

Gewöhnlicher ist jedenfalls in der christlichen Kunst das Zeigen als ein Zwischenglied zwischen zwei verschiedenen, wenngleich auf dem Bilde zusammengeführten Szenen. Einige Beispiele aus verschiedenen Zeiten mögen hier genügen.

Auf einer Miniatur der Wiener Genesis (Wickhoff, Taf. 10) macht die ältere Tochter Lots ihrer jüngeren Schwester den Vorschlag, dass sie sich von dem eigenen Vater sollten beschlafen lassen, was auch gleich daneben geschieht. Ihre auf die letztere Szene deutende Handbewegung spricht den Inhalt des Vorschlages ganz deutlich aus. — Damit übereinstimmend ist die erste Szene der Geschichte Judiths auf einer Miniatur der karolingischen Bibel von S. Paolo f. l. m. bei Rom (*Abb. 70*). Die Rächerin ihres Volkes zieht eben nebst ihrer Dienerin aus der Stadt der Juden. Sie wendet sich gegen die Begleiterin zurück und zeigt mit ausgestreckter Hand auf zwei weibliche Figuren, welche ihnen entgegenkommen. Diese letzteren sind aber keine anderen als eben sie selbst, d. h. wieder Judith und ihre Dienerin, welche

mit dem „caput Holofernis“ von ihrer Expedition zurückkehren und von welchen Figuren die erstere sich selber, d. h. die ausziehende Judith, mit jubelnd erhobener Hand begrüsst! In der ersten Gruppe teilt sie also ihrer Begleiterin mit, zu welchem Zwecke sie ihre Wanderung vornehmen. Dadurch werden aber auch der Anfang und das Ende der kontinuierenden Erzählung mit einander verknüpft. Denn mitten auf demselben Blatte wird der Empfang Judiths durch Holofernes und unten wieder die Ermordung des Tyrannen und die Flucht der zwei Frauen aus seinem Palaste dargestellt, welche Flucht mit ihrer schon erwähnten Rückkehr zum Ausgangspunkte in der obersten Zone endet.

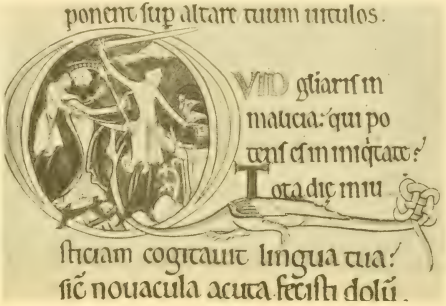

Abb. 71.

Beispiele aus dem XII. Jahrh.: Auf einem Wandgemälde in der Kirche von Schwarzrheindorf bei Bonn sieht man Pilatus seine Hände waschen, während einer von den Juden, welche vor ihm stehen, auf die oben dargestellte Kreuzigung zeigt, wodurch er ausspricht, was die Widersacher Christi von seinem Richter fordern (Clemen: Roman. Wandmal. d. Rheinlande, Taf. 22). In einer englischen Psalterhandschrift zu Glasgow, Hunterian Museum U. 32 (*Abb. 71;* nach einer mir vom Herrn Prof. A. Haseloff freundlichst geschenkten Phot.) wird mit Rücksicht auf die Ueberschrift des 51. Psalmes in dessen Initiale dargestellt, wie Doeg, der Edomiter, David verrät und wie er Abimelech und die Priester von Nobe „mit der Schärfe des Schwerts“ erschlägt. Er steht zuerst neben dem thronenden Saul und raunt ihm etwas ins Ohr. Beide zeigen dabei auf die Szene dicht daneben, wo Doeg das Schwert über die Priester schwingt.

Abb. 72.

Beispiele aus dem späteren Mittelalter: In einer Miniatur der nordfranzösischen „moralisierenden“ Bilderbibel, Brit. Mus. Harl. 1527, aus der zweiten Hälfte des XIII. Jahrh. (Warner: Illumin. Manuscr., Taf. im III. Bde) befiehlt Christus seinen Schülern, ihm die Eselin für seinen Einzug in Jerusalem zu bringen und zeigt dabei auf die daneben dargestellte Vollziehung des Befehls. Er ist hier dicht neben sich selbst wiederholt. — Dem vollen XIV. Jahrh. gehört ein französisches Elfenbeindiptychon im Victoria und Albert-Museum zu London an (*Abb. 72;* nach Portfolio of ivories):

Judas verkauft seinen Herrn und zeigt dabei auf die Gefangennahme Christi, d. h. er nimmt die dreissig Silberlinge entgegen und gibt zugleich durch seine Gebärde an, zu welcher Gegenleistung er sich damit verpflichtet.

Abb. 73.

Kaum irgend anderswo, weder früher noch später, kommt aber, meines Wissens, das Zeigen in einer kontinuierenden Darstellung so reichlich zur Anwendung, wie in dem grossartigen Wandgemälde *Masaccios* in S. Maria del Carmine zu Florenz (*Abb. 73*), wo Christus, von dem Zöllner um den Zins angegangen, Petrus befiehlt, das Geldstück aus dem Fischrachen zu holen. Der Künstler schaltet ziemlich frei mit der Erzählung in Matthäi XVII. Kapitel. Diesem gemäss trafen nämlich die Zöllner — denn es waren ihrer mehrere — gar nicht den Heiland selbst, sondern nur Petrus, der ihre Forderung dem sich in einem Hause befindenden Meister brachte. Auf dem Bilde tritt dagegen ein junger Mann, also nur ein Zöllner, vor Christus auf, der neben dem Hause im Freien mitten im Kreise seiner Jünger steht. Der vom Rücken gesehene Mann zeigt auf die Nebenszene rechts (vom Beschauer), wo Petrus ihm das Geld überreicht, welches er von dem Fische geholt hat, den er aus dem „Meere", d. h. einem kleinen Wasser links im Hintergrunde, angelt. Dorthin weist ihn der Erlöser aus der Hauptgruppe, wo der Apostel in der Tat wieder einmal erscheint, und zwar ebenfalls auf die Handlung zeigend, welche er selbst zu gleicher Zeit auf dem Befehl Christi vollbringt. Petrus kommt also drei, der Zöllner zwei Male in demselben Gemälde vor, und die drei Hauptfiguren in der mittleren Gruppe zeigen alle auf den in den Nebenszenen dargestellten Inhalt ihrer Worte. Das Ereignis ist mit der Masaccio eigenen, majestätischen Ruhe geschildert und weit leichter im Bilde selbst als aus einer Beschreibung zu verstehen.

Aber selbst ohne Verbindung mit der kontinuierenden Erzählung dient die zeigende Gebärde, um den manchmal, streng genommen, undarstellbaren Inhalt des Bildes begreiflich zu machen. Wieder können wir zunächst auf antike Beispiele hinweisen. Von der in dieser Hinsicht merkwürdigen Apotheose Faustinas als Vision Mark Aurels, auf einem römischen Relief (Baumeister I, Abb. 114), wird unten, anlässlich des „Himmelzeigens", gesprochen. Hier muss aber auf eine Terenz-Illustration (vgl. oben S. 9) hingewiesen werden, wo der Sklave Syrus dem alten Demea seine Verschwendung vorwirft und dabei durch eine Tür, welche das ganze Haus vertritt, auf Dromo zeigt, der dicht daneben, aber auf der anderen Seite der Tür (also innerhalb

des Hauses und somit wohl als dem Beschauer nicht sichtbar gedacht) Fische für die Mahlzeit bereitet (*Abb. 74;* nach Repr. réduites, Taf. 89). Und gewiss konnte der Maler des oben (S. 22) abgebildeten Wandgemäldes in dem Cimitero dei SS. Marcellino e Pietro auf ein durch die schon damals traditionelle Kunstübung gesichertes Verständnis rechnen, als er die Teilnehmer an der dort dargestellten Mahlzeit durch ihre Gebärden dem Beschauer mitteilen lässt, dass sie von dem Weine trinken wollen!

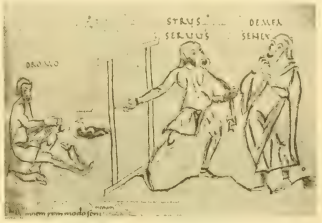

Abb. 74.

Der naiven Kunst ist nichts unmöglich. In einer von den Randillustrationen der zur Chludoff-Redaktion (vgl. oben S. 25) gehörigen, griechischen Psalterhandschrift v. J. 1066 im British Museum (Add. 19.352) sehen wir den in einer (in Durchschnitt abgebildeten) Höhle sich versteckenden David. Zu beiden Seiten stehen seine Feinde, welche auf ihn deuten. Sie sagen uns damit, dass sie ihn suchen, obschon sie ihn freilich nicht finden können! In der mittelalterlichen Kunst ist ein solches Fingerdeuten auf den nicht anwesenden, trotzdem aber im Bilde dargestellten Gegenstand des Gesprächs etwas recht gewöhnliches. In der ersten Miniatur zur „Passio Romani“ — im „Berner Prudentius“; etwa am Schlusse des X. Jahrh. in diese karolingische Handschrift eingefügt — teilt z. B. ein Bote dem Präfekten Asklepiades mit, dass Romanus der Urheber des Widerstandes der Christen sei (Stettiner: Die illustrierten Prudentiushandschriften, S. 84) und zeigt dabei mit beiden Händen auf diesen, der neben einer Kirche steht. Im Pariser Psalter des heil. Ludwig, in jenem Bilde, wo der Mundschenk Pharao von der Traumdeutungsgabe Josephs erzählt, erscheint im Fenster des Gefängnisturmes der Kopf des letzteren so dicht nebenan, dass ihn die Fingerspitze des zeigenden Mundschenken fast berührt (*Abb. 75;* nach Repr. réduites, Taf. 22).

Abb. 75.

Und als beim Anfang der neueren Zeit das Streben nach illusionistischer Naturwahrheit begann, da wurde die ältere, naiv literarische Kunstauffassung, wie ja auch das schon Angeführte bezeugt, keineswegs mit einem Schlage besiegt. Als ein deutsches Gegenstück zu Masaccios Zinsgroschen führe ich aus ungefähr derselben Zeit ein Bild von dem im historischen Museum zu Helsingfors aufbewahrten Altarschrank von der Schule des Hamburger Meisters Francke an, wo die Legende der heil. Barbara gemalt ist. Hier stellt der ergrimmte Heide Dioskurus seiner entflohenen Tochter nach. In der Szene, wo er die Hirten auf der Weide nach ihr fragt, zeigt nicht nur er selbst, sondern auch einer von diesen auf den Kopf der Jungfrau, welcher im Hintergrunde aus einem Walde emporragt (*Abb. 76;* nach K. K. Meinander: Medeltida altarskåp, S. 165).

Erinnert das nicht an das Flüstern im Theater, welches im ganzen Zuschauerraum vernommen wird, auf der Szene aber nur von dem Angeredeten? — Das Bild ist noch wegen seiner „umgekehrten Perspektive“ und ausserdem wegen des für die literarische Kunst bezeichnenden Anarchonismus interessant. Auf dem Boden wimmelt es nämlich von Heuschrecken, welche, den verräterischen Hirten zur Strafe, das Gras ihrer Weide auffressen werden. Es ist dies ein aufklärendes Beispiel der Darstellungsweise, welche Wickhoff die „komplettierende“ nennt.

Abb. 76.

Am weitesten geht jedoch wohl die Kunst im Zutrauen zu ihrem Vermögen mit der Sprache zu konkurrieren, wenn sie die Gleichnisse und bildlichen Ausdrücke der Rede zu veranschaulichen sucht. Es ist dies sozusagen eine künstlerische Rhetorik, welche wir, aus Mangel an einem besseren Namen, mit Garrucci (Storia d. arte crist. I, S. 43) „hypotypotisch“ nennen können, ein unmittelbares Sehen des gesprochenen Wortes in bildlicher Form, was zu gleicher Zeit eine gewisse Naivität der Phantasie und eine gewisse Spitzfindigkeit des Verstandes vorauszusetzen scheint. Für den Fall dass die älteren Bilderredaktionen zum Psalter wirklich, wie ich nunmehr glaube, ihren Ursprung aus der frühchristlich-orientalischen Kunst herleiten, war diese merkwürdige, im Mittelalter ganz geläufige Illustrationskunst schon in der vorikonoklastischen Kunst vollständig entwickelt. Die frommen Illustratoren wurden nicht müde, die poetischen Ausdrücke der althebräischen Lyrik in Bilder zu übertragen, wobei sie zwar zumeist weit mehr Buchstabentreue als Sinn für den dichterischen Gehalt, mitunter aber auch — wie manchmal im Utrechtpsalter — die lebhafte Anschaulichkeit einer unbefangenen Einbildungskraft darlegten. Wie wir gleich sehen werden, war die Hypotypose jedoch nicht ausschliesslich auf die Psalmillustration beschränkt. Hier gehen uns aber nur solche Bilder an, wo der Redende selbst bei seinem sichtbar gewordenen Gleichnisse auftritt und darauf zeigt.

In frühchristlichen [1]), byzantinischen [2]) und abendländisch-mittelalterlichen [3]) Darstellungen der Strafpredigt des Täufers über die Pharisäer und die Sadducäer (Matth. III, 7 fg.), wo er sie Otterngezüchte nennt und das Gleichnis von der den Bäumen an

[1]) Elfenbeinrelief im Vict. u. Alb.-Mus. zu London (Garrucci VI, 447, 3). Hier ist ein Mann eben im Begriff, das Beil in den Baum zu schlagen. Das einzige, mir in diesem Zusammenhange bekannte Beispiel der Schlange.

[2]) Z. B. im vatik. Menologium des griechischen Kaisers Basilios II. (976—1025). Hier ist die Axt wörtlich nur an die Wurzel des Baumes „gelegt“.

[3]) Z. B. in einem Deckengemälde der Krypte von S. Maria im Kapitol zu Köln (Clemen: Roman. Wandmalereien, Taf. 17). Hier ist es ein Jude, der auf den Baum zeigt.

die Wurzel gelegten Axt benützt, zeigt er (oder auch einer von den Angeredeten) bisweilen auf eine Schlange und die nebst dem Baume abgebildete Axt. — Ein anderes Beispiel ist der Hirsch des 41. Psalmes, der nach frischem Wasser schreiet, welcher jedoch in der Kunst, von den Katakombenmalereien an bis auf unsere Tage (vgl. oben S. 25), wohl niemals schreiend, sondern fast immer trinkend dargestellt wurde (weil ja nicht das Schreien, sondern der Durst die Hauptsache war [1]). In den illustrierten Psalterhandschriften erscheint nun bisweilen auch der auf den Hirsch zeigende David. Im griechisch-lateinischen, der Chludoff-Gruppe angehörigen „Hamilton-Psalter" des Berliner Kupferstichkabinets, XIII. Jahrh., steht er feierlich da und zeigt zugleich auf ein oben gemaltes Christus-Medaillon empor, während er dagegen in dem in England im XII. Jahrh. entstandenen „Albani-Psalter" (vgl. oben S. 28), sich zu Gott-Christus wendend, mit der anderen Hand auf die Textstelle zeigt, wo seine Worte zu lesen sind (*Abb. 77;* nach Goldschmidt, S. 100). — Bezeichnend für den karolingischen, an Hypotyposen überreichen Utrechter Psalter, dessen Urvorbild, zeitlich und lokal, vielleicht nicht allzu weit von der Josua-Rolle entstand, ist die fast stetige Wiederholung einer irdischen, der redenden Ich-Person des Textes entsprechenden Hauptfigur (vgl. meine „Psalterillustrationen", S. 223/4), die immer wieder den im Himmel erscheinenden Gott anruft und dabei gelegentlich auf die bildlichen Darstellungen ihrer Worte zeigt. Als Beispiel führe ich die Illustration des 85. Ps. an, wo er in der Gestalt eines Königs auftritt und die eine Hand zu dem oben in den Wolken sich stark vorneigenden Gott streckt, während er mit der anderen auf einen Bettler hinweist: „Herr, neige deine Ohren und erhöre mich, denn ich bin elend und arm". — In einem byzantinischen Evangelienbuche vom XI. Jahrh. in der Laurenz. Bibl. zu Florenz, Plut. VI, Cod. 23, steht neben der Textstelle, wo der Erlöser seinen Tod mit dem Aufenthalt Jonas' im Walfische vergleicht (Matth. XII, 40), Christus, der mit der zeigenden Gebärde auf ein antikisierendes Meeresungeheuer hindeutet, welches in einer kleinen Wasserfläche schwimmt und auf dessen Körper der Kopf des Propheten gemalt ist. — In einer abendländischen Handschrift desselben Jahrhunderts, der Bibel von Farfa

Abb. 77.

Abb. 78.

[1]) In dem Albani-Psalter (*Abb. 77*) verschlingt der Hirsch eine Schlange, wie er, dem „Physiologus" zufolge, es zu tun pflegt, wonach er schleunigst eine Wasserquelle aufsucht, um an ihrem Gift nicht zu sterben.

in der vatik. Bibl., Cod. lat. 5729, zeigt Gott, als er Kain nach seinem Bruder fragt, auf das Blut Abels, welches von der Erde zu ihm schreiet, d. h. auf eine kleine, innerhalb eines Kreises zusammengekrochene Figur zu seinen Füssen (*Abb. 78;* nach Beissel: Vatic. Miniaturen, Taf. 17). — In dem verbrannten „Hortus deliciarum", aus der zweiten Hälfte d. XII. Jahrh., sah man Christus vor der Ecclesia und den Töchtern von Jerusalem stehen und ihnen einen Weinstrauch und die Füchse zeigen, welche den Weinberg verwüsten (Publ. der Société pour la conservation des monuments historiques, Taf. 55 bis, Supplément). — Einem ganz anderen Ideenkreise gehört wieder der Pfeil Amors an, welcher nicht selten in den Liebesszenen der gotischen Epoche vorkommt. In einer der zahlreichen Illustrationen des berühmten Manesseschen Liederbuches zu Heidelberg, um 1300 oder zu Beginn des XIV. Jahrhunderts entstanden, sitzt z. B. dieser Pfeil in der Brust eines jungen Mannes, welcher durch das Vorzeigen der blutenden Wunde das harte Herz seiner Dame zu erweichen sucht (Kraus, Taf. 57).

In solchen Fällen ist die Kunst eine Bilderschrift geworden, in welcher der zeigenden Gebärde die Rolle eines Bindezeichens spielt.

In der nachmittelalterlichen Kunst werden derartige Gleichnisbilder allerdings selten, tauchen jedoch ab und zu wieder auf, selbst in solchen Meisterwerken der vollendeten Kunst wie in den Kompositionen *Raffaels* zu den vatikanischen Wandteppichen. Auf einem von diesen (Klass. d. Kunst, Abb. S. 90) hat Christus eben dem knieenden Petrus den Schlüssel des Himmelreichs überreicht und zeigt jetzt mit der einen Hand auf diesen, mit der anderen auf eine friedlich weidende Schafherde. Einem Christen ist ja die Meinung überaus leicht begreiflich: den Lämmern soll Petrus die Pforte des Paradieses öffnen. Auch *Rubens* (Klass. d. Kunst, Abb. S. 76) und *Ingres* (Newnes' Art Library, Abb. S. 33) haben die Schlüsselübergabe behandelt. Sie lassen aber beide die Schaafherde weg und den Heiland zum Himmel emporzeigen.

Abb. 79.

Abb. 80.

Das Hypotypische ist also in diesen Fällen auf den Schlüssel beschränkt. Nicht einem Gleichnis, sondern einem Versprechen, welches sich auf dem Bilde in ein Geschehen verwandelt, gilt die Gebärde auf dem bekannten Gemälde *Andrea Sacchis* (1598—1661) in der vatikanischen Pinakothek (*Abb. 79;* nach „Museum"), wo der heil. Romuald seine Klosterbrüder ermahnt. Er zeigt dabei auf eine im Hintergrunde sichtbare Vision: Mönche, welche zum Himmel steigen. Aus der Kunst des XVII. Jahrh. erwähne ich noch ein Beispiel: das Porträt Doktor Tulps von *Nicolas Eliasz. Pickenoy* aus der

Sammlung Six zu Amsterdam (*Abb. 80;* nach Monatsh. f. Kunstwiss. I, Abb. S. 745). Der berühmte Arzt wendet sich hier zum Beschauer, indem er auf eine brennende Kerze weist, deren Bedeutung eine Devise erklärt: „Aliis inserviendo consumor". Glücklicherweise sieht der Menschenfreund gar nicht abgezehrt aus [1]).

So rätselhafte Wortillustrationen dürfte in unseren Tagen kaum ein Maler darzustellen wagen. Was aber einst ernst genommen wurde, das wird heutzutage noch wohl nur als Scherz toleriert. Ich erinnere mich einmal in einer Bierstube irgendwo in Deutschland einen humoristischen Holzschnitt gesehen zu haben, wo der Wirt in der Schenktür stand und mit dem Finger auf eine Pumpe aussen im Freien deutete. Die Unterschrift rechnete deutlich auf die Gemeinbegreiflichkeit dieser hypotypotischen Symbolik. Sie lautete: Hier wird nicht . . .

Wenn aber wir moderne Menschen in unserem Kunstgenuss nicht durch Charaden gestört werden wollen, so verhalten wir uns doch nicht ganz abweisend, wenn die Künstler, zwecks der Begreiflichkeit, historische Bilder mit realiter unmöglichen Zutaten komplettieren, welche den Inhalt des Gesprächs wenigstens andeuten. Nur ein ästhetischer Pedant kann sich darüber ärgern, dass z. B. *Raffael* (vgl. oben Abb. 48), *Georg Pencz* (Künstl.-Mon.: Die Kleinmeister, Abb. S. 41) und *Cornelius* (Künstl.-Mon., Abb. S. 45) die Träume Pharaos und Josephs in die bildliche Darstellung mit aufnehmen und sogar den Erzähler oder Traumdeuter auf dieselben zeigen lassen.

Denn der Künstler muss natürlich darauf bedacht sein, die Bedeutung des auf dem Bilde Vorsichgehenden möglichst leicht verständlich zu veranschaulichen, und unter den diesem Zwecke dienenden Mitteln hat das Zeigen die Aufgabe, die Aufmerksamkeit des Beschauers auf den Verlauf zu lenken. Leone Battista Alberti rät den Künstlern, irgend einen an der Szene Teilnehmenden mit der Hand auf „irgend eine Gefahr oder wunderbare Begebenheit" hindeuten zu lassen, damit er uns gewissermassen einlüde, nicht nur zu sehen, sondern auch mit ihm zugleich „zu weinen oder zu lachen" (Quellenschriften XI, S. 122/3).

Dies steht wohl, wie ich glaube, in Widerspruch zu der modernen Auffassung, nach welcher ein Kunstwerk ein geschlossenes Ganzes, ein Mikrokosmus sein soll, gleich der Blume, welche uns mit ihrem Duft und ihrer Schönheit erfreut, ohne selbst davon zu wissen. Oder, wenn es schliesslich nicht verleugnet werden kann, dass die Kunst nur um gesehen zu werden, d. h. des Beschauers wegen da ist, so darf sie ihn doch nicht in ihren Bezirk einziehen. Nur der burleske Schauspieler kann sich erlauben, das Publikum anzureden.

Wenn es aber nun, wie es scheint, die Meinung Albertis war, dass die betreffenden Figuren sich geradezu an den Beschauer wenden sollten, so folgte er darin nur einer Auffassung, welche vom XV. Jahrh. ab, sogar schon weit früher [2]), und nachher etwa bis um 1800 in der Kunst zahlreiche Spuren hinterlassen hat.

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[1]) Die Idee ist nicht neu. Auf einem Bildnis v. J. 1563, jetzt in den Uffizien zu Florenz, lässt *Moroni* den Dargestellten mit dem Finger auf eine brennende Vase deuten. Der Sinnspruch lautet hier: „Et quid volo nisi ut ardeat".

[2]) Vgl. oben Abb. 32. — Zwei sehr deutliche Beispiele sind die „Sanftmut" bei der Salbung Da-

Auf einem auch seiner künstlerischen Verdienste wegen bemerkenswerten Altarschrank eines unbekannten, französischen Meisters vom Ende XV. Jahrh. in der Kathedrale von Moulins sitzt die heilige Jungfrau in der himmlischen Herrlichkeit, von Engeln umkreist (*Abb. 81;* nach Bouchot: Primitifs français, Taf. 73). Zwei von diesen tragen zwischen sich ein langes Tuch mit der Inschrift: Hec est illa de qua sacra canunt eulogia etc. Sich deutlich gegen die Versammlung wendend, zeigt der eine Engel auf die Schrift, der andere auf Maria, als wollten sie sagen: lese und schaue und erhebe dein Herz zu derjenigen empor, die „mit der Sonne bekleidet ist, den Mond unter ihren Füssen hat und auf ihrem Haupt die Krone von zwölf Sternen trägt".

Abb. 81.

Hatte wohl der Meister von Molins die Idee aus Italien bekommen? Jedenfalls erscheinen solche zeigenden, uns durch Schriftbänder ermahnenden Engel weit früher auf dem rechten Sacellum *Luca della Robbias* in der Impruneta (Künstl.-Mon., Taf. z. S. 52). Ihre Gebärden gelten aber hier dem Sakramentsbehälter mit dem „lebendigen Brot", welches zu essen sie die Menschen einladen. Und auf dem Madonnenfresko *Fra Angelicos* im S. Marco-Kloster zu Florenz steht feierlich der heil. Dominikus, der seinen ernsten Blick auf den Beschauer richtet, indem er auf die Mönchsregeln zeigt, welche im seinem offenen Buche zu lesen sind (Klass d. Kunst, Abb. S. 110).

Nicht frommer Glaube oder Weltentsagung, sondern die Lebensfreudigkeit der siegenden Hochrenaissance spricht sich dagegen in den zwei folgenden Beispielen aus, welche zu den allbekannten Meisterwerken gehören. Ich denke erstens an den knieenden Engel in der „Grottenmadonna" *Leonardos* im Louvre, welches Bild Salomon Reinach u. A. aus dem Grunde der Zeit vor der Abreise des Meisters von Florenz im J. 1483 zugeschrieben hat, weil der Engel auf den kleinen, das Christkind anbetenden Johannes, also aus den Schutzpatron des florentinischen Volkes hinweist — welche Gebärde, wenn das Bild in Mailand entstanden wäre, keinen Sinn gehabt hätte, und welche in der Tat auf dem späteren, dort gemalten Exemplare (jetzt in London) weggelassen ist (Comptes rendues de l'Académie des inscriptions, Paris 1910, S. 437 fg.; nach „Rac-

vids und die „Prophezeiung" in seiner Apotheose in dem griechischen Pariser Psalter, f. gr. 139, X. Jahrh. (Omont: Fac-similés, Taf. III u. VII). Ich lege jedoch auf die mittelalterlichen Beispiele kein besonderes Gewicht, weil die enface-Wendung der Figuren damals etwas so Gewöhnliches war, dass es in solchen Fällen wohl zumeist zweifelhaft bleiben muss, ob die Künstler wirklich ein stummes Anreden des Beschauers beabsichtigt haben. Jedenfalls hatten aber die früheren Renaissancemeister in dieser Gewohnheit einen natürlichen Anhalt.

colta Vinciana", 7. H. 1911, S. 74). — Wie dieser Engel, so wendet sich auch der junge Täufer auf dem Madonnenbilde des heil. Georg von *Correggio* (in Dresden) lächelnd gegen den Beschauer, indem er auf das Christkind zeigt (*Abb. 82;* nach einer Phot. v. V.-A. Bruckmann). Dieser glückliche, fast einschmeichelnde Ausdruck stimmt schlecht zu unserer Vorstellung von dem Asketen und Bussepredigers, und sagt uns viel eher: ist er nicht reizend, der kleine Kerl?, als: siehe, das ist Gottes Lamm, welches der Welt Sünde trägt. Allerdings war ja das Zeigen schon weit früher die stehende, sozusagen attributive Gebärde des Täufers geworden, und häufig hatte er zugleich in der anderen Hand sein „Ecce agnus dei" getragen. In den Fällen aber, wo er, durch seine Wendung gegen den Beschauer hin, diese Worte an ihn gerichtet hatte, war es mit dem Ausdruck eines Predigers in der Wüste geschehen, nicht wie hier mit dem eines verwöhnten Günstlings an dem Throne seiner Herrscherin.

Abb. 82.

Aber auch die Madonna selbst zeigt bisweilen auf ihr Kind — in der Geburtsszene nördlich der Alpen sogar schon sehr früh: z. B. auf einem romanischen Wandgemälde in der Chapelle du Liget (Indre et Loire; Abb. im Trocadéro-Museum zu Paris) und in Handschriften: München, Cim. 141; Brit. Mus., Egerton 809; Albani-Psalter in Hildesheim u. Brit. Mus., Arundel 157 [1]), und nicht selten wieder auf italienischen Trecento-Malereien desselben Gegenstandes: z. B. im Kaiser Friedrich-Museum zu Berlin, Nr. 1094 A, *Ambrogio Lorenzetti* zugeschrieben, u. Nr. 1113, „Art des *Taddeo Gaddi*", ohne dass sie jedoch ihren Blick von dem Kinde wendet. Ihre Gebärde ist wohl in solchen Fällen nur der impulsive Ausdruck der Mutterliebe, wie die nicht nur in abendländischen, sondern auch in byzantinischen Geburtsdarstellungen nicht seltene Ausstreckung der offenen Hand. Die Bedeutung verändert sich aber, wenn die Jungfrau den Blick aus dem Bilde richtet, wie auf den Andachtsbildern *Spinello Aretinos* in Kopenhagen (M. Krohn: Italienske Billeder i Danmark, Abb. S. 10) und *Lorenzo Monacos* v. J. 1405 in der Sammlung des Cav. Aldo Noseda in Mailand (*Abb. 83;* nach Sirén: Taf. 6); im vorigen Falle thront sie, im letzteren sitzt sie auf einem Kissen. Hier scheint sie uns sagen zu

Abb. 83.

[1]) Meine die Miniaturen betreffenden Wahrnehmungen verdanke ich den von den Herren Haseloff und Swarzenski mir freundlichst mitgeteilten Photographien.

wollen: bete mich nicht an, sondern jenen, denn er allein ist der Weg, die Wahrheit und das Leben.

Unter den eigentlichen Madonnenbildern habe ich aus älteren Zeiten nur ein einziges, unzweifelhaftes Beispiel der deutlich mit dem Finger auf ihr Kind zeigenden Gottesmutter: die Miniatur auf dem karolingischen Flabellum von Tournus, jetzt im Bargello zu Florenz. Die byzantinische Kunst besitzt aber einen Madonnentypus, den die Griechen „Hodigitria", die „den Weg Weisende", nennen (vgl. z. B. Kondakoff: Памятники христ. Искусства на Аѳонѣ, Abb. S. 152 fg., Taf. 12, 15 und 21). Der Name mag später als der Typus selbst durch ein Missverständnis entstanden sein. Wenigstens erklären Strzygowski (Denkschr. d. Akad. d. Wiss. in Wien, Phil.-hist. Klasse, Bd. LI, II, S. 158) und Wulff (Rep. f. Kunstwiss. XXXV, S. 229) die Handbewegung der Allerheiligsten für einen Adorationsgestus. Wie dem auch sei, so spricht die Benennung jedenfalls aus, was die späteren Künstler mit der Wiederholung der Gebärde gemeint haben und die Gläubigen darin sahen. Die Hodigitria richtet die Fingerspitzen ihrer vor der Brust ausgestreckten Hand gegen den kleinen, auf ihrem anderen Arm sitzenden Jesus. Von der morgenländisch-christlichen Kunst schier unzählige Male wiederholt, fand dieser Typus schon früh im Mittelalter den Weg nach dem Abendlande, wo er besonders in Italien und dort, wie es scheint, vor allem in der Stadt der Maria, in Siena, vor dem Durchbruch des Trecentostils beliebt und heilig gehalten wurde (vgl. Venturi: Storia dell' arte ital. V, Abb. S. 43 fg.; danach unsere *Abb. 84* = Gemälde in der Akademie zu Siena). Ja selbst noch das ganze Quattrocento hindurch kam die Hodigitria-Gebärde gelegentlich zur Anwendung, bei *Fra Angelico* sogar häufig (Klass. d. Kunst, Abb. 1, 11, 65, 93 u. 158). Meine letzten Beispiele des uralten Motivs finden sich auf den Madonnenbildern *Tacconis* v. J. 1489 in London (Nat. Gall. II, Abb. S. 209) und *Francesco Napolitanos* in Zürich (Reinach III, Abb. S. 366). Im vorletzten Falle scheint sogar der byzantinische Einfluss direkt erneuert zu sein, indem das Christkind, wie manchmal in der morgenländischen Ikonographie, seine Rechte auf diejenige der Mutter legt.

Abb. 84.

Abb. 85.

Zwei Mal zeigt Maria auf ihren Sohn: beim Anfang und Ende seines irdischen Lebens; zuletzt gleichwie um uns zur Teilnahme an ihrem bittern Schmerz anzurufen — als ob sie die Worte des Propheten wiederhole: „Euch sage ich Allen, die ihr vorübergehet: schauet und sehet, ob irgend ein Schmerz sei wie mein Schmerz" (Klagelieder Jeremiä I, 12).

Die zeigende Mater dolorosa habe ich nie in der byzantinischen Kunst gesehen,

dagegen ein paar Mal schon aus deutschen Kreuzigungsdarstellungen des XI. Jahrh. notiert (Miniatur im Sakramentar Heinrichs II. in München: *Abb. 85;* nach Swarzenski: Regensburger Buchmalerei, Taf. 7, Nr. 18, u. Elfenbeintafel im Louvre). Meine Aufzeichnungen sind wahrscheinlich in diesem Punkte mehr als gewöhnlich lückenhaft; denn aus der späteren Kunst nördlich der Alpen bieten sie mir nur ein einziges Beispiel dar, nämlich die Madonnenstatue in der berühmten Kreuzigungsgruppe des Naumburger Domes aus der zweiten Hälfte des XIII. Jahrh. (*Abb. 86;* nach Hirth: Der schöne Mensch, Mittelalter, Taf. 22). Nur im diesem letzteren Falle ist der Ausdruck vollständig, indem die Mutter sich weinend gegen den Beschauer wendet. — Aber erst in der italienischen Kunst des Trecento und besonders des Quattrocento wird das Motiv verhältnismässig häufig, sei es in Kreuzigungsbildern oder in der zu jener Zeit so beliebten Art von Andachtsbildern, wo der Leichnam des Erlösers in dem Sarge steht oder sitzt („Cristo morto"). Wie in meinen oben erwähnten ältesten Beispielen, betrachtet die Madonna noch jetzt manchmal den Gegenstand ihrer Trauer; oft nimmt sie aber auch, wie in Naumburg, uns zu Zeugen ihres Jammers. Wie sie sich in meinem ersten Beispiele aus dem Trecento, auf dem Kreuzesarme des grossen Kruzifixes von *Niccolò Segna*, a. 1345, in der Akademie zu Siena, zum Beschauer verhält, kann ich leider nicht sagen. Auf dem angeblich bolognesischen Kreuzigungsbilde, um 1380, in Kopenhagen (Mario Krohn: Italienske Billeder i Danmark, Abb. S. 9), blickt sie uns jedenfalls nicht an. In den folgenden Beispielen (das erstgenannte vielleicht noch aus dem Ende des Trecento) wendet sie sich jedenfalls an den Beschauer: auf dem Kruzifixe von *Taddeo di Bartolo* in der Sieneser Akademie (*Abb. 87;* nach Venturi: Storia dell' arte ital. V, S. 755), in den Kreuzigungsfresken von *Masaccio* in S. Maria novella zu Florenz und von *Fra Angelico* im Louvre (Klass. d. Kunst, Abb. S. 212); auf je einer Zeichnung in *Jacopo Bellinis* Skizzenbüchern in Paris und London (Goloubew, Louvre, Taf. 56; Brit. Mus., Taf. 112 = a. 1430) und auf einer italienischen Stickerei des XV. Jahrh. (Les Arts Nr. 30, Abb. S. 25); auf dem Relief am Perentola-Tabernakel (Cristo morto) von *Luca della Robbia*, a. 1441—43 (Künstl.-Mon., Taf. z. S. 30); im Predella-Bilde (Cristo morto) von *Fiorenzo di Lorenzo* in Perugia (Reinach: Répert. de peint. II, Abb. S. 342) und in der Kreuzigung von *Andrea di Niccolò*, a. 1502, in Siena (Reinach: op. cit. I, Abb. S. 419; hier mit beiden Händen zeigend).

Abb. 86.

Abb. 87.

Es kommt wohl auch zuweilen vor, das irgend eine andere Figur diese Rolle übernimmt, wie z. B. „Sol merens", also die trauernde Sonne, auf einer den Kruzi-

fixus darstellenden Zeichnung aus karolingischer Zeit in Madrid (Sakramentar in der Acad. de hist. Nr. 35; mir bekannt nur aus einer Phot. von Haseloff; Antiguedades III, 65), oder ein fliegender Engel auf dem Kreuzigungsfresko *Altichieris* in S. Giorgio zu Padua (Ber. Kunststätt., Abb. 67) oder auch Johannes Evangelista neben dem Kreuze: Fresko von *Sparri Spinelli* (1387—1452) in S. Domenico zu Arezzo (Klass. Bilderschr. Nr. 1429), neben dem Cristo morto: am Grabmal Federighis von *Luca della Robbia*, a. 1446 (Künstl.-Mon., Abb. S. 50), und am Sakramentsaltar in S. Spirito zu Florenz, einer Jugendarbeit von *Andrea Sansovino* (*Abb. 88;* nach einer Phot. von Alinari). In den zwei vorletzten Fällen wird die Gebärde mit beiden Händen gemacht.

Abb. 88.

Aus Gründen, welche gleich unten dargelegt werden sollen, hat es mich überrascht, dass die zeigende Madonna seit dem Anfang des Cinquecento aus meinen Aufzeichnungen wieder gänzlich verschwindet. Wenn dies nicht einfach auf mangelnder Aufmerksamkeit von meiner Seite beruht, so erklärt sich vielleicht das Aufhören dieses auch vorher ja nicht sehr häufig vorkommenden Ausdruckstypus durch die pathetische Würde in der Erscheinung der Heiligkeit, welche die neue Kunstepoche auszeichnet und welche vielleicht der Allerheiligsten nicht gestattete, an den Beschauer zu appellieren und noch weniger durch ein naiv-impulsives Zeigen ihrer Gemütsbewegung Ausdruck zu geben. Um so bezeichnender für die neue Stimmung ist dagegen die feierliche Verzweiflung der Schmerzensmutter auf dem Pietà-Bilde *van Dycks* im Museum zu Antwerpen (*Abb. 89;* nach Klass. d. Kunst, S. 94), welche mit dem Ausdrucke einer Niobe die thränenvollen Augen zum Himmel hebt und ihre Hand mit einer gewählt-vornehmen Geste halb zeigend, halb nur dekorativ ausstreckt, als ob sie sage: O himmlischer Vater, siehe das Elend deines Sohnes an; so hat er mit seinem Tode deinen Willen erfüllt!

Abb. 89.

Eben zu der Zeit, wo die zeigende Madonna, wenn meine Wahrnehmung zutrifft, aus der italienischen Kunst verschwindet, d. h. während der Hochrenaissance, ist unser Doppelmotiv — d. h. der hinweisende Gestus im Verein mit dem gegen den Beschauer gewendeten Blick — dort vielleicht gewöhnlicher als sonst irgendwo. An dieser Beliebtheit hatte wohl der Einfluss *Leonardos* einen beträchtlichen Teil — er, der ja, wie wir gesehen haben, von der Kunst eine so starke Eindrucksfähigkeit forderte. Ausser an den Engel der „Grottenmadonna", ist in dieser Beziehung noch an seine Johannes-Bilder zu erinnern: die geradezu verführerisch lächelnde Halbfigur im Louvre und die sitzende Ganzfigur, die uns nur in Kopien bewahrt ist (Seidlitz II, Taf. z. S. 120 u. 128). — Von den Beispielen der Hochre-

naissance hebe ich sonst nur den heil. Geminianus auf *Correggios* Sebastian-Madonna v. J. 1525 in Dresden hervor (*Abb. 90;* nach einer Phot. von V.-A. Bruckmann), weil der bereits von Alberti ausgesprochene, von Leonardo schon recht nachdrücklich verwirklichte Gedanke, den Beschauer in den Bereich des Bildes einzuziehen, hier eine noch stärkere Entwickelung erreicht hat, indem nämlich der knieende Bischof sich in auffälliger Weise gegen den Beschauer umdreht und ihn durch die Ausstreckung der linken Hand geradezu anruft, während er mit der Rechten auf die himmlische Erscheinung der Jungfrau mit dem Kinde zeigt. Die Entwickelung wird um so deutlicher, wenn wir ihn mit einem etwa 40 bis 45 Jahre älteren Vertreter desselben Figurentypus, dem ähnlich aufgestellten, aber einfacheren und weniger gedrehten, ebenfalls auf

Abb. 90.

Abb. 91.

die göttliche Gruppe zeigenden und sich gleicherweise auf den Beschauer umblickenden Bischof auf dem Madonnenbilde *Ghirlandajos* in der Akademie zu Florenz vergleichen (*Abb. 91;* nach Künstl.-Mon., S. 32). Was wir in dieser Entwickelung wahrnehmen, ist das wachsende Streben nach Verwertung von illusionistischen Effektmitteln, nach einer selbst aus dem Bilde heraus schwellenden Lebens- und Bewegungsfülle, welche sich auch in der Körperdrehung kundgibt, nach einer unmittelbaren und eindringlich wirkenden Beziehung zum Beschauer. Die Kunst begnügte sich nicht mehr mit dem Scheinbilde des Lebens. Sie wollte dem Beschauer das Leben selbst vortäuschen, als nähme er selber daran teil.

Noch Uebergangsmeister von der Wende des XVI. Jahrh., wie *Lodovico Carracci* (Altarbild in der Pinakothek zu Bologna) und *Caravaggio* (Rosenkranzmadonna in München; Taf. im „Museum"), lassen, nach dem Muster der Renaissance, heilige Nebenfiguren mit Blick und Gebärde die Versammlung zu Anbetung auffordern. Seit der ersten Hälfte des XVII. Jahrh. habe ich aber das Doppelmotiv in der kirchlichen Kunst überhaupt nicht mehr angetroffen — wenigstens nicht bevor die Künstler des XIX. Jahrh. gelegentlich auch in dieser Beziehung wieder an die Renaissancetradition

anknüpften (z. B. der Apostel Jakobus auf dem Altarwerk *Joseph v. Führichs* in Vöslau, v. J. 1869; Zeitschr. f. bild. Kunst XXIV, Taf. z. S. 105). Ein beträchtlich älteres (zwar nicht kirchliches) Beispiel dieser Wiederaufnahme ist aber Poussin in der 1827 von *Ingres* gemalten Apotheose des Homer im Louvre (Newnes' Art Library, Taf. 5).

In Italien kommt unser Doppelmotiv, das Zeigen in Verbindung mit dem gegen den Beschauer gerichteten Blick, hauptsächlich in repräsentativen Heiligenbildern vor und erhält dementsprechend ein feierliches Gepräge. Allerdings kann ja auch, wenngleich jedenfalls verhältnismässig selten, in legendarischen Erzählungen — wie z. B. in den Wundern des heil. Antonius, aus der Schule *Andrea del Sartos*, Berlin Nr. 236, und des heil. Kreuzes von *Garofalo* in Ferrara (Ital. artist., Abb. S. 63) — irgend eine Profanfigur uns zum Schauen einladen. Als aber, vom Anfang des XVI. Jahrh. an, das Doppelmotiv, wohl infolge des italienischen Einflusses, auch in der ausseritalienischen Kunst häufiger zu erscheinen beginnt, da verliert es hier zumeist seine religiöse Aufgabe, die Andacht zu wecken, und verwandelt sich ins Triviale oder jedenfalls ins Genremässige. Ein frühes Beispiel ist der auf dem Boden liegende Knabe bei der Heilung des Blinden durch Christus, im J. 1531 von *Lukas van Leiden* gemalt, St. Petersburg (vgl. oben Abb. 38), wo auch sonst mehrere zeigende Gebärden vorkommen. Ein französisches Beispiel aus demselben Jahrhundert ist eine junge, auf Diana von Poitiers zeigende Hofdame auf dem *François Clouet* zugeschriebenen Gemälde in Warschau (Zeitschr. f. bild. Kunst, N. F. XXI, S. 266). Spätere Beispiele sind: ein auf dem Boden sitzendes Mädchen auf dem Apelles und den Schuster darstellenden Gemälde *Frans Franckens* II. (1581–1642) in Kassel (Meisterwerke, Abb. S. 44) — dieses Bild ist übrigens ebenso reich an zeigenden Gebärden wie dasjenige Lukas van Leidens — zwei lachende Frauen auf *Jordaens'* Diogenesbilde in Dresden (Buschmann, Taf. z. S. 80), *Dous* lachender Knabe neben der Alten mit der Mäusefalle, ebenda, *Nicolas Maes:* die ihre faule Küchenmagd verlachende Hausfrau in London (Nat. Gall. II, Abb. S. 3), der böse, eine essende, alte Frau verlachende Gassenjunge von *Murillo* in der Sammlung Carstanjen (*Abb. 92;* nach einer Phot. d. photogr. Gesellsch. in Berlin) und das Mädchen auf dem Pferderücken beim Wasserwunder Mosis von demselben Meister in Caridad-Spital zu Sevilla (Klass. d. Kunst, Abb. S. 121).

Abb. 92.

Obgleich nunmehr auf profanem Gebiete, war aber doch dem Doppelmotiv noch eine glänzende Aufgabe vorbehalten — ich denke jetzt an seine Rolle in den Bildnissen, vornehmlich der Barockkunst.

Unbekümmert ob gesehen oder nicht, ziehen auf den Quattrocento-Porträts die

Abgebildeten in Profil an uns vorüber, in der Form nur zufällig, wie durch Fensteröffnungen geschener Köpfe oder Brustbilder. Die Barockmenschen wollen dagegen zum jeden Preis die Aufmerksamkeit auf sich lenken. Auf ihren Bildnissen zeigen sie sich ja gerne in ganzer Figur oder immerhin als Kniestücke, sie entfalten eine imponierende Pracht, sie gebärden sich mit anmassender Majestät, sie lassen uns nicht vorbeigehen, sie rufen uns an. Sie scheinen nur eine Besorgnis zu haben: das liebe Ich gehörig hervorzuheben.

Zeigende Porträts beginnen, zunächst vornehmlich in Italien [1]), schon in der ersten Hälfte des XVI. Jahrhunderts aufzutreten. Ich kenne solche von *Andrea del Sarto* (Andrea Fausti im Louvre, Nr. 1651 A), *Lorenzo Lotto* (s. unten), *Sebastiano del Piombo* (Andrea Doria im Pal. Doria zu Rom), *Bronzino* (Vittoria Colonna in den Uffizien; Monatsh. f. Kunstwiss. III, Taf. 54, Abb. 2), *Alessandro Allori* (Bildnis eines jungen Mannes in St. Petersburg) u. A. Schon jetzt, wie auch manchmal später [2]), hat das Zeigen oft kaum eine andere Bedeutung als die eines sprechenden Lebenszeichens oder einer dekorativen „Kulturgebärde". Bisweilen wollen jedoch schon zu dieser Zeit die Abgebildeten damit etwas Besonderes von sich selbst aussagen, wie z. B. „der kranke Mann" im Pal. Doria und der Unbekannte bei Sir J. C. Robinson (Burlington Magazine XVI, Taf. z. S. 333), beide von *Lorenzo Lotto*, obgleich es eben in diesen Fällen wohl für immer ein Geheimnis bleiben wird, was sie uns eigentlich anvertrauen wollen. Um so deutlicher ist der Sinn des Doppelmotivs auf dem Bildnis des Giulio Clovio, von *El Greco* noch während seiner italienischen Zeit gemalt, jetzt im Museum zu Neapel (*Abb. 93;* nach Zeitschr. f. Bild. Kunst, N. F. VIII, Abb. S. 177). Der alte Miniaturmaler sieht hier den Beschauer an und deutet mit dem Finger auf die von ihm selbst illuminierte Handschrift, welche er in seiner Linken hält.

Abb. 93.

Die Glanzzeit des Doppelmotivs in der Bildnismalerei war indessen das XVII. und vielleicht in noch höherem Grade das XVIII. Jahrh. bis an, ja wahrscheinlich über die Schwelle des XIX. Jahrh. hinaus. Nunmehr ist die Hauptaufgabe desselben, etwas Bezeichnendes von dem Dargestellten mitzuteilen, sei es dass dieser auf irgend ein Emblem hinweist, wie Dr. Tulp auf dem von Pickenoy gemalten Bilde (vgl. oben Abb. 80), dass er sein Amt oder seine Lebensstellung angeben will, dass er sich seiner Taten rühmt oder, anspruchsloser, uns von seiner Lieblingsbeschäftigung erzählt, dass

[1]) Ein frühes Beispiel dieser Art aus der niederländischen Kunst ist die Halbfigur des Nicolaus Cannius v. J. 1534, ein Werk der Art des Jan van Scorel, jetzt in Begijnhof zu Amsterdam (Altholländische Malerei I, Taf. 6). Er sieht den Beschauer an und macht ihn durch sein Zeigen auf ein geschriebenes Distichon aufmerksam.

[2]) Ein sehr spätes Beispiel dieser Art ist das Bildnis Mrs Angelo Taylors als „Miranda" von *John Hoppner* (1759—1810; Gleeson White: The Master-Painters of Britain I, Titeltafel).

er uns sagt, was er am meisten liebt, oder sogar (auf einer Wandkarte) zeigt, wo er seinen Wohnsitz hat oder wo seine Güter liegen.

Aus der Fülle von Beispielen teile ich hier eine Auswahl mit. Auf dem Gemälde eines unbekannten Meisters von der Mitte des XVII. Jahrh., jetzt in der Samml. Messinger zu Rom (L'Arte XI, Abb. 55), sind die berühmten Bildhauer Algardi und Duquesnoy zusammen dargestellt; der erstere zeigt auf seine Kolossalstatue von Innocentius X., der letztere auf die seinige vom Apostel Andreas. Bekannter ist das Selbstporträt *van Dycks* (Klass. d. Kunst, Abb. S. 401), wo er mit der einen Hand auf sich selbst, mit der anderen auf eine Sonnenblume zeigt, wobei er seinen blasierten Blick gegen den Beschauer wendet. Und was es für eine Sonne ist, nach welcher sich der Sinn des Malers nach der Weise der Blume dreht, scheint die goldene Kette, wohl die ihm von Karl I. geschenkte, anzudeuten, welche er uns zugleich vorzeigt — die Sonne der königlichen Gnade! Prosaischere Dinge sagen uns die Gebärden auf einem Gruppenbildnis von *Pickenoy* in Amsterdam (Meisterwerke, Abb. S. 57). Die Regenten des Spinnhauses halten Revision. Die Bücher liegen vor, die Kasse wird eben aufgezählt. Einer von den würdigen Herren scheint eine von dem Beschauer gestellte Frage zu beantworten. Er zeigt mit beiden Händen auf die Verrichtung. Ja, es stimmt, scheint er zu sagen. In einer Familiengruppe von *Maes*, Samml. Cook in Richmond, zeigt der Vater auf einen von seinem Sohn erlegten Hasen; auf zwei Porträts von *Netscher* in Berlin, Kaiser Friedrich-Museum Nr. 850 B u. C, zeigen der Herr und die Frau auf einander; auf einem Bildnis *Verkoljes* in Amsterdam, Rijksmuseum Nr. 2523, ein Herr auf sein Pferd, welches im Hintergrunde vorgeführt wird.

Abb. 94.

Largillière hat den Goldschmied Thomas Germain und seine Frau gemalt, wie sie beide auf die Arbeiten des Ehemannes hinweisen (*Abb. 94;* nach Les Arts, Nr. 91, S. 1). *Pesne* wieder lässt den Goldschmied Dinglinger auf ein Prachtstück seiner Kunst zeigen, welches er in der anderen Hand hält (Hirth: Kulturhist. Bilderbuch VI, 2986). *A. Vanloo* hat, nebst Joseph Vernet, ein pompöses, im Jahre 1767 von Beauvarlet gestochenes Porträt Pombals gemalt, wo der Staatsmann, bequem in einem Fauteuil sitzend, mit einer grossen Gebärde den Beschauer auf das von ihm nach dem Erdbeben v. J. 1755 wieder aufgebaute Lissabon aufmerksam macht. Das ist mein Werk, sagt er uns. Auf dem grossen Staatsporträt Katharinas II. von *Levitski*, jetzt in dem Museum Alexanders III. in St. Petersburg, zeigt die Herrscherin auf die Reichsinsignien, die Symbole ihrer Macht. Ein Gruppenbildnis des Erbprinzen von Holland und seines Bruders, gemalt von *Joh. Friedr. Aug. Tischbein*, im Schlosse „het Loo", zeigt die beiden jungen Offiziere den Operationsplan für den Feldzug 1793 studierend, wobei der ältere von ihnen auf die Karte deutet, indem er zugleich auf den Beschauer blickt (Altholl. Malerei I, Taf. 49).

Zu dieser Zeit beginnen aber die Handbewegung und der Blick auch von intimeren Interessen als von eitler Ruhmsucht und Grosstuerei zu reden. Auf einem Familienbildnis von *Roslin* (1718—1793) zeigt die Mutter mit beiden Händen auf ihre Kinder (Gaz. d. beaux-arts 1898 I, Taf. z. S. 48), auf einem Gemälde *Davids* wieder die Malerin Frau Vigée-Lebrun auf das unvollendete Porträt ihrer Tochter, welches sie auf ihren Knieen hält (Taf. in „Museum"). In solchen Fällen ist das Doppelmotiv ein Ausdruck des Aufklärungsgedankens: meine Kinder meine Welt. Für die Zeitideen nicht weniger bezeichnend ist das Bildnis Fanni Charrins von *J.-B.-J. Augustin:* sie steht vorn gegen den Beschauer gewendet und zeigt mit weit ausgestreckter Hand auf einen Rundtempel hoch im Hintergrunde; auf dem Wege dahin liest man die Worte: „La reconnaissance m'y conduit" (Les Arts Nr. 63, Abb. S. 8).

Es kommt ja aber auch zuweilen vor, dass die Figuren nicht ihren Blick, sondern im Gegenteil ihre zeigende Hand gegen den Beschauer richten. So z. B. der links vorn Stehende von den vier Evangelisten auf *Fra Bartolommeos* Gemälde v. J. 1516 im Palazzo Pitti (*Abb. 95;* nach einer Phot. von Brogi), wo der auferstandene Erlöser, „wie ein Bräutigam aus seiner Kammer", der christlichen Versammlung entgegeneilt. So ungefähr lautet wohl die Antwort des alten Evangelisten, als er, auf die Frage des hinter ihm stehenden und verwundert auf Christus zeigenden, jüngeren Gefährten, die wunderbare Erscheinung erklärt. — Auf *Raffaels* Sixtinischem Madonnenbilde zeigt wieder der heil. Papst schnurgerade auf den Beschauer hin, indem er die Menschheit der herabschwebenden Himmelskönigin empfiehlt [1]). — Ein weiteres Beispiel aus demselben Kunstkreise ist das früher Raffael zugeschriebene Doppelbildnis zweier Männer im Louvre, von welchen der eine in sehr auffallender Weise den anderen auf den Beschauer (oder sonst etwas an seinem Platze Befindliches) aufmerksam macht (Klass. d. Kunst, Raffael, Abb. S. 141). — Schliesslich erwähne ich die Venus von *Guercino* (Galleria Estense zu Modena), welche seinen kleinen Sohn auffordert, auf den Beschauer zu schiessen.

Abb. 95.

Eine solche Zudringlichkeit, überhaupt eine solche Korrespondenz zwischen Kunstwerk und Beschauer wäre, vermute ich, in ernst gemeinten antiken Bildern undenkbar. Es lag aber eben im Wesen der christlichen Kunst, möglichst eindringlich wirken zu

[1]) In anbetracht dieses gemeinsamen, sonst so seltenen Motivs, wie auch der Uebereinstimmung in der Bildidee und dem Gruppenaufbau, lässt es sich schwerlich annehmen, dass die spätere dieser zwei Malereien ohne Kenntnis der früheren entstanden sei. Hätte also Raffael die Sixtinische Madonna schon vor der römischen Reise Fra Bartolommeos gemalt oder malte er das Bild vielleicht eben zu der Zeit (etwa im J. 1513/4), wo der fromme Maler nach Rom kam — wie Vasari behauptet, gerade um die so hoch gelobten Werke Michelangelos und Raffaels kennen zu lernen?

wollen, und deswegen erhielt die zeigende Gebärde schon im Mittelalter, ja wahrscheinlich schon in der vorikonoklastischen Zeit, als die „literarischen“ Tendenzen hervorzutreten begannen, eine weit grössere Bedeutung als je in der Antike — und auch, man darf es wohl behaupten, als im wirklichen Leben. Denn was die christliche Kunst darzustellen hatte, besass ja für den Beschauer, d. h. für die Menschheit, eine Bedeutung, worauf die alten Götter und Mythen nie Anspruch erhoben hatten, eine Bedeutung, worauf die Kunst nicht nachdrücklich genug hinweisen konnte. Diese Hinweisung brauchte jedoch keineswegs in der Form einer direkt-persönlichen Hinwendung an den Beschauer geschehen. Es genügte, dass der Zeigende sich an den Nächststehenden auf dem Bilde mit irgend einer Bemerkung über die dargestellte Begebenheit adressierte oder dass er nur für eigene Rechnung die Gebärde machte, indem er seine ganze Aufmerksamkeit auf das Ereignis richtete und somit auch, mittelbar, diejenige des Beschauers auf die Hauptsache zurücklenkte. Die „Corona“, d. h. der Zuschauerkreis, strahlt sozusagen den vom Brennpunkt sich ausbreitenden Erregungsimpuls auf denselben zurück. Ein solches, reflexähnliches Zeigen kommt häufig schon im Utrechter Psalter (s. z. B. die 1., 3. u. 7. Taf. zu dem Aufsatze Springers), wie auch in mehreren anderen mittelalterlichen Handschriften vor. Die mehrfache derartige Anwendung desselben in der Heilung des Blinden von *Lukas van Leiden* (oben Abb. 38) und im dem Apellesbilde *Frans Frankens* II. wurde ja schon (S. 62) im Vorbeigehen erwähnt. Andere Beispiele, wo das Zeigen vier bis sechs Mal in einem und demselben Bilde vorkommt, sind *Mino da Fiesoles* Relief mit dem Schneewunder in S. Maria maggiore zu Rom, die Anbetung der Könige von *Botticelli* in den Uffizien (Künstl.-Mon., Abb. S. 65), *Raffaels* Transfiguration [1]), die Kreuzigung von einem unbekannten, holländischen Maler um 1500 in der Samml. Glitza, Hamburg (Friedländer: Meisterw. d. niederl. Malerei, Taf. 83) und in einem von den ganz modernen Fresken *Joachim Skovgaards* in der Domkirche zu Viborg (Dänemark).

Ein sprechendes Zeugnis von der Bedeutung der zeigenden Gebärde für die christliche Kunst ist auch ihre Rolle in der Ikonographie, d. h. ihre traditionelle Verknüpfung mit gewissen bestimmten Figuren und Szenen, teilweise schon von der ersten Bildung der ikonographischen Typen in der frühchristlichen Kunst ab und fortwährend durch das ganze Mittelalter und die Renaissancezeit hindurch, überhaupt so lange von einer fortlaufenden ikonographischen Entwickelung die Rede sein kann. Das bemerkenswerteste Beispiel wurde schon erwähnt: der attributive Gestus des Täufers [2]), dessen

[1]) Vgl. auch oben Abb. 48.

[2]) Selbst noch bei der Limbusfahrt Christi tritt der Vorläufer zuweilen zeigend auf; so z. B. auf der grossen, byzantinischen Wandmosaik in Torcello v. Anf. d. XIII. Jahrh., in dem spätbyzantinischen Malerbuch vom Berge Athos (vgl. die Uebersetzung Schäfers, S. 207) und auf dem mit kleinen Bildern bemalten Quadriptychon, angeblich südfranzösischen Ursprunges um 1400, beim Herrn Douglas in London (Bouchot: Primitifs franç., Taf. 17). — Auch die kirchlichen Schriftquellen des Mittelalters erwähnen das Zeigen des Täufers (ein paar Beispiele bei Sittl: Gebärden der Griechen und Römer, S. 302, Fussnote 1). Neben seiner Figur, unter den Reliefs der Meister *Nikolaus* und *Wilhelm* an der Fassade von S. Zeno in Verona, XII. Jahrh., steht folgende Inschrift: Sensit predixit monstravit gurgite tinxit (Zimmermann: Oberitalische Plastik, S. 91). — Der kostbare Finger soll sich jetzt in der Bretagne, in Saint-Jean-du-Doigt in Plougaznou, befinden (vgl. die Aufsätze des Anatole Le Braz in Revue de Paris, 1900, S. 537 fg. u. 797 fg., auf welche mein Freund, Prof. Y. Hirn in Helsingfors, mich aufmerksam gemacht hat).

Ursprung jedenfalls in der vorikonoklastischen Zeit liegt. Das Zeigen war aber, wenigstens seit dem IX. Jahrh., eine gewöhnliche Prophetengebärde im allgemeinen, sei es dass die Hinweisung den in offenen Büchern oder auf Schriftbändern [1]) lesbaren Weissagungen selbst, deren daneben abgebildeter Erfüllung oder bildlich dargestellten Gleichnissen (z. B. der „porta clausa" Hesekiels, XLIV, 2) galten. — Von den zeigenden Engeln soll weiter unten die Rede sein.

Abb. 96.

Es ist ja möglich, dass ein früher benütztes Motiv spontan wieder auftauchen kann, wenn es in dem gegebenen Falle nahe zur Hand liegt. So mag z. B. *Raffael* oder der Schüler, dem er diese Aufgabe anvertraut hatte, die oben erwähnte Doppelgebärde Adams (Abb. 68) selbst erfunden haben. Immerhin zeigt aber schon in den venezianischen Mosaiken vom XIII. Jahrh. der hier allerdings stehende Adam auf die ihm von Gott vorgestellte Eva (Rev. de l'art chrét., 1909, Abb. S. 350) und machte es gewiss schon in der (stark ruinierten) Miniatur der frühbyzantinischen Cotton-Bibel, welche in den noch erhaltenen Teilen mit der Mosaik übereinstimmt (vgl. in meinen „Genesismosaiken", Taf. IX, 64 u. 65). Diese Komposition, nebst der Gebärde Adams, kehrt überraschend genau auch in karolingischen Bibeln der Pariser Nat.-Bibl. (f. lat. 1 = *Abb. 96;* nach Reprod. réduites, Taf. 2) und des Brit. Mus. zu London (Add. 10.546) wieder. — Als aber das paradiesische Glück ein baldiges und schimpfliches Ende nahm, und Adam und Eva nach der Menschen Sitte, so gut es eben ging, sich selbst zu entschuldigen und einander und andere zu beschuldigen begannen, da zeigte er auf sie, sie wieder auf die Schlange, und zwar wenigstens schon in karolingischen Miniaturen (Bibel-Handschriften in London [Kunsthist. Bilderbogen; Handausg. II, N:o 61] und Bamberg); später z. B. auf der ehernen Bernward-Thür v. J. 1015 in Hildesheim, auf Meister *Betrams* Grabower Altar v. J. 1379 in Hamburg (*Abb. 97;* nach Lichtwark, S. 207) und noch auf einem Gemälde von *Domenichino* (s. meine „Genesismosaiken", Taf. IV,

Abb. 97.

[3]) Es versteht sich fast von selbst, dass das Zeigen in Bücher oder auf Schriftbänder ein für die christliche Kunst bezeichnendes Motiv sein muss. Folgt der Finger, zur Leitung des Blickes, den Zeilen des Textes, so bedeutet die Gebärde einfach Lesen. Diese Gebärde macht z. B. der kleine Jesus auf dem Arm seiner Mutter in einer französischen Holzgruppe d. XIV. Jahrh. im Bargello, Florenz (Les Arts Nr. 32, Abb. S. 16). Als Zitationsgestus bei Wortstreiten wird das Motiv ganz besonders ausdrucksvoll bei Daniel an dem Mosesbrunnen *Sluters* v. Anf. d. XV. Jahrh. in Dijon (Taf. im Klass. Skulpturensch.) und bei Plato auf einem der Reliefs von *Luca della Robbia* am Domkampanile zu Florenz, im J. 1437 bestellt (Taf. ebenda). Als attributiver Charakterzug eines Gelehrten benützt *Rubens* den Gestus an Justus Lipsius in der Porträtgruppe v. J. 1602 in der Pitti-Galerie (Klass. d. Kunst, Abb. S. 6).

23). Bisweilen begnügen sich die Künstler nur mit der Gebärde Adams, wie in den venezianischen Mosaiken und in den „Très riches heures“ des 1416 gestorbenen Herzogs von Berri, jetzt in Chantilly (Les Arts Nr. 37, Abb. S. 27).

Ich kann mich jedoch nicht in ikonographische Untersuchungen vertiefen, sondern muss mich mit allgemeinen Andeutungen begnügen.

Wenn wir uns nun an die neutestamentlichen Bilder wenden, um traditionell benützten, zeigenden Gebärden nachzuspüren, so finden wir solche schon in frühchristlichen Katakombenmalereien (Garrucci II, Taf. 59, 2), auf Sarkophagen (*Abb. 98:* Orig. im Lateranmuseum zu Rom), Elfenbeinreliefs u. s. w., wie auch im Mittelalter häufig (vgl. z. B. Abb. bei Schmid: Geburt Christi), gelegentlich sogar noch viel später, wenigstens bis ins XVII. Jahrh. hinein, an irgend einem der drei Könige oder der Hirten bei der Offenbarung des Sternes, bzw. des Engels, und bei der Geburt oder Anbetung des Kindes; in der mittelalterlichen Kunst auch beim Ritt der Könige nach Bethlehem. Auf einem romanischen Emailreliquar aus Limoges, im Kestner-Museum zu Hannover, zeigen sogar bei der Anbetung alle drei Könige auf das Kind (Jahrb. d. preuss. Kunstsamml. 1900, Abb. im 2. Heft).

Abb. 98.

Bei der Darbringung des Kindes im Tempel zeigt die Prophetin Hannah nicht selten auf den kleinen Jesus, so schon auf der Triumphbogenmosaik des Papstes Sixtus (432—440) in S. Maria maggiore zu Rom (Garrucci IV, 212, 2), nachher in der abendländischen Kunst des Mittelalters (z. B. auf dem Gemälde von *Ambrogio Lorenzetti* in der Akademie zu Florenz; L'Arte VII, Abb. S. 304) und noch auf einem *Rueland Frueauf* zugeschriebenen Gemälde v. J. 1499 in Grossgmain (Altdeutsche Malerei, Abb. 70); wogegen sie in der byzantinischen Kunst zumeist (?), wie zuweilen auch in der abendländischen, gen Himmel zeigt.

Mit Anspielung auf seine Worte bei der Fusswaschung (Joh. XIII, 9): „Herr, nicht die Füsse allein, sondern auch die Hände und das Haupt“, zeigt Petrus in abendländischen Darstellungen bisweilen deutlich mit dem Finger auf seinen Kopf, z. B. im Antiphonarium Hartkeri in St. Gallen, von der Wende des X. Jahrh., und in der Holkham-Bibel lat. 7, aus dem Trecento (mir nur aus einer Phot. von A. Haseloff bekannt). In der byzantinischen Kunst, wenigstens vom IX. Jahrh. ab (vgl. Haseloff: Codex Rossanensis, S. 102), führt er dagegen die Hand zum Scheitel — eine verschieden gedeutete Gebärde, welche ich ebenfalls für ein Zeigen halte. Wenigstens schon im XI. Jahrh. fand dieses morgenländische Motiv den Weg nach dem Abendlande, zunächst besonders nach Italien, und wurde seit der romanischen Epoche während des Mittelalters überall der gewöhnliche Gestus Petri bei dieser Gelegenheit. Mein letztes Beispiel aus Italien ist ein früh-quattrocentistisches Relief von gebranntem

Ton in der Pellegrini-Kapelle, S. Anastasia zu Verona, nördlich der Alpen ein kirchliches Wandgemälde v. J. 1571 zu Aakirkeby in Dänemark.

Von der „ecce homo"-Gebärde des Pilatus, die man sich gewiss als ein Hinweisen zu denken hat, besitze ich nur recht wenige und zufällige Aufzeichnungen: ein paar aus der deutschen Kunst des X—XI. Jahrh. (z. B. Codex Egberti; Kraus, Taf. 47 = *Abb. 99*), die meisten aus dem XVI. Jahrh. (*Dürer, Brüggemann, Lukas van Leiden, Tizian, Correggio, Morales*), aus dem XVII. Jahrh. *Rembrandts* Radierung v. J. 1665 (Klass. d. Kunst, Abb. S. 106/7).

Abb. 99.

Nirgends war aber die ikonographische Aufgabe der zeigenden Gebärde so gross und mannigfach wie in den Kreuzigungsdarstellungen, besonders in abendländischen des späteren Mittelalters, als sich die Szene zu der reichsten im christlichen Kunstdrama, nächst dem jüngsten Gericht, entwickelte. Beiderseits der Alpen (in Italien schon vom Anfang des Trecento ab, in Mitteleuropa beträchtlich später) wetteiferten die Künstler, sich die grosse und bunte Schar vorzustellen, welche die gerichtliche Vollstreckung des Urteils, die Neugierde, die Rache oder die Liebe auf Golgatha versammelt hatte. In dieser Menge musste es Leute gegeben haben, welche auf Christus zeigten, sei es aus Teilnahme oder Verwunderung, oder auch aus Hass und Schadenfreude, wohl auch um einer irgend einem Begleiter oder einem zufälligen Nachbarn gemachten Bemerkung Nachdruck zu geben. Ohne das uralte Darstellungsschema in den Hauptzügen aufzugeben, füllte man es — wohl nach dem Vorgange der Mysterienspiele — mit einem reichen Leben, um somit den Eindruck einer unmittelbar geschauten Wirklichkeit zu erzeugen. Mit Rücksicht auf unser Motiv wähle ich als Beispiel das Predellenbild *Simone Martinis* im Museum zu Antwerpen (*Abb. 100;* nach Klass. Bildersch.). Im Vordergrunde sehen wir hier zwei Knaben, welchen es gelungen ist, sich bis zum Kreuze durchzudrängen. Der eine schaut zum Gekreuzigten empor, während der Gefährte, ihn vertraulich um den Rücken fassend, mit weit ausgestrecktem Zeigefinger seine Aufmerksamkeit auf die in Ohnmacht sinkende Maria zu lenken sucht [1]).

Abb. 100.

[1]) Die Gruppe von zwei neugierig zeigenden Buben scheint, wie Prof. O. Sirén in Stockholm mir gegenüber bemerkt hat, in den Kreuzigungsbildern des späteren Trecento nicht selten zu sein, besonders, wohl nach dem Vorgange Simones, in der sienesischen Kunst. Sirén hat mich besonders auf ihr Vorkommen in dem Fresko von *Berna* in der Collegiata zu S. Gimigniano (Venturi: Stor. d. arte ital. V, Abb. S. 741) und,

Mit hauptsächlicher Ausnahme der schon (oben S. 58/9) erwähnten Mater dolorosa findet man die zeigenden Gebärden vornehmlich unter den Juden und Heiden, welche gewöhnlich rechts vom Kreuze stehen (unter ihnen später auch Reiter). Mein ältestes Beispiel ist einer von den „Hellenen" im griechischen Chludoff-Psalter, IX. Jahrh. (vgl. meine „Psalterillustrationen", Abb. S. 58). Die in dieser Gruppe am häufigsten wiederkehrende Figur ist der auf Christus zeigende Hauptmann, dessen Gebärde seinen Worten entspricht: „Wahrlich *dieser* Mensch ist Gottes Sohn gewesen". In der mittelbyzantinischen Kunst bildet er mit seinem, gleichwie vor Schrecken, zurückweichenden Seitenschritt geradezu eine typische Erscheinung. Im Abendlande spielte dieser Krieger, hier bisweilen breitspurig stehend (vgl. meine Arbeit über die „Beinstellungen", S. 27), bisweilen auch zu Ross, und nicht selten seine auf einem Blatte geschriebenen Worte tragend, seit dem XIV. und — besonders nördlich der Alpen, wo sich ja im allgemeinen die ikonographische Tradition länger behauptete — bis zum Anfang des XVI. Jahrh., häufig eine sehr in die Augen fallende Rolle (vgl. Abb. 100).

Von dem Fingerdeuten des Longinus auf seine bösen Augen war schon oben (S. 23/4) die Rede.

Die christliche Ikonographie kennt ausserdem noch zwei Fälle, wo zeigende Gebärden traditionell benützt wurden. Zunächst beim Besuche der Frauen am Grabe Christi, wo ja ein Engel zu ihnen sprach: „Kommt her und sehet die Stelle, da der Herr gelegen hat" (Matth. XXVIII, 6). So weit ich ersehen kann, ist unser Motiv erst verhältnismässig spät in diese Szene eingeführt worden. Vor dem Bilderstreite wurde nämlich der Engel, wenn ich nicht irre, immer nur sprechend dargestellt, wie im Abendlande sehr oft auch im eigentlichen Mittelalter. Die mittelbyzantinische Kunst bildete den in das Grab zeigenden Engel zu einem leicht erkenntlichen und sehr bezeichnenden Figurentypus aus [1]), der ja bisweilen im Abendlande nachgeahmt — ich erinnere nur an das Bild an *Duccios* grossem Altargemälde in Siena — jedoch, selbst wo der Engel zeigt, keineswegs herrschend wurde [2]). Meine spätesten Beispiele sind etwa von der Zeit um 1600 (*Annibale Carracci* und *Elsheimer*). — Besonders erwähne ich das Fresko *Fra Angelicos* im S. Marco-Kloster zu Florenz (Klass. d. Kunst, Abb.

sogar verdoppelt, auf einem sienesischen, sehr figurenreichen Gemälde im Louvre aufmerksam gemacht. Einzeln auftretende, zeigende Kinder findet man zuweilen in den Kreuzigungsbildern, wenigstens im XV. Jahrh. auch nördlich der Alpen (z. B. in dem Gemälde vom *Meister des Hausbuches* im städt. Museum zu Freiburg; Clemen u. Firmenich-Richartz: Ausstellung zu Düsseldorf 1904, Taf. 67). Nicht ohne Ueberraschung habe ich aber das sienesische Motiv von je zwei Knaben nebst der Gebärde in holländischen Kalvarienbildern des beginnenden XVI. Jahrh. wiedergefunden: auf einem Gemälde von *Cornelis Engelbrechtz.* in Baseler Privatbesitz (ibid. Taf. 60) und auf einem Delfter Triptychon in der Nat. Gall. zu London (Burl. Mag. XXIII, Taf. z. S. 107). Abwechselnd wie in italienischen Bildern, gilt die Gebärde im ersteren Falle dem Gekreuzigten, im letzteren der Madonna. Mag die Uebereinstimmung eine nur zufällige sein?

[1]) Noch das Malerbuch vom Berge Athos (Schäfers Uebers. v. J. 1855, S. 209), erwähnt das Zeigen des Engels am Grabe Christi.

[2]) Uebrigens ist dieser Typus nicht einmal in der byzantinischen Kunst alleinherrschend. Das ebenso qualitativ dürftig wie quantitativ reich illustrierte Evangeliar d. XI. Jahrh. in der Pariser Nationalbibl., f. gr. 74, enthält mehrere Darstellungen des Besuches der Frauen am Grabe, dabei jedoch nur ein Beispiel des fraglichen Typus (Reprod. réduites I, Taf. 54 u. 89, II, Taf. 181 u. 183).

S. 118), weil der Engel hier mit der einen Hand in den leeren Sarg, mit der anderen auf die oben erscheinende Halbfigur des verklärten Erlösers zeigt. Diese Doppelgebärde bezieht sich aber nicht auf die oben zitierten, sondern auf die gleich vorhergehenden Worte des Himmelsboten: „Er ist nicht hier, er ist auferstanden". Um die Meinung begreiflich zu machen, hat sich der Künstler, nach mittelalterlicher Sitte, die licentia artistica genommen, den nicht Anwesenden in das Bild aufzunehmen und den Unsichtbaren wenigstens dem Beschauer sichtbar zu machen.

Die letzte Darstellung aus der evangelischen Geschichte, wo das Zeigen eine historische Bedeutung bekam, ist die Himmelfahrt Christi, wo manchmal nicht nur die zwei Engel, welche bei dieser Gelegenheit den Aposteln erschienen, sondern auch etliche von diesen auf den emporschwebenden Heiland zeigen — die ersteren mit bezug auf ihre Worte: „Dieser Jesus, welcher von euch ist aufgenommen gen Himmel", die letzteren aus Staunen. Meine ältesten Beispiele finden sich auf den palästinischen Ampullen in Monza (Garrucci VI, 433 fg.) und in der syrischen sog. Rabula-Handschrift v. J. 586 in Florenz (ibid. III, 139). Nachher habe ich das Motiv manchmal in der mittelalterlichen Kunst, sowohl der byzantinischen als (seit der karolingischen Epoche) der abendländischen, wahrgenommen. Seit dem XIV. Jahrh. beschränken sich meine Aufzeichnungen auf einige italienische Beispiele, darunter ein paar aus der Kuppelmalerei *Correggios* in S. Giovanni zu Parma (Klass. d. Kunst, Abb. 61 u. 73). — Ganz entsprechend zeigen Engel und Apostel auch bei der Himmelfahrt Mariä von *Tizian* und *Correggio*.

Im Leben sieht man kleine Kinder zugleich mit dem Blick auch den Finger gegen irgend einen Gegenstand richten, welcher ihr lebhaftes Interesse erregt, und bei derselben unfreiwilligen Ausdrucksbewegung können sich sogar Erwachsene, selbst in vollständiger Einsamkeit, ertappen, wenn etwas ihre Neugierde, ihr Staunen, ihre Bewunderung oder überhaupt eine plötzliche Gemütsveränderung hervorruft. Aus der Kunst führe ich ein paar Beispiele an, zunächst den Knaben auf einem japanischen Holzschnitt (abgeb. in „Meister der Farbe", H. 44), der in wilder Entzückung auf eine Marionettenvorstellung zeigt, den kleinen Jesus auf einem Madonnenbilde von *Sodoma* in der Gal. Borghese zu Rom, dem Joseph eine Blume reicht, und das ganz kleine Kind auf einer von De Launay gestochenen Zeichnung *Freudebergs*, aus der zweiten Hälfte des XVIII. Jahrh. (Abb. im „Kupferstich-Kabinet" IV), dessen Aufmerksamkeit eine Katze fesselt. Kaum anderswo tritt aber die Ausdrucksfähigkeit unserer Gebärde in dieser Bedeutung so klar zu Tage, wie auf einem griechischen Vasengemälde noch recht archaischen Stils, wo die von der ersten Schwalbe geweckte, freudige Ueberraschung geschildert wird (*Abb. 101;* nach Baumeister: Denkm. d. klass. Altertums III, S. 1985). Die drei anwesenden Figuren schauen alle dem vorüberfliegenden Frühlingsboten nach, zwei zeigend, die dritte mit offen emporgestreckter Hand [1]). In naiv-primiti-

[1]) Wie auch manchmal in der mittelalterlichen Kunst, zur Abwechselung mit dem Zeigen, die Hirten bei der Offenbarung des Engels und die Apostel in den Himmelfahrtsdarstellungen die eine Hand offen nach der wunderbaren Erscheinung strecken.

ver Weise gehen ihnen die Worte geschrieben aus dem Munde hervor. Ein Jüngling ruft aus: „Siehe die Schwalbe“, ein bärtiger Mann antwortet: „Ja, bei Herkules“, der dritte, ein halberwachsener Knabe, stimmt mit den Worten „Wahrlich, so ist es“ ein, und für seine eigene Rechnung scheint der Künstler die Reflexion hinzugefügt zu haben: „Also, der Frühling ist schon da!“ [1])

Abb. 101.

Bereits in den homerischen Epen bedeutet „vielgezeigt“ *(ἀριδείκετος)* so viel als sehr berühmt (Sittl: Gebärden der Griechen und Römer, S. 52). Man darf sich vorstellen, dass beim Aufmerksammachen — auf Berühmtheiten, wie sonst auf irgend etwas — der Sprechende sich zumeist dem Angeredeten zuwendet. Wenn sich aber die Bewunderung aus einem spontanen Impuls oder absichtlich — in der Form schmeichelnder Aufmerksamkeit oder Huldigung oder gar als eine förmliche Akklamation — im Zeigen ausspricht, so gehen Handbewegung und Blick gewiss in einer und derselben Richtung. Aus der Kunst verschiedener Zeiten führe ich einige Beispiele an. Auf einem griechischen Vasengemälde freischönen Stils in München nimmt ein junger Mann („Bellerophon“) seine Braut entgegen (*Abb. 102;* nach Baumeister I, S. 303); daneben steht sein Freund und zeigt ganz aus der Nähe auf die junge Frau. So auch der neben Zeus stehende Eros auf die wegen des drohenden Perserkrieges betrübte „Hellas“, auf der grossen Darius-Vase in Neapel (ibid., Taf. 6) — in welch letztgenanntem Falle die Gebärde jedoch vielleicht mehr Teilnahme an dem Geschick der Bedrohten als Bewunderung enthält. Ein reiner Huldigungsgestus ist das den Erlöser betreffende Zeigen des aufwartenden Engels auf dem karolingischen, wahrscheinlich aber ein hellenistisch-frühchristliches Vorbild wiederholenden, fünfteiligen Elfenbeindiptychonblatt aus Lorsch im Vatikan (Garrucci VI, 457, 2). In der Bibel Karls d. Kahlen (Paris, f. lat. 1) zeigen drei von den (in

Abb. 102.

[1]) Freude bedeutet ja auch auf christlichen Bildern die Gebärde der drei Könige, wenn sie den Stern gewahr werden (vgl. Matth. II, 10).

den Ecken der betreffenden Miniatur dargestellten) Kardinaltugenden auf den in der Mitte tanzenden König David, während die vierte ihre offene Hand ihm entgegenstreckt (Reprod. réduites, Taf. 4). Reine Akklamation ist das abwechselnd mit der offen gestreckten Hand benützte Zeigen auf dem Salomo-Bilde in der karolingischen „Callisto-Bibel“ in S. Paolo f. l. m. (*Abb. 103*). Auf dem romanischen Tympanrelief an der Kirche zu La Charité-sur-Loire zeigt Moses (oder Elias) bei der Verklärung Christi auf diesen (Vitry u. Brière: Sculpt. franç., Taf. 9), so auch Moses auf dem Verklärungsbilde *Jan van Scorels* (?) in Kassel (Meisterwerke, Abb. S. 162). Bewunderung enthält der Ausdruck gewiss auch, wenn irgend ein Hirt oder ein Neugieriger aus dem Gefolge der Könige in italienischen Anbetungsbildern des Tre- bis Cinquecento mit mehr oder weniger ausgestrecktem Finger das heilige Kind betrachten (z. B. *Bartolo di Fredi*, Gal. zu Siena, Nr. 104, u. *Luini* im Dome zu Como = Reinach: Rép. de peint. I, Abb. S. 63). So zeigt auch ein Pilger bei der Predigt des heil. Stephan auf diesen, Gemälde von *Carpaccio* im Louvre (Ludwig u. Molmenti, Taf. z. S. 248), und ein Engelchen auf die zum Himmel fahrende Maria auf *Tizians* Assunta-Bilde in Venedig. Aus späteren Zeiten erwähne ich nur einen lumpigen Kerl beim Triumphe Marats, Gemälde von *Boilly* im Museum zu Lille, Nr. 67.

Abb. 103.

Der Ausdruck eines gnädigen Wohlgefallens — oder wenigstens einer gefälligen Anerkennung — wird das Zeigen auf Dedikationsbildern in gewissen kostbaren Miniaturhandschriften des späteren Mittelalters, wo die Ueberreichung eben des betreffenden Buches selbst an den hohen Besteller dargestellt wird. Ein Beispiel gibt uns Charles V., der beim Empfang der von *Jean de Bandol* illuminierten Bibel v. J. 1372, jetzt im Museum Meerman-Westreenien im Haag, auf den Prachtkodex zeigt (Michel: Hist. de l'art III, II, Abb. S. 116).

Was bei der Bewunderung das Zeigen bedingt, ist wohl eigentlich die Verwunderung oder Ueberraschung. Unsere von dem Wunderbaren absorbierte Aufmerksamkeit strömt sozusagen durch die Zeigefingerspitze dem Erstaunlichen entgegen. Es folgt hier eine Reihe von mehr oder weniger bezeichnenden Beispielen aus verschiedenen Zeiten. Zunächst aus der Antike: die Nymphe, welche auf einem pompejanischen Wandgemälde mit dem Finger auf den betrunken auf dem Boden liegenden Herkules deutet, und, in einer der Terenz-Illustrationen (Eunuchus IV, 5), Antipho adulescens, der mit ausgestrecktem Finger Chärea fragt, warum er in Kastratenkleidern auftritt (Reprod. réduites, Taf. 36). Aus dem Mittelalter: die knieende Mutter bei der Auferweckung von Jairi Töchterlein im sog. Evangeliar Kaiser Ottos III., München Nr. 4453 (Leidinger, Taf. 22), und zwei Zuschauer, welche über den Anblick des Riesen Christophorus staunen, Stuttgart, Passionar aus Zwiefalten, XII. Jahrh. Aus der neueren Kunst: in einem der Fresken *Filippino Lippis* in S. Maria novella zu Florenz ein Krieger, der auf den vom Apostel Philippus gebannten Drachen zeigt; zwei auf die Bestrafung He-

liodors zeigende Frauen auf dem Fresko *Raffaels* im Vatikan (Klass. d. Kunst, Abb. S. 50); auf einem Relief des Sebaldusgrabes von *Peter Vischer* einer von den Zuschauern in der Szene, wo der Heilige sich an brennenden Eiszapfen wärmt (Künstl.-Mon., Abb. S. 33); einer von den Generälen Konstantins d. Gr., der das himmlische Wunderzeichen gewahr wird, Skizze von *Rubens* in der Samml. Johnson zu Philadelphia (Klass. d. Kunst, Abb. S. 231); ein Greis beim Feste Kleopatras von *Jan Steen*, wo die Königin sich anschickt, die kostbare Perle aufzulösen, Samml. Sedelmeyer (Les Arts Nr. 114, Abb. S. 32), und, auf dem Wandgemälde *Wilhelm von Kaulbachs* v. J. 1859 im German. Museum zu Nürnberg, ein Jüngling, der hocherstaunt den Zeigefinger gegen die Leiche Karls d. Gr. ausstreckt (*Abb. 104:* nach Künstl.-Mon., S. 53).

Abb. 104.

Ebenso leicht wie die Verwunderung in Bewunderung, verwandelt sich die Ueberraschung unter Umständen auch in Furcht und Schrecken. Und in der Tat kann es in ein paar von den eben erwähnten Beispielen fraglich sein, ob wir nicht bei dem Ausdruck eher Entsetzen als Staunen voraussetzen dürfen. Dieselbe Bemerkung gilt auch, in der vatik. Kosmas-Handschr., VI—VII. Jahrh. (Garrucci III, 148, 1), für einen von den Gesandten des Königs von Babylon, der vor dem Wunder zurückweicht, welches König Hiskias geschehen war, und der auf die Sonne zeigt, die bei jener Gelegenheit zehn Stufen hinter sich zurückging (II. Kön. XX, 11; vgl. II. Chron. XXXII, 31, u. Jesaia XXXIX, 1 [1]). In der in England am Schluss des XIII. Jahrh. geschriebenen und illustrierten Apokalypse des Brit. Mus., Add. 35.166, deutet ein Mann entsetzt auf den Engel, der die Sonne auslöscht (Reprod. from illum. manuscr. II, Taf. 12). Zu dieser Kategorie gehört noch, auf dem bald Melozzo, bald Palmezzano zugeschriebenen Wandgemälde in S. Girolamo zu Forlì, der vor Entsetzen schreiende Richter, der den Finger gegen die von S. Giacomo di Compostela auferweckten Hühner streckt (*Abb. 105:* nach einer Phot. von Alinari). Und eine stärkere Erregung als blosse Ueberraschung veranlasst wohl auch den aus dem Bade gestiegenen Krieger auf dem Karton *Michelangelos* nach der Richtung der nahenden Gefahr zu zeigen (Klass. d. Kunst, Abb. im Text S. XX).

Abb. 105.

Der tiefste Grund zu dem Zeigen als impulsiver Ausdrucksbewegung, d. h. wo es sich nicht um ein Aufmerksammachen handelt, ist gewiss einfach die in dieser Richtung konzentrierte Aufmerksamkeit, weshalb ja auch

[1]) Auf der Miniatur scheinen die Babylonier bei dem Wunder selbst anwesend zu sein, während sie, nach dem biblischen Bericht, davon nur aus dem Munde Hiskiä hörten. Der Logik der naiven Kunst gemäss musste es so sein, weil die Erzählung sonst gar nicht darstellbar wäre und die Kunst schlechterdings alles muss darstellen können.

der Blick in solchen Fällen zumeist derselben Richtung folgt. Mein ältestes Beispiel des Fingerdeutens als reiner Wahrnehmungsgebärde ist, auf der archaischen, in Sparta verfertigten Archesilas-Schale in Paris, VI. Jahrh. v. Chr., der Sklave, der, den Zeigefinger gegen die Wagezunge streckend, die richtige Abwägung des kostbaren Silphions feststellt (Buschor: Griech. Vasenmalerei, Abb. S. 125). Auf dem schon erwähnten Wandgemälde aus Herkulanum (s. oben Abb. 6) liest ein junger Mann, den Zeigefinger gegen das in der Linken gehaltene Diptychon richtend, den Anwesenden den Orakelspruch vom Tode des Admetos vor. Mit derselben Gebärde betrachtet Aeneas in einer Miniatur der spätantiken Vergil-Handschrift, Vatic. Nr. 3225, das im Bau begriffene „Karthago". Wenn in mittelalterlichen Darstellungen der Geburt Jesu, Joseph nicht so apathisch wie gewöhnlich dasitzt, so bezeugt er bisweilen durch ein Fingerdeuten seine Teilnahme für die Mutter und das Kind (Beisp.: Wandgemälde d. IX. Jahrh. in S. Lorenzo an den Quellen des Volturno, abgeb. in Bertaux' Italie méridionale, S. 96, u. abendländ. Miniatur in München, Nr. 11.308, aus der ersten Hälfte d. XIII. Jahrh.). An den Sklaven auf der Archesilas-Schale erinnern gewissermassen der Engel und die Teufel bei der Seelenwägung im Psalter der Königin Blanche vom Beginn d. XIII. Jahrh. in der Arsenalbibl. zu Paris (H. Martin: Joyaux de l'Arsenal, Taf. 47), und vollends ein Gegenstück zum Vorleser im Admetos-Bilde ist der lesende Johannes auf einem gestickten Antipendium d. XIV. Jahrh. aus Pirna, nunmehr in Dresden (Zeitschr. f. bild. Kunst IV, Taf. z. S. 276). Mit derselben Handbewegung begrüsst, in einer Miniatur des *Johannes von Valkenburg*, um die Mitte des letztgenannten Jahrh., im erzbischöflichen Museum zu Köln, Joachim die eben geborene Maria, die ihm von einer Magd gebracht wird (Scheibler u. Aldenhoven: Gesch. der Kölner Malerschule I, Taf. 4), und bekundet, in einer französischen Handschrift v. J. 1461 in der Bibl. zu Brüssel (Christine de Pisan: Épitre d'Othéa à Hector; J. van den Gheyn, Taf. 69), Aktäon seine unverschämte Neugierde, als er Diana und ihre Nymphen im Bade überrascht. Aus der Kunst des Mittelalters und der Folgezeit verdienen vielleicht noch die seit dem XIII. Jahrh. in den Miniaturhandschriften hier und da auftretenden und mit der zeigenden Gebärde ihre Harngläser wahrnehmenden Ärzte eine besondere Erwähnung (z. B. in einem vläm. Breviar in Cambridge, Trinity Coll., B. XI. 22, XIII—XIV. Jahrh. [*Abb. 106*; nach einer Phot. d. Verf.], und in den „Heures d'Anne de Bretagne", im Anf. d. XVI. Jahrh., wahrscheinlich von *Jehan Bourdichon* illustriert, Paris, Bibl. nat.: Reprod. réduites, Taf. 39), u. s. w.

Abb. 106.

Ich denke, der moderne Kulturmensch zeigt nicht mehr gar so leicht aus einfachem Aufmerksamwerden, wie die impulsiveren Menschen des Mittelalters, so dass also diese Ausdrucksbewegung bei ihm zumeist eine stärkere Erregung erfordert. Wie dem aber auch sei, jedenfalls scheint das Motiv in jener Bedeutung in der neueren Kunst recht selten zu sein. Vielleicht will *van Dyck* den das schlafende Liebespaar Diana und Endymion entdeckenden Satyr im Prado-Museum durch dessen, trotz der geringen Entfernung, weit ausholendes Zeigen als ein naives Naturwesen charakte-

risieren (Klass. d. Kunst, Abb. S. 60). Ausserdem nenne ich nur den Stich von *Moreau le jeune*, wo die junge Frau — gewiss nicht ohne Bewunderung — auf den von ihrem Gatten mit Pfeil und Bogen erlegten Fasan zeigt (Hirth: Kulturhist. Bilderbogen VI, 8462).

Es trifft sich wohl auch mitunter, wenn wir mit unseren Worten eindringlich wirken wollen, dass wir den Zeigefinger gegen den Angeredeten richten, d. h. dass die Handbewegung der Richtung der Rede folgt. Diese Geste findet sich auch zuweilen schon in der Antike (z. B. Hermes vor Apollo und Artemis auf einer korinthischen Hydria; abgeb. in Mon. ined. dell' instit. I, Taf. 57). Besonders bezeichnend ist aber in der christlichen Kunst ihre recht häufige Anwendung bei dem Verkündigungsengel, in dessen Worten: Spiritus sanctus superveniet *in te* (Lukas I, 35), sie ja auch eine besondere Motivierung erhält. Ich habe diese Verkündigungsgebärde in verschiedenen Epochen angetroffen, mit dem Wandgemälde in den Katakomben Priscillas beginnend (*Abb. 107;* nach Garrucci II, 75, 1) und noch im Bilde *Era Angelicos* zu Cortona, wo der Engel mit der anderen Hand auf die herabschwebende Taube des heil. Geistes zeigt (Klass. d. Kunst, Abb. S. 72/3). Es kommen sogar noch spätere Beispiele vor. In solchen Fällen ist die Handbewegung eine Du-Gebärde. In Bildern aus sehr verschiedenen Ländern und Zeiten [1]) zeigt die Magd des Hohenpriesters auf Petrus, indem sie ihm sagt: „*du* warest auch mit dem Jesu aus Galiläa“ (Matth. XXVI, 69), oder: „Bist *du* nicht dieses Menschen Jünger einer?“ (Joh. XVIII, 17). In diesem Falle enthält ja die Gebärde schon eine Anklage.

Abb. 107.

Das Vorstrecken des Zeigefingers hat etwas Autoritatives. Dadurch fliesst sozusagen die Ueberlegenheit des Redenden bezwingend zum Angeredeten hinüber. Oft durch einen kurzen Stab verstärkt, war ja diese Handbewegung in der frühchristlichen Kunst, wie noch immer in der Auferweckung des Lazarus von *Sebastiano del Piombo* [2]), die Zaubergebärde des wundertätigen Erlösers. Mit derselben reden in gotischen Mi-

[1]) Beispiele: Miniatur in einer armenischen Handschr. d. Berl. Bibl., Ms. or. minut. 291, um 1450; deutsche Miniaturen d. X—XI. Jahrh., wie z. B. im „Evangeliar Kaiser Ottos III.“ in München (Leidinger, Taf. 49); Relief d. XIII. Jahrh. im Dome zu Modena; das Sieneser Altargemälde *Duccios* (Venturi: Storia dell' arte ital. V, Abb. S. 577); eins von den kleinen Nebenbildern rings um Cristo morto, Freske von *Lorenzo Monaco* im Chiostro degli Oblate zu Florenz (Sirén, Taf. 1), und das bald *Bernardo Strozzi*, bald *Franc. Herrera d. Ä.* zugeschriebene Gemälde in Köln, Nr. 575.

[2]) Wohl bezieht sich hier die majestätische Gebärde Christi zunächst auf seinen Befehl: „Löset ihn auf und lasst ihn gehen“. Der Beschauer aber muss unwillkürlich die mit so grossem Pathos ausgeführte Handbewegung auf das Wunder selbst beziehen, dessen erschütternde Wirkung noch die Gemüter der Anwesenden beherrscht — und dies war unzweifelhaft auch die Absicht des Künstlers.

niaturen die Fürsten ihre knieenden Vasallen an (vgl. Abb. in Gaz. d. beaux-arts, 1913 I, S. 177, 187 u. 188; aus Handschriften des XIV. Jahrhunderts in der Arsenal-Bibliothek zu Paris). Auf dem Gemälde *Duccios* in der Sammlung Benson streckt Christus bei der Versuchung fast drohend den Finger gegen den Teufel aus (Les Arts, Nr. 70, Abb. S. 4), und mit derselben Gebärde entgegnet Johannes der Täufer, auf einem Bilde *Bernardo Strozzis* in Wien, den Widersachern bei seinem Disput mit den Pharisäern. Ein Non-plus-ultra von unwiderstehlicher Energie ist aber die zeigende Doppelgebärde, womit der Schöpfer, vom Orkan durch den Weltraum getragen, in *Michelangelos* Deckenmalereien in der sixtinischen Kapelle den Himmelskugeln ihre Bahnen anweist (*Abb. 108*).

Abb. 108.

Aus der Grundbedeutung des impulsiven Zeigens: der in der Richtung desselben konzentrierten Aufmerksamkeit, entspringen die teilweise sogar entgegengesetzten Spezialbedeutungen: einerseits die schon besprochenen von huldigender Bewunderung oder Furcht, andererseits auch diejenigen von Drohung, Hass und Hohn. Gegen einen Feind scheint der Zorn Funken aus der Fingerspitze zu sprühen, und es ist ein Zufall, der fast den Eindruck einer Absicht macht, dass die Hand dabei das Aussehen einer Pistole erhält. Die Gebärde eignet sich also vorzüglich für die sog. Revolverberedsamkeit. So zeigt z. B. Diana auf Aktäon in einem pompejanischen Wandgemälde, als sie dem Frechen mit zornig ausgestrecktem Finger entgegenläuft (Engelmann: Bilder-Atlas zu Ovids Metamorphosen, Taf. IV, 28); gleicherweise bei derselben Begebenheit auf den Gemälden *Annibale Carraccis* in Brüssel (J. de Brauwere: Cat. ill. II, Nr. 203) und *Albanis* in Dresden, in welch letzteren Bildern die Göttin jedoch in gewählt schönen Posen ruhig und überlegen stehen bleibt. Manche Künstler aus verschiedenen Zeiten haben sich vorgestellt, dass die Juden, wenn sie ihr „Lass ihn kreuzigen" schrieen, zugleich auf den Erlöser zeigten. Beispiele: aus dem X. Jahrh. im Stuttgarter Psalter (mit Bezug auf Ps. XXXIV, 21: „Und sperren ihr Maul weit auf wider mich und sprechen: Da, da! das sehen wir gerne") und im Codex Egberti (vgl. oben Abb. 99), aus dem XVII. Jahrh. in dem Gemälde vom *Cavaliere Calabrese* im Musée Condé zu Chantilly, um nur meine ältesten und mein jüngstes Beispiel zu nennen. In Analogie mit der Akklamationsgebärde (vgl. oben S. 73) wechselt übrigens auch in diesem Falle die zeigende mit der offen ausgestreckten Hand. Mit einem mehr oder weniger energischen Zeigen klagen die Frau Potiphars in den Narthex-Mosaiken von S. Marco in Venedig, XIII. Jahrh., Joseph; Venus wieder in den Raffaelschen Fresken in der Villa Farnesina ihren Sohn Amor vor Zeus (Klass. d. Kunst, Abb. S. 87) und auf einem Gemälde von *Vautier* (Künstl.-Mon., Taf. z. S. 78) die Bauernfrau vor dem Dorfschulzen einen Juden an. Mit dem Finger bedrohen die Verfolger

den ihnen entfliehenden heil. Thomas auf dem Altar *Meister Franckes* in Hamburg aus den zwanziger Jahren d. XV. Jahrh. (Alt-deutsche Mal., Abb. 10), der schwebende Engel Heliodorus auf dem vatikanischen Wandgemälde *Raffaels* (Klass. d. Kunst, Abb. S. 50), Juno Paris bei dessen Urteil auf dem Kupferstich *Marcatons* (Muntz: Raphaël, Taf. z. S. 608) und die Juden den Propheten Jeremias auf dem Gemälde *Bendemanns* v. J. 1872 in der Berliner Nationalgalerie. Man beachte auch die drohende Hand Gottes in unserer Abb. 71. Nicht bloss drohend, sondern zugleich die himmlische Strafe herabrufend ist das Zeigen des heil. Filippo Benizzi auf dem Wandgemälde *Andrea del Sartos* in dem Vorhofe von SS. Annunziata zu Florenz, wo der Blitz die gottvergessenen Kartenspieler trifft (Künstl.-Mon., Abb. 6). Schliesslich erinnere ich an Johannes auf der Rückseite des Thrones der Beethoven-Statue *Klingers* in Leipzig. Der junge Fanatiker stürmt mit weit ausgestrecktem Finger wie rasend auf die nackte Venus, die verdammte Göttin der Fleischeslust, los (*Abb. 109;* nach Zeitschr. f. bild. Kunst, N. F. XIII, Taf. z. S. 188). — Mit solchen Beispielen vor Augen darf man wohl das Zeigen das Ausrufungszeichen unter den Gebärden nennen!

Abb. 109.

Wenn aber der Hass sein Ziel erreicht hat, so äussert sich der Triumph bisweilen wieder in einem Zeigen, dem Zeigen auf den besiegten Feind. Als Triumphgebärde habe ich unsere Handbewegung jedoch nur in der christlichen Kunst und selbst hier nur selten gefunden, zuerst im griechischen Chludoff-Psalter, IX. Jahrh. (s. meine „Psalterillustrationen", Abb. S. 82), auch im Abendlande vereinzelt schon im frühen Mittelalter, zuletzt an David als Besieger Goliaths, Gemälde von *Marinari* (1627—1716) in den Uffizien zu Florenz. Das triumphierende Zeigen enthält wohl zumeist eine Dosis Hohn. In einer Illustration der frühmittelalterlichen Prudentius-Handschriften deutet die Demut („Humilitas") auf den gestürzten Uebermut („Superbia"). Der Beischrift zufolge verlacht (deridet) die Tugend hier das von ihr besiegte Laster — eine Deutung, welche geradezu textwidrig ist und in der Tat wenig passend, eben weil es sich um die Demut handelt. Sie scheint in der Tat, wie die Benennung der byzantinischen Hodigitria-Madonna (vgl. oben S. 58), aus der Gebärde entstanden zu sein. Stettiner zufolge (Die illustr. Prudentiushandschriften, S. 204) stammen nämlich die Beischriften aus einer späteren Zeit als die ursprüngliche, wahrscheinlich frühchristliche Bilderredaktion. — Ähnlicherweise zeigt, an der Kanzel *Niccolò Pisanos* in Siena, die „Stärke" auf den von ihr getöteten Löwen (Venturi III, Abb. S. 1001).

In einer Terenz-Illustration (Reprod. réduites, Taf. 26) streckt Simo den Finger gegen Crito mit den Worten aus: „Ein Ehrenmann jener? Er mag ein rechtschaffener Mann sein, wie er will — der Betrüger!" (Die Andrierin, V, 4). Das schwedische Wort „utpeka" (wörtlich = auszeigen) bedeutet: jemanden einer schimpflichen Auf-

merksamkeit preisgeben. Das verwandte Wort „Auslachen" gibt an, wie das Mienenspiel die Gebärde komplettiert. Das Hohngelächter ist nicht ein Ausdruck der Freudigkeit (wenn nicht der Schadenfreude), sondern die absichtlich verletzende Schaustellung der Verachtung, die sich über ihre selbstgemachte Karikatur des Verhöhnten lustig macht, und das Zeigen ist die Zurückstrahlung des Spottbildes auf das Original. Hohn und Zorn zeigen beide gerne und entstehen beide leicht aus dem grollenden Hass. Der erstere ist aber sozusagen der negative, der letztere der positive Ausbruch desselben. Der Spötter hebt die Nichtigkeit des Gegners hervor, greift ihn aber keineswegs an, sondern betont im Gegenteil eben den weiten Abstand zwischen sich und seinem Opfer, dessen blosses Anrühren ihn besudeln würde. Der Zorn dagegen ist impulsiv, verliert leicht die Selbstbeherrschung und geht gerne zu Handgreiflichkeiten über.

Man ist wohl berechtigt a priori anzunehmen, dass unser Gestus, auch in der Bedeutung des Hohns, universell ist. Jedenfalls liegt er gewiss Kindern und Ungesitteten nahe zur Hand. Nach japanischen Bildern zu urteilen (z. B. von *Mitsunaga*, XII. Jahrh. = Monatsh. f. Kunstwiss. II, Abb. S. 287 u. 288, und dem ganz modernen *Yoshitoshi* = Laurin: Skämtbilden, Abb. S. 341), versteht die Strassenbevölkerung im Lande der aufgehenden Sonne seit langem, ebensogut wie unsere Gassenbuben, höhnisch mit dem Finger zu zeigen. In seinem Buche über „die Gebärden der Griechen und Römer" (S. 51, Anm. 5) teilt Sittl einige Beispiele aus der alten Literatur mit. In der antiken Kunst, wenigstens der ernsten, ist jedoch das Motiv, wie ich glaube, sehr selten. Ich kenne nur ein einziges Beispiel: den komischen Schauspieler in einer Theaterszene aus Pompeji (*Abb. 110;* nach Baumeister II, S. 824), welcher mit den „Hörnern" auf eine Dirne hinweist und zugleich seine grinsende Maske dem Beschauer zuwendet [1]).

Abb. 110.

Ueberhaupt erscheint dieser Ausdruck, als geläufiges Kunstmotiv, verhältnismässig spät. Eine einzige, unten zu nennende Ausnahme abgerechnet, kenne ich denselben erst seit dem X. oder höchstens dem IX. Jahrh. und (vielleicht ausschliesslich, jedenfalls) hauptsächlich aus der abendländischen Kunst. Das Fehlen des Lachens in den älteren Epochen der christlichen Kunst bereitet nämlich Schwierigkeiten bei der Deutung. Der schon oben (S. 70) erwähnte, zeigende „Hellene" im griechischen Chludoff-Psalter ist

[1]) Der beim neapolitanischen Volke geläufigen Auffassung gemäss, sieht indessen Jorio in diesem Ausdruck nur ein Kompliment, begleitet von der Beschwörung gegen neidische Augen (Mimica degli antichi, S. 115). So auch Wieseler (in den „Denkmälern", S. 828, zitiert), der jedoch annimmt, dass das Lob spöttisch und zweideutig sei. Aber auch er scheint keine absichtliche Hinwendung an die Beschauer anzunehmen.

vielleicht als den Gekreuzigten verspottend gedacht (in solchem Falle wohl mit Anspielung auf I. Cor. 1, 23: „Wir aber predigen den gekreuzigten Christus, . . . den Griechen eine Torheit"), so jedenfalls die Knechte unter dem Kreuze im lateinischen Stuttgarter Psalter, X. Jahrh., hier mit Anschluss an Ps. XXI, 7: „Ich aber bin ein Wurm und kein Mensch, ein Spott der Leute und Verachtung des Volkes" (in beiden Fällen ist die Möglichkeit vor-ikonoklastischer Vorbilder nicht ausgeschlossen).

Seither ist das Motiv in dieser Bedeutung bis auf den heutigen Tag in der Kunst wohl nie ganz aus dem Gebrauch gekommen, obgleich es seit der Renaissancezeit fast nur auf die Profankunst beschränkt gewesen ist. Vorher hatten hauptsächlich zwei biblische Aufgaben Gelegenheit zur Anwendung des spöttischen Zeigens gegeben, nämlich der seinen betrunkenen Vater verlachende Cham und die Knechte bei der Verhöhnung Christi (in der germanischen Kunst bis in das XVI. Jahrh. hinein). Wie in der antiken Theaterszene, verwandelt sich in solchen Fällen das Zeigen bisweilen in die „Hörner", z. B. in einer eben den Rausch Noahs darstellenden Miniatur der Biblia pauperum-Handschr. des Stiftes St. Florian, vom XIII—XIV. Jahrh. (*Abb. 111;* Jahrb. d. K. K. Central-Comm. V, Taf. 1 [1]). In ihrer lasciven Bedeutung erscheint diese Form des Zeigens, und zwar im Verein mit dem gegen den Beschauer gewendeten Blick — also ganz wie in jenem antiken Bilde — auf dem schon in einem anderen Zusammenhange erwähnten Gemälde *Copleys* v. J. 1754, wo der schelmische, über Vulkan schwebende Eros dem betrogenen Ehemann die „Hörner" macht (vgl. oben Abb. 61).

Abb. 111

Die Kunst des früheren Mittelalters begnügte sich zumeist mit der Andeutung des Hohnes durch das Zeigen. Weit reichere Formen nahm der Spott gelegentlich später an, wie z. B. schon in der Bilderbibel Philipps des Kühnen († 1404) in der Pariser Nationalbibl. (f. franç. 167). In einer Illustration zu Ps. CVIII wendet nämlich hier ein unter dem Kreuze Christi stehender und auf ihn zeigender Knecht ihm den Hinterleib zu, sieht sich aber zugleich über die Schulter um und presst die Lippen, wie zum Spucken, zusammen. Ein fast ganz ähnliches Ausdrucksbild bietet ein Knecht in dem gleichnamigen Bilde eines Delfter Künstlers des beginnenden XVI. Jahrh. in der Nat. Gall. zu London (Burl. Mag. XXIII, Taf. z. S. 107). In dem Gemälde eines unbekannten Holländers vom XVII. Jahrh., im Reichsmuseum zu Amsterdam, Nr. 107, verhöhnen einige Knaben (ursprünglich eine katholische Prozession, nunmehr durch spätere Uebermalung) eine Abteilung von spanischen Soldaten. Einer von ihnen steht in einer durch ihre rohe Nachlässigkeit beleidigenden Haltung, breitspurig, mit gebogenen Beinen, vorgepresstem Bauch und zurückgezogenen

[1]) Man vergleiche diese Armbewegung mit derjenigen einer den betrunkenen Herkules verhöhnenden Mänade auf dem Gemälde Rubens in Dresden (Klass. d. Kunst, Abb. S. 19).

Oberkörper [1]); und zeigt mit weit ausgestrecktem Finger lachend auf den Gegenstand seines Spottes (*Abb 112;* nach einer Skizze des Verf.). Die Ausdruckssprache des Hohnes ist ja keineswegs arm an mimischen Invektiven!

Abb. 112.

Eine ähnliche Haltung, wie der Knecht bei der Kreuzigung in der Bibel Philipps des Kühnen, gibt sich auch einer von den Knechten Josuas, welcher auf der hellenistisch-frühchristlichen Bilderrolle im Vatikan den in einem gabelförmigen Galgen gehenkten König von Ai verhöhnt (Garrucci III, 164, 1). Ich nenne ihn nicht nur als ein, soweit ich weiss, vereinzeltes Beispiel des drastischen Spottes in der christlichen Kunst während mehr als tausend Jahren ihrer frühen Entwickelung, sondern auch wegen der Form der Gebärde selbst. Das Zeigen geschieht nämlich nicht mit dem Zeigefinger, sondern mit dem Daumen. Hier mag diese Form schon damit motiviert sein, dass sie beim Deuten auf etwas hinter uns Befindliches zweifellos die bequemste ist. Eben deswegen aber bekommt sie wohl auch, leichter als das gewöhnliche Zeigen einen Anstrich von Geringschätzung. Diese Bedeutung hebt auch Jorio hervor („Pollice disteso e diretto all' oggetto, . . . che si vuol disprezzare additandolo", S. 38 seines Buches über die Gebärdensprache der Neapolitaner).

In dieser Form wird unsere Gebärde jedenfalls vertraulich und vulgär, „confidenziale e basso", wie Jorio sagt. Auch eignet sich der Daumen gewiss viel besser als der Zeigefinger zu einem verstohlenen Aufmerksammachen (vgl. Thaddäus in Leonardos Abendmahl, oben S. 47). Quintilianus findet sie wenig passend für einen Redner: „Averso pollice demonstrare aliquid, receptum magis puto quam oratori dignum" (Sittl, S. 356/7). Und darin hat er ohne Zweifel recht. Denn durch ihren Mangel an Würde erhält diese Handbewegung leicht einen komischen Anstrich, und es scheint mir bezeichnend, dass ich sie nirgends sonst so häufig gefunden habe, wie in einer Sammlung von modernen schwedischen Scherzbildern, „Glädjens blomster" (S. 155, 168, 200, 440, 465, 472, 521, 523 u. 628).

Mit der einzigen Ausnahme des eben erwähnten Beispieles aus der Josuarolle habe ich diese Form des Zeigens erst im Trecento in Italien, nördlich der Alpen erst im XV. Jahrhundert gefunden [2]). Sie war sozusagen vorher von den Künstlern nicht entdeckt worden. In der neueren Kunst ist ihr zwar die Ehre widerfahren, gelegentlich von solchen Meistern, wie *Albrecht Dürer* (Klass. d. Kunst, Abb. S. 115 u. 229), *Velasquez* (Klass. d. Kunst, Abb. S. 3) und *Rembrandt* (Klass. d. Kunst I, Abb. S. 196, u. II, Abb. S. 66), benützt zu werden. Man kann jedoch nicht sagen, dass die Gebärde seit ca. 1500 irgendwo oder irgendwann in der ernsten Kunst eine bemerkenswerte Rolle gespielt hätte. Um so auffallender ist es, dass sie sogleich zu Beginn

[1]) Diese Körperhaltung bedeutet wohl hier das Gegenteil zur demütigen Verbeugung.

[2]) Z. B. ein Schriftgelehrter auf einem Gemälde vom *Meister R. F.* (Rueland Frueauf) in der Pfarrkirche zu Grossmain: Christus als Knabe im Tempel lehrend (Jahrbuch d. kunsthist. Samml. XXIII, Taf. X).

ihrer kunstgeschichtlichen Laufbahn, also von ihrem Erscheinen in der italienischen Kunst ab, hier nicht nur eine zweihundert Jahre dauernde Beliebtheit, sondern sogar eine solche Schätzung erlangte, dass z. B. die sienesischen Malerbrüder *Lorenzetti* selbst die Gottesmutter und den Erzengel Gabriel mit dem Daumen deuten lassen: Maria, wo sie, auf einem *Pietro Lorenzetti* wenigstens zugeschriebenen Wandgemälde in S. Francesco zu Assisi, dem kleinen, auf ihrem Arm sitzenden Jesus den heil. Franz empfiehlt (*Abb. 113;* nach einer Phot. von Anderson), und Gabriel, wenn er, auf dem von dem anderen Bruder, *Ambrogio*, 1344 gemalten Bilde in der Akademie zu Siena, der heiligen Jungfrau verkündigt, dass sie bei Gott im Himmel (wohin sein Daumen deutet) Gnade gefunden habe (Zeitschr. f. bild. Kunst, N. F. XIII, Abb. S. 138); und dass noch, gegen Ende ihrer Blütezeit, *Leonardo*, wie wir gesehen, sie würdig fand, in dem Gebärdendrama des Abendmahls zu verwenden. Während des XVI. Jahrh. verliert sie aber wieder vollständig ihre frühere Bedeutung, wahrscheinlich weil sie nicht zu der Vornehmheit und dem Pathos der Hochrenaissance passte, und nachher scheint sie kaum irgendwo so selten vorzukommen, wie eben in der italienischen Kunst.

Abb. 113.

Trägt nun das Zeigen mit dem Daumen infolge seiner Trivialität ein alltägliches Gepräge, so verdient dagegen die Hinweisung zum Himmel mit dem erhobenen Zeigefinger der Sonntag unter den Gebärden genannt zu werden. Es ist jedoch nicht allein die durch die Bewegung aufwärts veranlasste Gedankenrichtung, die Bedeutung eines „sursum corda", die darin liegt, welche den Eindruck bestimmt, sondern auch die feierliche Schönheit, welche der Hauptform dieser Gebärde eigen ist. Sie ist übrigens ebenso sehr in die Augen fallend, wie das Deuten mit dem Daumen verstohlen — ich möchte sagen: sie ist öffentlich wie eine Predigt. Die christliche Kunst verbindet sie auch gerne mit der repräsentativen Heiligenstellung, der Enfacewendung gegen den Beschauer hin, und hat sie zu verschiedenen Zeiten tatsächlich gerne als eine Predigergeste benützt. Dass sie in erster Linie christlich sein muss, liegt auf der Hand. In der Tat war sie schon in der frühchristlichen Kunst heimisch — indessen nicht, wie man vielleicht glauben möchte, die eigene Erfindung derselben, sondern antiken Ursprunges, wie die Kunstformen jener Epoche überhaupt. Ein antikes Gegenbeispiel, um nur eines zu erwähnen, ist der hinterbliebene Kaiser bei der Apotheose der jüngeren Faustina auf dem im Palast der Konservatoren zu Rom aufbewahrten Relief vom Triumphbogen des Mark Aurel (*Abb 114;* nach Bau-

Abb. 114.

MEISTER I, Abb. S. 111). Er sitzt mit geschlossenen Augen und sieht im Geiste, was auf dem Bilde realiter dargestellt ist und worauf er zeigt, wie nämlich die verstorbene Kaiserin aus den Flammen des Scheiterhaufens von einem geflügelten Genius gen Himmel getragen wird. Eben von der Antike stammt vor allem jene schon berührte, dekorativ-pathetische Form, wo der mehr oder weniger gehobene Arm, wenn nackt, von dem Ellenbogen, bzw. der Achselhöhle, bis zur Fingerspitze eine schön geschwungene Linie bildet und welche — wenigstens als bewusste Absicht, allerdings selten als gelungene Leistung — schon in meinen ersten christlichen Beispielen vorhanden ist (z. B. an einem jungen Apostel auf dem kleinen Silberreliquar in Wien; vgl. auch GARRUCCI V, 340, 5 = *Abb. 115*, u. 397, 4). In leicht erklärlichem Gegensatze zu den meisten, aus der Antike herübergekommenen Motiven des frühen Mittelalters (vgl. oben S. 17) lebte die „klassische" Form — wenigstens gelegentlich immer aufs neue wiederholt — durch das ganze Mittelalter fort, bis sie in der italienischen Renaissance eine wirkliche Glanzzeit erlebte — und zwar nicht nur quantitativ, sondern auch qualitativ, als ein selbst von den grössten Meistern mit Vorliebe benütztes, im Anfang des Cinquecento vornehm-würdiges, bald aber — infolge des schnell überhandnehmenden Strebens nach Bewegung um jeden Preis — als ein prächtiges, oft sogar üppig-schwungvolles Motiv. Nördlich der Alpen scheint diese Art des Himmelzeigens nach dem Ablauf des eigentlichen Mittelalters wieder in Vergessenheit geraten zu sein, um dort mit dem italienischen Einfluss im XVI. Jahrh. aufs neue zu erscheinen. Und obgleich sie auch dort, wie weiterhin in Italien, eine Rolle spielte, wie man es in der christlichen Kunst von einer so hochchristlichen Gebärde erwarten muss, so war doch, wenn ich nicht irre, ihre höchste Blüte mit dem italienischen Cinquecento zu Ende.

Abb. 115.

Ich führe hier aus verschiedenen Epochen eine kleine Zahl von Proben der „klassischen" Spielart des Himmelzeigens an: einen im Schutze der Hand Gottes sitzenden, von zwei Kriegern bedrohten, jungen Heiligen (die Ich-Person der Psalmen) im Stuttgarter Psalter, X. Jahrh. (Ps. VII, 9 u. 10); einen ebenfalls sitzenden Apostel an den Chorschranken der Liebfrauenkirche zu Hildesheim, aus der zweiten Hälfte d. XII. Jahrh. (HASAK: Gesch. d. deutsch. Bildhauerkunst, Abb. S. 19); „Humilitas" in den Mosaiken der Hauptkuppel von S. Marco in Venedig, XIII. Jahrh. (?); einen Teilnehmer an einer diskutierenden Versammlung in dem normannischen (?) Psalter der Utrechter Redaktion, Anf. desselben Jahrh., Pariser Nat.-Bibl., f. lat. 8846, Ps. XLIII (Reprod. réduites, Taf. 52 [1]); Moses beim Mannaregen in der Biblia pauperum-Handschr. zu Kremsmünster aus der zweiten Hälfte d. XIV. Jahrh. (Jahrb. d. Central-Commission

[1]) Sehr auffallend wirken in ihrer mittelalterlichen Umgebung zwei nackte, nach oben zeigende Jünglingsfiguren in *Villard de Honnecourts* Skizzenbuch aus der Mitte d. XIII. Jahrh. in der Pariser Nat.-Bibl. (Direkt.-Publ., Taf. 22 u. 43). So unklassisch sie auch ausgefallen sind, so liegt ihnen doch vielleicht irgend eine antike Götter-, Fürsten- oder Kriegerstatue zu Grunde, deren Szepter oder Speer etwa abhanden gekommen war. In solchem Falle hat Villard die stolze „Imperatorengebärde" der antiken Gewalthaber für ein Himmelzeigen gehalten.

V, Taf. 4); die Prophetin Hannah bei der Darbringung im Tempel, Mosaik von *Pietro Cavallini* in S. Maria in Trastevere, Ende des XIII. Jahrh. (Zimmermann: Giotto I, Abb. S. 326; vgl. oben S. 68); die „Wahrheit" auf dem Verleumdungsbilde von *Botticelli* (Künstl.-Mon., Abb. S. 83); verschiedene Figuren von *Leonardo* (ein Engel im Anbetungsbilde zu Florenz, Anna Selbdritt auf dem Karton in London, Johannes im Louvre); Plato in *Raffaels* „Schule von Athen"; die Sibylle auf der Freske *Peruzzis* in Fontegiusta zu Siena (*Abb. 116;* nach Ber. Kunststätt., S. 167); den herabfliegenden Engel auf *Paolo Veroneses* Verkündigungsgemälde in der Akademie zu Venedig (Newnes' Art Library, Taf. 33); *Giovanni da Bolognas* bronzenen Merkur; *Davids* Sokrates v. J. 1787 (Les maîtres de l'art, Abb. S. 30) und *Merciés* Genius der Künste (Musée d'art, Abb. S. 54).

Abb. 116.

Das Himmelzeigen, gleichgültig welche Form es annimmt, ist eine Andeutung dessen, was oben ist oder von oben kommt. Deswegen wurde es eine Gebärde des Täufers, der das Herannahen des Himmelreichs verkündigte (schon an der Kathedra Maximians in Ravenna, VI. Jahrh.: Garrucci VI, 416, 1; häufig in der Renaissance und nach diesem Vorgange später bisweilen nördlich der Alpen, z. B. *Reynolds'* exaltiert in der Wildnis schreiender Johannesknabe: Les Arts Nr. 44, Abb. S. 17, und noch *Dubois'* Statue im Luxembourg-Museum zu Paris: *Abb. 117*); so auch des Verkündigungsengels, wenigstens seit dem XV. Jahrh. beiderseits der Alpen (z. B. schon auf dem Genter Altar: Alt-niederl. Mal., Abb. 6; häufig noch bei *Murillo:* Klass. d. Kunst, Abb. S. 21, 44, 45, 46, 146 u. 169).

Ihrem Wesen nach nehmen die Engel einen hervorragenden Platz unter den zeigenden Figuren der christlichen Ikonographie ein, und ihr Zeigen muss notwendigerweise häufig ein Himmelzeigen werden. Sind sie doch, als Sendboten Gottes, die natürlichen Vermittler zwischen Himmel und Erde, als Schutzengel diejenigen, welche die Kinder Gottes im Leben und Tod, in Versuchungen und Trübsal stärken und bewahren, welche sie auf den rechten Weg leiten, sie unaufhörlich an ihr himmlisches Heim erinnern, sie zur Anbetung mahnen und der göttlichen Gnade empfehlen, diejenigen welche die Auserwählten am jüngsten Tage zu der ewigen Seligkeit führen werden. So liebt es der Gläubige sich vorzustellen und die christliche Kunst es darzustellen [1]).

Abb. 117.

Schon auf einem der Werdener Elfenbeinreliefs in London (Garrucci VI, 447, 1) und auf dem fünfteiligen Elfenbeindiptychon in Mailand (ibid., Taf. 454; Strzygowski zufolge kleinasiatisch, etwa aus der zweiten Hälfte d. IV. Jahrh.) zeigt der Maria zum Tempel führende

[1]) Als Sendboten Gottes werden ja Engel schon im alten Testament öfters erwähnt. Die Leit- und Schutzengel-Idee hat wieder ihre biblische Begründung in Stellen wie etwa Ps. XC, 11, u. Matth. XVIII, 10.

Engel gen Himmel empor, indem er sich zugleich nach ihr umblickt — ganz so wie in der mittelalterlichen und noch in der neueren Kunst der Schutzengel, nur dass dieser seine Schützlinge gerne an der Hand leitet, sie liebevoll umfasst oder selbst mit Waffen schirmt. Wirkliche Schutzengel im heutigen Sinne des Wortes scheinen schon die Engel gewesen zu sein, welche, nach einem Titulus des Ennodius (v. Anf. d. VI. Jahrh.), auf einem Gemälde unbekannten Ortes einen Knaben dem Erlöser zuführten (Steinmann: Die Tituli, S. 66/7 [1]). Zeigende, selbst gen Himmel zeigende Leit- und Schutzengel kenne ich sowohl aus der byzantinischen [2]) als aus der abendländischen [3]) Kunst des eigentlichen Mittelalters. Aber erst im XIII—XIV. Jahrh. wurde das Motiv im Abendlande beliebt (besonders in Darstellungen des Weltgerichts) — vielleicht infolge der schwärmerischen Erweichung des Gefühlslebens, welche ja auch sonst einen so mächtigen Einfluss auf die damalige Kunst ausübte. Erst im Cinquecento tritt jedoch der zumeist aufwärts zeigende Engel, in seiner Mission als Schutzpatron des Kindesalters, als ein vollentwickelter Kunsttypus auf, z. B. auf den Altargemälden von *Torbido* und *Brusasorci* in Verona (Ber. Kunststätt., Abb. S. 170 u. 171) — ein Typus, welcher wenigstens im XVII. Jahrh., auch ausserhalb Italiens, sich nicht mehr mit der Rolle einer Nebenfigur begnügt, sondern nebst dem Kinde den Hauptinhalt des Bildes abgibt, wie z. B. auf dem Gemälde *Domenichinos* in Neapel (*Abb. 119;* nach Kuhn: Allg. Kunstgesch., Malerei II, S. 800) und demjenigen *Murillos* in der Kathedrale von Sevilla (Klass. d. Kunst, Abb. S. 40).

Abb. 118.

Abb. 119.

Ist nun der Schutzengel die repräsentative Verwirklichung einer christlichen Idee, so nimmt eine andere, damit allerdings nahe verwandte Art von zeigenden Engeln, die „Wegweiserengel", wie wir sie nennen können, an der Handlung erzählender Bilder teil. Fliegend oder gehend begleiten sie, mit

[1]) Ähnlich ist der einen Jüngling zu Maria und dem Kinde führende Engel auf dem wohl spätestens dem IX. Jahrh. zugehörigen Wandgemälde in der Unterkirche von S. Clemente in Rom.

[2]) Kinder zum Himmel weisende Engel im vatik. Klimax-Kodex Nr. 1754 u. in Psalterhandschriften d. Chludoff-Gruppe: Brit. Mus., Add. 19.352, v. J. 1066, u. Barb., III, 91, XII. Jahrh.

[3]) Beispiele aus dem X—XI. Jahrh. im Kommentar z. hohen Liede zu Bamberg, A. I. 47, u. im angelsächs. Harleian-Psalt. Nr. 603, Ps. CXX. Ein merkwürdiger Schutzengel aus der ersten Hälfte d. XII. Jahrh. auf dem Weltgerichtsrelief in Autun (*Abb. 118;* nach Vitry u. Brière: Sculpt. franç., Taf. XI, 4). Kaum weniger merkwürdig sind die Leitengel *Antelamis* am Dome zu Borgo San Donnino, wohl vom Anf. d. XIII. Jahrh. (Venturi: Storia dell' arte ital. III, Abb. S. 326/7).

der Gebärde den Weg angebend, z. B. Loth und seine Familie aus Sodom [1]) und den kleinen Tobias auf seiner Reise [2]), die Könige zur Anbetung des Kindes [3]), die heilige Familie auf der Flucht nach Aegypten [4]), den kleinen Johannes in die Wüste [5]) und Petrus aus dem Gefängnis [6]).

Abb. 120.

Ehe wir die zeigenden Engel verlassen, will ich noch aus der französischen Gotik ein Beispiel erwähnen: den lieblichen Sendboten Gottes, der, in einem Herrn Thompson in London zugehörigen Gebetbuche, um 1336—1348, Johanna von Frankreich, Königin von Navarra, zur Ausübung der Barmherzigkeit leitet. Er fasst sie an der Hand, blickt sich gegen sie um und zeigt auf einen alten Bettler und dessen Kind (*Abb. 121;* nach dem Katalog der Ausst. d. Burl. fine arts Club 1908, Taf. 87).

Die Wegweiser sind selbstverständlich keineswegs immer Engel. Ist doch die Bedeutung des Gestus an und für sich so anschaulich, dass ja die zeigende Hand als Wegweiser an Scheidewegen zur Anweisung für Fremde angebracht wird. In Kunstdarstellungen wird die offene Hand oder der Zeigefinger in der anzugebenden Richtung mehr oder weniger ausgestreckt, dabei zugleich, um die wörtliche Erläuterung anzudeuten, der Kopf gewöhnlich gegen den Angeredeten zurückgekehrt. Im Falle von Begleitung auf dem Wege wird der Geführte gerne an den Hand geleitet [7]), im Mittel-

[1]) Schon in byzant. Miniaturen d. XI. Jahrh. und noch auf *Rubens'* Gemälde im Louvre (Klass. d. Kunst, Abb. S. 265).

[2]) Bekanntlich ein beliebter Gegenstand der italienischen Renaissancekunst.

[3]) Schon an der elfenbeinernen Kathedra des Erzbischofs Maximian (545—556) in Ravenna (Garrucci VI, 418, 1) und noch auf dem mystischen Anbetungsbilde *Botticellis* v. J. 1500 in London (Nat. Gall. I, Abb. S. 165).

[4]) In byzantinischen Miniaturen (z. B. Melissendas Psalter in London, XII. Jahrh.), auf einem abendländisch-frühmittelalterlichen Elfenbeinrelief des Victoria and Albert Museum, Nr. 379—1871 (*Graeven:* Elfenbeinwerke I, Phot. 68), und noch auf einem *Ercole di Giulio Grandi* zugeschriebenen Gemälde in Privatbesitz zu London (L'Arte VIII, Abb. S. 129).

[5]) Schon in byzantinischen Miniaturen und noch im Quattrocento.

[6]) Z. B. auf dem *Caradosso* zugeschriebenen Bronzerelief v. J. 1477 in S. Pietro in Vincoli zu Rom (L'Arte VI, Abb. S. 2), auf dem Genfer Altar von *Konrad Witz* (*Abb. 120;* nach Zeitschr. f. bild. Kunst, N. F. XIII, S. 230) und auf einem Gemälde von *Benjamin Cuyp* (1612—1652) in Kassel (Meisterwerke, Abb. S. 19).

[7]) So z. B. in den venezianischen, frühchristliche Vorbilder wiederholenden Genesismosaiken, wo der jugendliche Schöpfer den eben erschaffenen Adam durch die „Porta paradisi" in den Lustgarten hineinführt (vgl. meine auf diese Mosaiken bezügliche Arbeit, Taf. I, 1). Ein spätantikes Gegenbeispiel ist Merkurius, der „Anima" bei der Menschenschöpfung dem Prometheus bringt, Relief im Vatikan (Engelmann: Bilderatlas zu Ovids Metamorphosen, Taf. I, 1). Andererseits wiederholt sich aber das alte Schema der Hauptsache nach noch in unseren Abb. 120 u. 121.

Die primitive Kunst differenziert den Ausdruck nur wenig; sie ist arm an Nüancen und benützt einen vorhandenen Typus gerne zu verschiedenen Zwecken, wo derselbe nur einigermassen passt. In der frühchristlichen und mittelalterlichen Kunst bleibt sich manchmal der begleitende Wegweiser gleich, selbst wenn er dem Geleiteten Gewalt antut. Der Schöpfer aus der eben genannten Paradiesszene braucht sich nur umzuziehen, um sich in einen Knecht zu verwandeln, der z. B. den Erlöser vom Richterstuhl des

alter auch bisweilen, als Zeichen des freundlich gewährten Schutzes, sogar um die Schulter gefasst. Den Typus (oder richtiger: die zwei gewissermassen verschiedenen Typen) des begleitenden Wegweisers hat die christliche Kunst, welche denselben seit der vor-ikonoklastischen Epoche sowohl im Abend- als im Morgenlande oft wiederholt, gewiss von der Spätantike geerbt [1]).

Abb. 121.

Eine Spielart der Wegweisergebärde ist der Einladungsgestus, welcher wohl immer in einer Bewegung mit der mehr oder weniger offenen, nach oben gekehrten Hand besteht. Beispiele sind, um einige wenige anzuführen: der Türwächter im Palast Pharaos, Wiener Genesis, V—VI. Jahrh. (Wickhoff, Taf. 36); Petrus am Paradiesestor, z. B. auf der byzantinischen Wandmosaik in Torcello, Anf. d. XIII. Jahrh. (Jessen: Die Darstellung des Weltgerichts, Taf. I); der Krieger, welcher im karolingischen Utrechter Psalter und dessen Kopien den König der Ehren des 23. Psalmes am Stadttor begrüsst und *van Dycks* Bildnis eines vornehmen Mannes (früher unrichtig für dasjenige des Herzogs von Croy gehalten) in München, der den Beschauer zum Eintritt in seinen Palast einladet (Klass. d. Kunst, Abb. S. 285). — Ähnlich ist auch die Empfehlungs- und Vorstellungsgebärde. Beispiele: die heil. Könige Edmund und Edward, ausserdem ein knieender Engel, empfehlen der Madonna und dem göttlichen Kinde den anbetenden König Richard II. von England, gemaltes Diptychon vom letzten Viertel des XIV. Jahrh. (Bouchot: Primitifs français, Taf. 19), und ein alter Mann, welcher auf dem Gemälde *Paolo Veroneses* in London die Familie des Darius Alexander d. Gr. vorstellt (Künstl.-Mon., Abb. S. 69). In der kirchlichen Kunst hat ja diese Gebärde seit dem späteren Mittelalter als Schutzheiligengeste eine besondere Aufgabe gehabt, indem die Stifter auf kirchlichen Andachtsbildern sich gerne verewigen liessen, wie sie von ihren Schutzheiligen der im Gemälde verherrlichten, göttlichen oder hochheiligen Person vorgestellt und empfohlen werden.

Pilatus zum Tode oder Joseph oder Johannes ins Gefängnis führt (frühchristliches oder wenigstens nach einem frühchristlichen Original kopiertes Elfenbeindiptychon im Domschatze zu Mailand = Garrucci VI, 450; Wandgemälde d. VIII. Jahrh. in S. Maria antiqua zu Rom = Venturi: Storia dell' arte ital. II, Abb. S. 217, u. Miniatur im byzant. Evangeliar d. XI. Jahrh. in der Pariser Nat.-Bibl., f. gr. 74: Reprod. réduites I, Taf. 25 u. 68). Nur die Biegung des vorgestellten Beines soll in diesen Fällen eine energischere Bewegung andeuten. Auf einem der vier zusammengehörigen, frühchristlichen Elfenbeinreliefs d. Brit. Mus. (Garrucci VI, 446, 1) fasst der Henker, welcher den sein Kreuz tragenden Christus nach Golgatha schleppt, sein Opfer um die Schulter, als wäre er sein Freund und Beschützer — etwa so wie Joseph auf dem Gemälde *Simone Martinis* in Liverpool den kleinen Jesus seiner Mutter bringt (Venturi V, Abb. S. 622).

[1]) Der eine Typus ist der zu Beginn der vorhergehenden Fussnote erwähnte. Von diesem unterscheidet sich der andere nur dadurch, dass der zeigende Arm dem Körper vorüber quer ausgestreckt ist (z. B. Josua als Anführer seiner Truppen auf der vatik. Josua-Rolle, VI. Jahrh. = Garrucci III, Taf. 157, 2, und der Engel bei der Anbetung der Könige im vatik. Menologium des Kaisers Basilios II., v. Anf. d. XI. Jahrh. = Beissel: Vatic. Miniat., Taf. 16, 2). Ein antikes Gegenbeispiel ist Hermes, der auf einem römischen Relief die drei Göttinnen zu Paris führt (Baumeister II, Abb. S. 1168).

Die offene Hand ist eine mildere, höflichere Form der Aufforderung. Denn das Vorstrecken der offenen Hand ist eine Demonstration der Waffenlosigkeit, die Gebärde der Freundschaft, der Bewillkommnung, der Gabenspendung. Der vorgestreckte Zeigefinger hat dagegen etwas Energisches und Exzitierendes und nimmt, wie wir gesehen, in der Ausdruckssprache der Gehässigkeit einen bedeutenden Platz ein. Mit dieser Handbewegung weist man unwillkommene Gäste zur Tür hinaus. Wenn der berühmte Schauspieler Ernesto Rossi als Othello den Fluch über Desdemona aussprach: „verdammt, verdammt sei sie, die büb'sche Dirne", so pflegte er zuerst die geballte Hand hochheben, um gleich darauf den Arm mit gestrecktem Zeigefinger niederzuschleudern (Michel: Die Gebärdensprache, S. 65). *Füssly* (1742—1825) benützt sogar den leidenschaftlich ausgestreckten Zeige-(und Mittel-)finger als eine bezwingende Zaubergebärde, womit er die drei Hexen Macbeth anreden lässt (*Abb. 122:* nach Gleeson White: The Master Painters of Britain I, Taf. 15). Die Gesten mit offener Hand sind generös, breit und grosszügig; der Hinweis mit dem Zeigefinger ist dagegen zielbewusst, scharf und präzis, wie ein abgeschossener Pfeil, und eignet sich deshalb vorzüglich zum Ausdruck des Befehlens, was ja übrigens auch das schon erwähnte Beispiel des Weltschöpfers von Michelangelo überzeugend beweist (s. oben Abb. 108).

Abb. 122.

Der Befehl ist eine Hauptbedeutung des Zeigens, welche wir, ihrer Begreiflichkeit wegen, schon zu Beginn dieses Aufsatzes erwähnten. Selten in der Antike [1]), ist das Zeigen in diesem Sinne um so häufiger in der christlichen Kunst, vor allem, wie ich glaube, in der abendländischen des Mittelalters, und zwar vornehmlich als die Richtergebärde der Tyrannen der Bibel und der Legenden, welche auf die Vollziehung ihres grausamen Befehls hindeuten, z. B. Herodes in dem Kindermord (so schon auf dem elfenbeinernen Buchdeckel in Mailand, IV. Jahrh.: Garrucci VI, 454). Mit dieser Gebärde spricht auch Salomo sein Urteil aus, z. B. in „*Raffaels* Bibel" (Klass. d. Kunst, Abb. S. 120) und auf einer Deckenmalerei von *Tiepolo* in Udine (Künstl.-Mon., Abb. S. 61).

Auf dem Titelblatte seines 1616 in Vicenza erschienenen Buches „L'arte de cenni" empfiehlt Giovanni Bonifacio seine „materia nuova" allen Menschen, besonders aber den Fürsten, „welche ihrer Würde halber sich mehr durch Zeichen als mit Worten verständlich machen" (zit. von Jorio, S. XXVIII, Fussnote). In der Gebärdensprache ist aber das befehlende Zeigen sozusagen das Machtwort par préférence und somit fürstlich vor allen anderen: das sichtbar gewordene „sic volo, sic jubeo". Der Tochter Pharaos z. B., wie *Poussin* sie auf dem Gemälde im Louvre bei der Findung des klei-

[1]) Z. B. Artemis, die, als Halbfigur im Himmel erscheinend, eine ihrer Nymphen den Hirsch zum Ersatz Iphigeneias beim Opfer bringen lässt, pompejanisches Wandgemälde (Woltmann u. Woermann: Gesch. d. Mal. I, Abb. S. 49).

nen Moses dargestellt hat, ist es gewiss nie eingefallen, dass nicht jeder ihrer leisesten Winke sogleich erfüllt werde. Eben deswegen ist sie so überlegen ruhig und gelassen. Im Hinblick auf diese Bedeutung unseres Motivs hat es mich überrascht, dass es, trotz der sonst so gewöhnlichen Benützung des repräsentativen Zeigens in der neueren Kunst (vgl. oben S. 63 fg.), als ein Attribut der Macht selbst in der Barockzeit so selten zur Anwendung gekommen ist. Weit gebieterischer als die Tochter Pharaos macht die Herzogin von Alba auf dem Bildnisse *Goyas* v. J. 1797 (*Abb. 122;* nach v. Loga, Taf. 36) dieselbe Gebärde. Hier ist aber die Handbewegung ganz gegenstandslos, als ob sie nur eine prahlerische Schaustellung der Gewohnheit zu befehlen sei. Es scheint sogar, als erwarte die hochgeborene Schöne, den Beschauer wie einen Hund zu ihren Füssen kriechen zu sehen. Gewissermassen ihr männliches Gegenstück ist „der Geharnischte" von *Salvator Rosa* in der Pitti-Galerie zu Florenz. Selbst als Feldherrengebärde, wozu das Motiv wie geschaffen zu sein scheint, kommt es aber, so weit ich weiss, nur verhältnismässig selten vor. Beispiele: Prinz Eugen von Savoyen, Gemälde von *J. van Schuppen* (Hirth: Kulturgesch. Bilderbuch VI, 2892), *Davids* Bildnis von Napoleon auf Sankt Bernhard, wo der Alpensturm um den schwächtigen Reiter wirbelt, und die Bronzestatue Karls XII. in Stockholm von dem schwedischen Bildhauer *J. P. Molin* (1814—1873).

Abb. 123.

Das „Vorwärts!" der Feldherren gilt (was jedenfalls die Wendung des Kopfes zu verstehen gibt) den ihnen folgenden oder vorbeiziehenden, wenngleich keineswegs immer dargestellten Truppen. Ein anderes Ausdrucksbild bietet dagegen Konstantin d. Gr. im byzantinischen Chludoff-Psalter, IX. Jahrh., wo er neben Ps. LIX, 6: „Du hast ein Zeichen gegeben denen, die dich fürchten", dargestellt ist — unzweifelhaft mit Anspielung auf das himmlische Siegeszeichen, welches ihm vor der Schlacht an der Milvischen Brücke zu teil wurde. Er sprengt hier, allein zu Ross und vorwärts zeigend, gegen die (auf dem Bilde nicht sichtbaren) Feinde, sieht sich aber nicht um, sondern richtet seinen Blick auf das Ziel hin, ganz so wie der englische Mystiker *William Blake* (1757—1827) sich den Tod auf dem falben Ross vorstellt (*Abb. 124;* nach Muther: Gesch. d. engl. Mal., S. 89). Im letztgenannten Falle enthält der Ausdruck ein Uebermass von drohender Energie. Als eine Bezeichnung des Zieles ist der Gestus aber derselben Art, wie derjenige des bescheidenen Joseph, welcher auf dem Gemälde *Peter Bruegels d. Ä.* v. J. 1564 in Brüssel (Taf. bei van Bastelaer u. de Loo), zu Fuss den Esel Marias leitend, durch Kälte und Schnee nach dem Steueramt in Bethlehem strebt und

Abb. 124.

eben des Endpunktes der beschwerlichen Reise gewahr wird. In dem vor 1161 in Winchester geschriebenen Psalter des Brit. Mus., Nero C. IV, schildert ein Bild die Flucht der heil. Familie nach Aegypten. Sowohl Joseph als Maria weisen nach der Stadt, welcher sie sich nahen. Seine Handbewegung ist aber hier die gewöhnliche Wegweisergebärde, während hingegen Maria in derselben Richtung schaut, wo ihrer und ihres Kindes Ruhe und Pflege warten.

Seit der vorikonoklastischen Zeit war die offen vorwärts gestreckte Hand in der mittelalterlichen Kunst eine nicht selten benützte Gebärde, um die Bewegung und die Richtung zu betonen. Das Zeigen bedeutet aber noch etwas mehr: das mit der Bewegung verbundene Interesse. In einer der Miniaturen der spätantiken Vergil-Handschrift, Vatic. 3225 (Codices e Vaticanis selecti, Series major I, pict. 12), sieht man Venus ihrem Sohn den Auftrag geben, die Gestalt des jungen Askanius anzunehmen, um Dido durch Liebe zu Aeneas zu bestricken. Sie streckt dabei die Hand gebietend aus. Amor ist schon unterwegs und zeigt, auch er, auf den im Hintergrunde schlafenden Askanius.

Im letztgenannten Falle bezieht sich die Gebärde vielleicht weniger auf das Ziel der Bewegung als auf die Absicht derselben. Ausschliesslich den Zweck bezeichnet jedenfalls das Zeigen der zwei kleinen, fackeltragenden Liebesgötter, welche in der Lustgartenszene im „Triumphe des Todes“ zu Pisa, aus der Mitte des Trecento, über den sich dort ergötzenden jungen Damen und Herren schweben (*Abb. 125;* nach einer Phot. von Alinari). Sie haben sich ihre Opfer ausgewählt und können vielleicht eher als die Rokoko-Eroten „amours menaçants“ benannt werden (vgl. oben S. 33).

Abb. 125.

Wegen seines psychologischen Interesses hat das impulsive Zeigen — d. h. das Zeigen als Wahrnehmungsgebärde oder infolge verschiedener Gemütsbewegungen — uns in verhältnismässig hohem Masse beschäftigt. Dabei haben wir jedoch auch Gelegenheit genug gefunden, Beispiele des Zeigens im Sinne eines Aufmerksammachens anzuführen. Es wurde ja auch schon gleich zu Anfang dieses Aufsatzes die grosse Bedeutung dieser letzteren Art des Zeigens für die körperliche Beredsamkeit hervorgehoben, und sie kann gewiss, auch wegen ihrer überaus häufigen Anwendung in der Kunst, den Anspruch auf eine besondere Erörterung erheben.

Wie die eigentlichen Redegebärden, d. h. die Gestikulation im beschränkteren Sinne des Wortes, kann auch das Zeigen zur Begleitung der Rede dienen. Die Bedeutung desselben ist jedoch viel bestimmter und anschaulicher, weil ja diese Handbewegung sich auf etwas Konkretes und im Bilde Darstellbares bezieht. Es ist dies das Zeigen, welches wir oben (S. 26), mit Rücksicht auf eine besondere Art desselben, als ein „pronomen demonstrativum“ bezeichnet haben. Wenn möglich zeigen wir ja, selbst im täglichen Leben, gerne auf das, wovon wir sprechen, sei es dass wir darüber etwas

behaupten oder danach fragen. Um so lieber machen es die stummen Schauspieler der Bildkunst, welche das mit der Hand bezeichnen müssen, was sie nicht mit Worten aussprechen können. Wir haben ja auch schon zur Genüge gesehen, welche Freiheit die Kunst ihnen gewährt, selbst auf etwas zu deuten, was überhaupt gar nicht sichtbar werden, jedenfalls bei der dargestellten Gelegenheit nicht zugegen gewesen sein kann. In einer vortrefflich geschilderten Szene der Illustration zu Ps. 118 im Utrechtpsalter, wo zwei Heilige warnend vor drei Könige treten, redet der eine von ihnen die Tyrannen an, während der andere auf den in der Nähe brennenden Höllenpfuhl zeigt [1]). Hier ist also eine Art von Rollenverteilung eingeführt worden. Der eine drückt durch seine Gebärde den Inhalt der Predigt des anderen aus. Sonst erinnert ja diese Bildidee auch an die Regieanweisung in dem sog. Adamspiel, einem liturgischen Drama aus der zweiten Hälfte des XII. Jahrh., dass nämlich die Schauspieler, so oft sie das Paradies zu nennen haben, dahin (d. h. nach der Seite der Bühne, wo das Paradies dargestellt war) blicken und mit der Hand deuten sollen (Suchier—Birch-Hirschfeld: Gesch. d. franz. Lit., S. 275).

Zu den schon oben gelegentlich erwähnten Beispielen des determinativen Zeigens will ich hier nur ganz wenige hinzufügen. In erster Linie erinnere ich an eine Hand, welche wohl vor den meisten anderen, gemalten oder gemeisselten Händen die Macht hat, sich ins Gedächtnis einzuprägen: die Rechte des Christus in *Tizians* „Zinsgroschen" (*Abb. 126*; nach einer Phot. von V.-A. Bruckmann), deren verweichlichte Schönheit durch ihren Gegensatz zu der gemeinen Krallenhand des Pharisäers noch mehr hervortritt. Die Gebärde begleitet hier die Frage des Erlösers, wessen Bild die Münze trägt, womit sein Widersacher ihn zu überlisten sucht. — Auf einem Gemälde von *Rubens* in Brüssel (Klass. d. Kunst, Abb. S. 65) zeigt wieder ein Pharisäer mit beiden Händen auf die Ehebrecherin, indem er mit weit geöffneten Augen den Erlöser anstarrt. Sein Verstand scheint still zu stehen, und man glaubt fast seine Worte zu hören: „Wie kannst du eine *Solche* verteidigen?" — Sehr sprechend ist auch die Gebärde auf einem Bilde von *Gerard Dou* in London (Nat. Gall. I, Abb. S. 139), wo eine schelmische Küchenmagd mit ihrem einschmeichelndsten Lächeln die alte Wildbrethändlerin zu überreden sucht, ihr den erwünschten Hasen recht billig zu verkaufen. — Eine Motivierung der gemachten Vorwürfe durch Hinweis auf das corpus delicti enthält die zeigende Gebärde bei der er-

Abb. 126.

[1]) Wie eine Erklärung eben zu diesem Bilde klingen die sich tatsächlich auf Ps. 51, 7, beziehenden Worte des Cassiodorus (Expositio in psalmos): *Ecce* dum dicitur, extensa manu peccatoris sors nefanda *monstratur*.

Der Utrechter Psalter wurde im J. 1875 von der Palaeographical Society (Spencer, Sawyer, Bird et C:o in London) phototypisch publiziert.

bosten Mutter auf einem Gemälde von *Greuze:* Les oeufs cassés (Artistes célèbres, Abb. S. 66).

Bei der Aufmerksammachung kann der Blick entweder der Richtung der Hand folgen oder auch dem Angeredeten zugewendet sein. Irgend ein durchgehender Unterschied in der Bedeutung dieser beiden Kombinationen, des Parallelismus und der Divergenz zwischen Hand und Auge, lässt sich schwerlich nachweisen, und im Leben können sie ja in einem und demselben Falle abwechselnd zur Anwendung kommen, die erstere etwa nur, um mit dem Blick die Richtung der Hand zu kontrollieren. Jedoch können auch andere Umstände das Verhältnis der zwei Faktoren zu einander bestimmen, z. B. und — wohl in erster Linie — der Grad des Interesses, bzw. der Gespanntheit, welchen der Gegenstand bei dem Zeigenden weckt. Ist dieser ihm wohl bekannt, so schaut er ihn wahrscheinlich gar nicht oder nur flüchtig an. Geradezu beleidigend kann es uns vorkommen, wenn sich der Zeigende nicht einmal die Mühe gibt, den Blick sei es nach der einen oder nach der anderen Seite zu wenden, während er sich gewiss dem Angeredeten so viel als möglich zuwenden wird, wenn er ihm Ehrfurcht schuldig ist. Befindet er sich aber hinter dem anderen, so ergibt sich die erstgenannte Kombination von selbst — wie z. B. in der Gruppe von Aphrodite und Eros auf dem Parthenonfriese.

In der Kunst ist indessen, beim Aufmerksammachen, die zweite Verbindung, d. h. die Wendung des Kopfes gegen den Angeredeten, wohl die weitaus gewöhnlichere, weil sie ausdrucksvoller und sprechender ist, d. h. weil sie nebst dem Zeigen auch das Anreden zur Darstellung bringt, ausserdem noch der Haltung eine grössere Abwechselung und Lebendigkeit gibt. Auch empfiehlt *Leonardo* (Quellenschriften XVIII, S. 195) den Künstlern, die zeigende Person das Gesicht demjenigen zuwenden zu lassen, welchem der Gegenstand gezeigt wird. Er bemerkt zugleich, dass „bei Gebärden des liebevollen Hinweisens" auf Dinge, die sich in der Nähe befinden, die Hand des Hinweisenden (oder Erklärenden) nicht allzuweit vom Körper abgestreckt sein darf, dass aber, wenn die fraglichen Gegenstände weit weg sind, auch die Hand des nach ihnen Zeigenden weit abgestreckt sei. In dieser Bemerkung hat Leonardo ohne Zweifel recht. Wollen wir, z. B. am Meeresstrande, die Aufmerksamkeit unserer Begleiter auf einen Punkt in der Ferne lenken, so strecken wir gewiss in der Regel den Arm völlig aus [2]). Die Worte Leonardos enthalten aber noch wenigstens die Andeutung einer zweiten, ebenso zutreffenden Wahrnehmung, nämlich in betreff der Einwirkung der Art (und des Grades) der Gemütsbewegung auf die stärkere oder schwächere Streckung des Armes. Denn der Mensch zeigt selbstverständlich viel ruhiger beim Gleichgewicht des Gemüts als bei Eifer, geschweige denn bei stürmischen Gemütswallungen, und der Zorn zeigt unvergleichlich energischer als die Liebe [1]).

[1]) Beispiele: eine Amorette, welche die erwachende Ariadne auf das schon ferne segelnde Schiff des sie verlassenden Theseus aufmerksam macht, pompejanisches Wandbild (wenn ich nicht irre, in verschiedenen Wiederholungen vorhanden), und Fischer, welche vom Strande das Manövrieren eines Fahrzeuges beobachten, Gemälde von *Michael Ancher* (geb. 1849) in königl. dänischem Besitz (Hannover u. Been: Danmarks Malerkunst II, Abb. S. 141).

[2]) Heftig exaltiert, mit dem Anschein fast eher eines flammenden Hasses als der trauernden Hingebung, ist die fanatische Armstreckung, womit der Täufer, auf einem Gemälde *L'Ortolanos*, unter dem

In einem Falle ist es uns indessen schwer, bzw. unmöglich, den Gegenstand unseres Deutens ins Auge zu fassen, nämlich wenn wir von uns selbst sprechen. Das Zeigen, welches, wenn es sich gegen den Angeredeten richtet, eine Du-Gebärde ist (vgl. oben S. 76), wird in diesem Falle eine Ich-Gebärde. Die Handbewegung kann sich allerdings mitunter auf einen einzelnen Körperteil beziehen, wie diejenige des Longinus in den Kreuzigungsbildern oder der Blinden, Tauben und Stummen in der mittelalterlichen Kunst (vgl. oben S. 23) oder des heil. Rocchus, welcher auf italienischen Altarbildern des XVI. Jahrh. bisweilen auf das Pestgeschwür an seinem Oberschenkel deutet (vgl. z. B. Reinach: Répert. de peint. II, Abb. S. 598 u. 648; III, Abb. S. 363, 669 u. 670; gewiss nach ital. Vorbildern auch als Statue von *Veit Stoss* in SS. Annunziata zu Florenz: Jahrb. d. preuss. Kunstsamml. XXIX, Taf. z. S. 20). In solchen Fällen ist der Gestus indessen mehr ein Bezeichnen als ein Aufmerksammachen. Eine dem Sprechenden selbst vielleicht nicht einmal bewusste Begleitung der Rede wird diese Art des Zeigens z. B. in einer Illustration zu dem „Selbstpeiniger" in den Terenz-Handschriften (*Abb. 127;* nach Reprod. réduites, Taf. 76), wo der alte Chremes auf seinen Kopf deutet, indem er sagt: „Und wärest du aus meinem Kopf geboren, wie Minerva der Sage nach aus Jupiters", und in „Raffaels Bibel" die Gebärde Adams bei der Erschaffung Evas (s. oben Abb. 68). Mehr ein wirkliches Aufmerksammachen ist dagegen die Handbewegung Petri in den mittelalterlichen Fusswaschungsbildern (vgl. oben S. 68).

Abb. 127.

Die eigentliche Ich-Gebärde, d. h. die Hinweisung auf die eigene Person als ein Ganzes, kann ich mir kaum anders denken als gegen die Brust gerichtet. Zwei Beispiele derselben bei sonst entgegengesetztem Ausdruck (Demut und Eitelkeit) bieten der junge Philippus in *Leonardos* Abendmahlsbilde (wovon gleich unten des näheren) und der gichtbrüchige, alte Lord dar, welcher bei der Schliessung des Ehevertrags im Gemäldezyklus „Le mariage à la mode" von *Hogarth* (Hirth: Kulturgesch. Bilderbuch VI, 2960), sich seines Stammbaumes rühmt, auf den er mit der anderen Hand zeigt. Den abstrakten Ich-Begriff — ohne irgend einen mitklingenden Gefühlston — genauer ausgedrückt: das persönliche Ich als Vertreter des Begriffes Mensch, bezeichnet dagegen die Gebärde des Oedipus auf dem Bilde *Ingres'* v. J. 1801 im Louvre (*Abb. 128;* nach einer Phot. v. Champagne), wo der junge Held mit dem Worte „Mensch" das Rätsel der Sphinx löst.

Kreuze auf den sterbenden Erlöser zeigt und schaut (L'Arte VI, Taf. z. S. 146). Besser motiviert scheint mir jedenfalls die eifrige Ausstreckung des Fingers, womit der Vorläufer, auf einem Bilde *Palma Vecchios* in Neapel, das auf der anderen Seite der Madonna knieende Stifterpaar ihr und dem kleinen Jesus empfiehlt (Crowe u. Cavalcaselle: A hist. of painting in North Italy; neue, von T. Borenius bearbeitete Ausg., III, Taf. z. S. 364). Das weit ausholende Zeigen des Satyren *van Dycks* infolge lüsterner Neugierde wurde schon (oben S. 75) erwähnt. Die starke Erregung veranlasst wieder, in den Loggienmalereien *Raffaels*, die Mutter des bedrohten Kindes beim Urteile Salomos, trotz der Nähe, (sogar doppelt) mit gestreckten Armen zu zeigen (Klass. d. Kunst, Abb. S. 120).

N:o 2.

Als Ich-Gebärde begegnet sich das Zeigen gewissermassen mit einer anderen, schon (oben S. 15) erwähnten Ausdrucksbewegung: der auf die Brust gelegten Hand. Der geistige Charakter des letzteren Gestus ist jedoch ein anderer. Seine Bedeutung ist nämlich ebenso unbestimmt, wie das Zeigen präzis. Er ist inniglich, bezieht sich auf die Stimmung des Herzens, drückt das Ich-*Gefühl* aus, während die zeigende Ich-Gebärde ganz objektiv uns selbst als einen Gegenstand wie alle übrigen betrifft.

Abb. 128.

Eine Spezialbedeutung der auf die Brust gelegten Hand ist die einer Versicherung, einer Beteuerung der aufrichtigen Gesinnung. Man vergleiche z. B. den Offizier rechts beim Festmahl der St. Georgs-Schützen von *Frans Hals*, a. 1627 (Künstl.-Mon., Taf. z. S. 18), mit Philippus beim Abendmahl *Leonardos* (s. oben Abb. 69). Mit schmelzender Hingebung beugt sich der junge Apostel zum Meister hin und drückt die geschlossenen Fingerspitzen der beiden Hände gegen seine Brust, als ob er sagen wollte: „*mein* Gewissen ist rein, *ich* bin nicht der Verräter“ [1]). Allerdings enthält auch diese Gebärde eine Versicherung und bedeutet weit mehr als das einfache Zeigen (z. B. des Oedipus), betont aber zugleich weit mehr als das einfache Legen der Hand auf die Brust (wie z. B. auf Frans Hals' Doelenstück) die Ich-Vorstellung. Die auf die Brust gelegte Hand kann aber auch bisweilen eine ähnliche Bedeutung bekommen, wenn nämlich unser Selbstbewusstsein gegen eine Beschuldigung oder Beleidigung reagiert. Etwa zur Begleitung der entrüsteten Frage „Ich?“ kann in solchen Fällen die flache Hand mit gespreizten Fingern gegen die Brust gedrückt werden, als wolle sie das ganze Ich bedecken. Diese Gebärde macht z. B. Petrus bei der Frage der Dienstfrau (vgl. oben S. 76) auf einem Gemälde *Le Nains* im Louvre.

Quintilianus will dem Redner das „ad se manum referre“ oder „cava manu summis digitis pectus appetere“, wenn dieser von sich selbst spricht oder sich selbst anredet, nicht ganz und gar verbieten, findet aber die Gebärde selten passend („raro

[1]) Wie die Gebärde des Thaddäus (vgl. oben S. 47), wurde auch diese Geste schon früher in Abendmahlsbildern, z. B. von *Cosimo Rosselli* (in der sixtinischen Kapelle) und *Ghirlandajo* (in Ognisanti und S. Marco zu Florenz; Künst.-Mon., Abb. S. 9 u. 11), und später von *Raffael* in der unteren Gruppe bei der Verklärung Christi (Klass. d. Kunst, Abb. S. 134) benützt — von dem letztgenannten wohl eben nach dem Vorgange Leonardos. In den älteren Beispielen ist aber die doppelte Handbewegung ebenso ausdruckslos, wie Petri Zeigen mit dem Daumen in Ghirlandajos Ognisanti-Fresko (vgl. oben S. 47, Fussnote), und ist selbst bei Raffael, wie es mir scheint, bloss eine Erregungsgebärde von unbestimmter Bedeutung, ganz so wie vorher an Johannes unter dem Kreuze am Grabdenkmal der Maria von Durazzo († 1366) in S. Chiara zu Neapel (Venturi: Storia dell' arte ital. IV, Abb. S. 314) und nachher an der knieenden Magdalena von dem Delfter Maler *Leonard Bramer* (1595—1674), in einer russischen Sammlung (Старые годы, im Februari-Heft 1912, Taf. z. S. 25). Auch bei Leonardo enthält das Doppelmotiv gewiss ein starkes Ausdrucksmoment, ist aber zugleich unzweifelhaft eine Ich-Gebärde.

decebit"). Es scheint fast, als wäre die Kunst zu manchen Zeiten derselben Ansicht gewesen. Vor dem XVI. Jahrh., auch nördlich der Alpen — in der italienischen Kunst sogar überhaupt, d. h. auch später — habe ich nämlich die echte Ich-Gebärde äusserst selten angetroffen, so häufig auch das Deuten auf die eigenen Sinnesorgane in der mittelalterlichen Kunst vorkommt. Ein spätantikes Beispiel werde ich gleich unten erwähnen. Die Handbewegung des Zeus, wenn er, auf einer lukanischen Vase im Berliner Antiquarium (Nr. 3164), um Io wirbt, und diejenige eines der Apostel auf dem Tympanonfries der „porte de la Vierge dorée" an der Kathedrale von Amiens, aus der Spätzeit des XIII. Jahrh. (Vitry u. Brière: Sculpt. franç., Taf. 60, 2), lassen sich möglicherweise als solche deuten. Nicht einmal die doch so markanten Worte Christi: „ego sum lux mundi" und „ego sum via, veritas et vita", haben, meines Wissens, jemals, weder im Mittelalter noch später, zu diesem Gestus Anlass gegeben, so häufig auch der Erlöser als Schmerzensmann (besonders im XV., nördlich der Alpen nicht selten auch im XVI., selbst gelegentlich noch im XVII. Jahrh.) seine Seitenwunde zeigt — was allerdings gewöhnlich nicht mit dem Fingerdeuten, sondern durch ein Umfassen der Wunde mit zwei Fingerspitzen geschieht.

Oben bezeichneten wir die Richtung der Hand nach der Brust als die Normalform der Ich-Gebärde. In der Kunst habe ich dennoch auch vereinzelte Ausnahmen von dieser Regel angetroffen. In einer der Illustrationen zur „Andrierin", in den schon mehrmals zitierten Terenz-Illustrationen, hebt z. B. Chremes den Zeigefinger gegen das Gesicht bei den Worten: „Dann ist sie *mein*" (Reprod. réduites, Taf. 26), und durch die Berührung des Kinnes mit der Fingerspitze scheint sich *El Greco* bei der Tempelreinigung, Gemälde in der Sammlung des Earl of Yarborough in London, als Urheber des Bildes bezeichnen zu wollen (Zeitschr. f. bild. Kunst, N. F. VIII, Abb. 183).

Wir haben schon gelegentlich Beispiele des doppelten Zeigens angeführt, nicht nur eines solchen, wo die beiden Hände in derselben Richtung gestreckt sind, sondern auch der anderen Art, wo die Richtung der Hände divergiert und die Bewegung der einen Hand die Bedeutung der anderen Gebärde näher bestimmt, komplettiert und erklärt. Wir können es jedoch nicht unterlassen, diese Gebärden-Konkordanz, wenn auch in aller Kürze, besonders hervorzuheben, und wir machen es am liebsten hier, weil in dem letzterwähnten Falle die eine Handbewegung, wenigstens in den Kunstdarstellungen, zumeist eben eine Ich-Gebärde ist. Zu dieser Kategorie gehören z. B. *Raffaels* Adam, *van Dycks* Selbstporträt und *Hogarths* Lord (s. oben S. 44, 64 u. 93). Auf dem Doppelbildnis *Philippe de Champaignes* von Mansard und Claude Perrault im Louvre zeigt der letztere, dem Beschauer zugewendet, mit der einen Hand auf sich selbst, mit der anderen auf ein Gebäude im Hintergrunde. Er sagt uns damit: „*ich* bin Architekt; jenes ist *mein* Werk". Auf einem anderen Gemälde desselben Meisters führt Christus, zu Tisch bei Simon sitzend, die Fingerspitzen der linken Hand nach seiner Brust, während er mit der Rechten auf die Frau zeigt, welche seine Füsse salbt und mit ihrem Haar trocknet. Die Bedeutung dieser Gebärden ist einleuchtend: „der

Sünder wegen bin ich gekommen". — Als Illustration zum 2. Psalme zeichnet *Joseph von Führich* die Taufe Christi. Oben erscheint Gott-Vater, der mit der einen Hand auf Christus, mit der anderen auf seine Brust deutet. Einem Nimbus ähnlich umschliessen folgende Worte seinen Kopf: „Dieser ist mein geliebter Sohn, an dem ich Wohlgefallen" . . . Der fromme Meister stellt sich hier absichtlich auf denselben altertümlichen Standpunkt, wie etwa der Illustrator einer aus Salzburg stammenden Bibel v. J. 1428 (München, Cod. lat. 15.701 = c. pict. 7 a), welcher, mit Bezug auf Ps. 26: „Dominus illuminatio mea", David nicht nur, nach alter Sitte (vgl. oben S. 29), auf seine Augen, sondern zugleich auch auf Gott zeigen lässt. Geradezu pantomimisch, zugleich aber sehr sprechend, ist die Doppelgebärde eines Zuschauers bei der Erblindung des Elymas auf dem raffaelischen Karton im Victoria and Albert Museum zu London (Klass. d. Kunst, Abb. S. 95). Hocherstaunt weist er mit der einen, weit ausgestreckten Hand auf den Zauberer, mit der anderen zugleich nach seinen eigenen Augen.

Abb. 129.

Um in diesem Zusammenhange noch ein paar Beispiele solcher Doppelgebärden anzuführen, wo der Sprechende nicht mit der einen Hand auf sich selbst deutet, erwähne ich zunächst eine Miniatur aus dem Pariser Psalter Ludwigs d. Heil., wo Moses dem Pharao ankündigt, das er (Moses) von Gott zur Rettung der Israeliten berufen sei. Er zeigt dabei auf einen im Himmel erscheinenden Kopf und zugleich auf einen Haufen von Juden (*Abb. 129;* nach Reprod. réduites, Taf. 30). In „*Raffaels* Bibel" zeigt die wahre Mutter beim Urteil Salomos, vor Erregung laufend und mit weit ausgestreckten Armen, ganz aus der Nähe auf das Kind in den Händen des Henkers und auf die falsche Mutter, welche vor dem Könige knieet (Klass d. Kunst, Abb. S. 120).

Die einander komplettierenden Handbewegungen können indessen auch auf zwei verschiedene Personen verteilt sein, wie uns schon das Altarbild von Moulins gezeigt hat (vgl. oben Abb. 81). Ein sehr aufklärendes Beispiel dieser Art bietet die „Disputa" von *Raffael* (Klass. d. Kunst, Abb. S. 95). Hier deutet nämlich Petrus mit beiden Händen auf das Altarsakrament, Paulus dagegen mit der pathetisch-dekorativen Himmelsgebärde (vgl. oben S. 82 fg.) nach dem in der himmlischen Herrlichkeit oberhalb seiner irdischen Versammlung thronenden Heiland. Die Apostelfürsten sprechen damit die Identität der sichtbaren Hostie und des unsichtbar im Himmel weilenden Erlösers aus. Gleichzeitig mit Raffael benützte *Hans Schäuffelein* das doppelte Zeigen als einen ähnlichen Identifizierungsgestus. Wie etwas später gleicherweise *Lukas Kranach d. Ä.* auf dem Kreuzigungsbilde in der Stadtkirche zu Weimar, lässt er nämlich auf einem Gemälde v. J. 1508, jetzt im Germanischen Museum zu Nürnberg, den Täufer mit der einen

Attestierung des Ursprunges enthält wieder das schon (oben S. 83) erwähnte Himmelzeigen Mosis in der Biblia pauperum-Handschrift der zweiten Hälfte des XIV. Jahrh. in Kremsmünster, wo er, repräsentativ dastehend, mit der anderen Hand auf das Manna zeigt. Dieselbe Bedeutung haben auch zwei einander komplettierende, aber, wie in der Disputa, auf verschiedene Figuren verteilte Gebärden auf dem Ananias' Tod darstellenden, raffaelischen Teppich (Klass. d. Kunst, Abb. S. 92). Petrus zeigt nämlich auf den bestraften Lügner, während Paulus wieder den Zeigefinger feierlich gen Himmel emporhebt, woher die Strafe gekommen ist. *Poussin* wiederholt diese Gebärdenverteilung beim Tode der Saphira im Louvre, und auf dem Fresko aus der Casa Bartholdi lässt *Wilhelm Schadow* bei der Ueberbringung des blutigen Rockes Josephs an Jakob den einen Bruder auf den Rock, den anderen in die Ferne zeigen, wo das vorgebliche Unglück geschehen sei (Taf. im „Museum").

Was alles hat nicht die christliche Kunst durch die zeigende Gebärde ausgesprochen oder auszusprechen versucht! Das Rathaus zu Wesel bewahrt ein Gemälde von *Victor* und *Heinrich Dünwegge*, wo der Richter im Schöffengericht mit dem Hinweis auf eine das jüngste Gericht darstellende Wandmalerei einen den Eid leistenden Jüngling zur Hersagung der Wahrheit auffordert (Clemen u. Firmenich-Richartz: Kunst.-hist. Ausstellung zu Düsseldorf 1904, Taf. 39). Auf einem annähernd gleichzeitigen, 1525 datierten Gemälde in dem Stadtmuseum zu Brügge von *Jan Prévost* fleht Petrus den Weltrichter um Erbarmen für das Menschengeschlecht an, d. h. er erinnert ihn durch einen Hinweis auf seinen Schlüssel an die ihm (Petrus) gegebene Macht, reuigen Sündern das Himmelreich zu öffnen (Friedländer: Meisterwerke d. niederl. Mal., Taf. 57).

So spitzfindig aber die alten Künstler in der Anwendung dieses Ausdrucksmittels auch manchmal waren, wenn es galt, ihre oft recht abstrakten Gedanken zu veranschaulichen, so gelang es ihnen dies durchaus nicht in allen Fällen. Völlig rätselhaft ist, so weit ich ersehen kann, z. B. das Bild desselben *Prévost*, wo der Tod einem Kaufmann eine Zahlung leistet. Er zeigt dabei auf eine von dem letzteren ihm dargereichte Rechnung, während dieser seinerseits, wie es scheint, auf die entsprechende Summe in seinem Kontokorrentbuche weist. Ein daneben stehender Mann deutet wieder auf die beiden Kontrahenten (*Abb. 130;* nach Friedländer: op. cit., Taf. 58). Der Künstler scheint es übersehen zu haben, dass die Gebärdensprache nur in dem Falle verständlich ist, wenn der wesentliche Inhalt des

Abb. 130.

Bildes dem Beschauer im voraus bekannt oder, wenigstens in seinen Hauptzügen, ohne weiteres ersichtlich ist. Nur unter dieser Voraussetzung kann sie mit lebendiger Anschaulichkeit wirken. Wenn dagegen die Darstellung nicht die Macht hat, zwanglos die dazu nötigen Ideenverbindungen hervorzurufen, so bleibt das Gebärdenspiel eine Chiffreschrift, deren Schlüssel man nicht ohne Kopfzerbrechen finden kann.

Nachträge.

In anbetracht der Grösse des Bezirks, welchen ich in den obigen Untersuchungen durchstreift habe, wird mir der Leser, wie ich hoffe, die wahrscheinlich hier und da mit unterlaufenen Irrtümer verzeihen. Manchmal hatte ich keine Gelegenheit, die Angaben meiner Quellen zu prüfen.

Was die als Belege angeführten Beispiele betrifft, so habe ich im allgemeinen gesucht, mich auf das Notwendigste zu beschränken. Die Entscheidung darüber, ob ich in jedem Falle das Mass und die Wahl richtig getroffen habe, werden andere füllen. Aber schon während der Drucklegung dieser Arbeit habe ich, besonders bei einem nochmaligen Durchsehen der „Storia dell' arte italiana" von Venturi, manches von mir bisher Übersehene gefunden, dem ich einen Platz im gehörigen Zusammenhange hätte geben sollen, bzw. gerne gegönnt hätte, und das sich nunmehr mit einer nachträglichen Erwähnung begnügen muss. Andere und vielleicht bedenklichere Mängel werden sich, wie ich fürchte, später noch herausstellen.

DIE SILENTIUMGEBÄRDE (vgl. oben S. 32). Mit der Zeigefingerspitze an den Lippen warnt die auf dem Boden in einer Landschaft sitzende Venus, als sorgsame Mutter, den Beschauer den Schlummer des kleinen, in ihrem Schoss ruhenden Amor nicht zu stören: Gemälde aus der Schule Correggios in der Liechtenstein-Galerie zu Wien, Nr. 33. Es ist also die Ausdrucksbewegung Petrus des Märtyrers von Fra Angelico (Abb. 45 oben), aber nicht repräsentativ, sondern hier einer Situation angehörig, und, weit entfernt von dem feierlichen Ernst des Heiligengestus, als eine Art mythologischer „Kinderstubengebärde" benützt. Zwar ist ihre spätere Bedeutung von „galanter Intrigue" noch nicht vorhanden (vgl. oben S. 33 fg.). Immerhin aber verbindet sich das Motiv schon hier mit einer Vorstellung aus dem erotischen Kreise.

DAS HINWEISEN VON EINER SZENE NACH EINER ANDEREN (vgl. oben S. 49). Auf dem *Giovanni di Balduccio* zugeschriebenen, dreigeteilten Altarrelief v. J. 1347 in S. Eustorgio zu Mailand (Venturi IV, Abb. S. 567) zeigt einer von den drei Königen bei ihrem Erscheinen vor Herodes (in Jerusalem) auf die links dargestellte (in Bethlehem vorsichgehende) Anbetung des Kindes, also auf etwas, was nicht nur an einem anderen Ort, sondern auch erst später geschehen wird. So widersinnig dies dem logischen Denken auch erscheinen mag, so übersetzt doch diese sich um Zeit und Entfernung gar nicht kümmernde Hinweisung recht anschaulich in die

Sprache der naiven Kunst die Frage der Weisen des Morgenlandes: „Wo ist der neugeborne König der Juden? Wir sind gekommen, ihn anzubeten“ (Matth. II, 2).

MARIA ZEIGT AUF DEN KLEINEN JESUS, indem sie sich zugleich, freundlich lächelnd, dem Beschauer zuwendet (vgl. oben S. 57): Lunettenrelief von *Silvestro dell' Aquila* an der Kirche S. Marciano in Aquila, aus dem letzten Viertel des Quattrocento (Venturi VI, Abb. S. 634).

DAS ZEIGEN ALS TRAUERGEBÄRDE, und zwar in Verbindung mit dem den Beschauer anredenden Blick (vgl. oben S. 59). Zwei typische Beispiele aus der ersten Hälfte des Trecento: Maria neben dem Cristo morto auf dem 1320 für das Katharinenkloster in Pisa bei *Simone Martini* bestellten Altargemälde (ibid. V, Abb. S. 600), und ausser Maria auch Johannes, symmetrisch zu beiden Seiten des heiligen Leichnams, Relief am Grabmal des Francesco Pazzi in S. Croce zu Florenz, „Stil des Tino di Camaino“ (ibid. IV, Abb. S. 301).

Nicht gehalten, wie diese heilige Trauer, sondern im Gegenteil durch seine Aufdringlichkeit fast an den Barockgeschmack erinnernd und wohl in der Tat in nicht geringem Grade von einer ganz irdischen Ruhmsucht beeinflusst, ist das weit ausholende Zeigen der die Vorhänge von der Bahre wegziehenden Engel an den Gräbern Enrico Scrovegnis in S. Maria dell' Arena zu Padua und des Herzogs Karl von Kalabrien († 1328) in S. Chiara zu Neapel, das letztere ein Werk des *Tino di Camaino* (ibid., Abb. S. 247 u. 279). Diese himmlischen Grabwächter machen den Beschauer auf die liegenden Porträtstatuen der Hingeschiedenen aufmerksam, gleich als wollten sie den durch den Tod solcher Männer erlittenen Verlust beklagen. Sie sind sozusagen marmorne Leichenredner.

Abb. 131.

DAS ZEIGEN NEBST DEM GEGEN DEN BESCHAUER GERICHTETEN BLICK IN PROFANEM ZUSAMMENHANGE (vgl. oben S. 62). Ein recht typisches Beispiel von der Anwendung des Motivs ausserhalb Italiens im XVII. Jahrh. ist das geputzte Mädchen („Vanitas“) von dem Utrechter Maler *Paulus Moreelse* (1571—1638), welches, uns zulächelnd, mit beiden Händen auf ihr eigenes Bild in dem hinter ihr befindlichen Spiegel deutet (*Abb. 131*).

DAS ZEIGEN ALS „DEKORATIVE KULTURGEBÄRDE“. Ein noch jüngeres Beispiel als das oben S. 63, Fussnote 2, angeführte ist das Bildnis *Gérards* von M:lle George in einer russischen Privatsammlung (Старые Годы, März-Heft 1912, Taf. z. S. 50).

DAS ZEIGEN ALS AKKLAMATIONSGEBÄRDE (vgl. oben S. 73). Zwei symmetrisch in einiger Entfernung von der mit dem Kinde thronenden Madonna auftretende Propheten, Mosaik aus der Zeit Papst Paschalis' I. (817—824) in S. Maria in Domnica zu Rom, strecken sehr energisch, der eine den Zeige-, der andere Zeige- und Mittelfinger gegen die Hauptgruppe aus (Garrucci IV, 293); dieselbe Bewegung, aber mit der offenen Hand, machen auch Paulus und Petrus auf der nur wenig jüngeren Mosaik in S. Marco ebenfalls in Rom, wo sie ganz ähnlich zu beiden Seiten des in der Abside erscheinenden Erlösers aufgestellt sind (ibid., Taf. 294). Weil alle diese Figuren sich zugleich mehr oder weniger gegen die Beschauer wenden, so könnte man allerdings auch annehmen, dass hier, anstatt einer Huldigung, das AUFMERKSAMMACHEN der Versammlung auf den Quell des Heils gemeint sei (vgl. oben S. 55, Fussnote 2).

Einen solchen Hinweis, bzw. eine Aufforderung zu Anbetung, enthält jedenfalls die Gebärde des heil. Franz auf dem Altargemälde von *Sassetta*, a. 1430—1433, in Chiusdino (zwischen Siena und Massa Maritima; The Burl. Mag., Vol. XXIII, Taf. z. S. 278), welche Gebärde ich als ein vorzügliches Beispiel des ZEIGENS MIT DEM DAUMEN aus dem Quattrocento (vgl. oben S. 82) hier nachträglich hervorhebe.

Wie vorher meine Arbeit über „die Beinstellungen in der Kunstgeschichte", hat Dr. C. F. Reinhold in Leipzig auch die zwei vorstehenden Aufsätze in sprachlicher Beziehung durchgesehen und verbessert, für welche Mühe ich ihm meinen aufrichtigen Dank ausspreche.

DER VERFASSER.

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DER
LAMBETH-PSALTER

EINE ALTENGLISCHE INTERLINEARVERSION DES PSALTERS IN DER HS. 427 DER ERZBISCHÖFLICHEN LAMBETH PALACE LIBRARY

ZUM ERSTEN MALE VOLLSTÄNDIG HERAUSGEGEBEN

VON

U. LINDELÖF.

II. BESCHREIBUNG UND GESCHICHTE DER HANDSCHRIFT VERHÄLTNIS DER GLOSSE ZU ANDEREN PSALTERVERSIONEN. BEMERKUNGEN ÜBER DIE SPRACHE DES DENKMALS.

HELSINGFORS 1914
DRUCKEREI DER FINNISCHEN LITTERATURGESELLSCHAFT

Vorwort.

Vieles von dem, was im ersten kapitel und in der ersten hälfte des dritten kapitels dieser abhandlung enthalten ist, hätte vielleicht in fussnoten zur textausgabe einen geeigneteren platz finden können. Der wunsch, den text des Lambeth-Psalters den fachgenossen so früh wie möglich zugänglich zu machen, vermochte mich indessen den ersten teil meiner arbeit zu veröffentlichen, ehe ich die gelegenheit hatte, die handschrift in bezug auf die tätigkeit von korrektoren u. dgl. noch einmal durchzusehen.

Bei der eingehenderen beschäftigung mit der sprache des Lambeth-Psalters stellte es sich bald heraus, dass in nicht unwichtigen punkten verschiedene abschnitte der hantlschrift gewisse eigentümlichkeiten aufweisen. Diese entdeckung hat selbstverständlich die behandlung der fragen aus der laut- und flexionslehre in den beiden letzten kapiteln der vorliegenden abhandlung etwas komplizierter gemacht, dürfte aber zu gleicher zeit unserem denkmal als sprachquelle aus spätaltenglischer zeit ein grösseres interesse verleihen.

Seit dem erscheinen des ersten bandes dieser arbeit sind auf dem gebiete der altenglischen Psalterstudien ein paar wichtige werke veröffentlicht worden, vor allem Wildhagens vorzügliche ausgabe des Cambridger Psalters. Wenn, wie zu erwarten ist, texteditionen von den noch nicht veröffentlichten Psalterversionen bald vorliegen werden, wird es vielleicht der forschung gelingen, über das gegenseitige verhältnis und die entstehungsgeschichte der Psalterglossen festere resultate zu erreichen, als bei dem gegenwärtigen stande unserer kenntnis möglich ist.

Helsingfors, Februar 1914.

U. Lindelöf.

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I. Die handschrift.

Beschreibungen der hs. Lambeth 427 (früher 188) finden sich bei Wanley, Catalogus (Oxford 1705), s. 268 f., wo als probe der Ps. 99 abgedruckt worden ist, und in dem Catalogue of the Archiepiscopal Manuscripts in the Library at Lambeth Palace (London 1812), s. 54.

Die handschrift, deren format 21 × 16 cm. ist, enthält 211 pergamentblätter. Die numerierung der blätter in der hs. ist an zwei stellen fehlerhaft, indem zwei aufeinander folgende blätter die nummer 32 tragen (das zweite von mir als 32^2 bezeichnet), andererseits aber fol. 187 b die nummer 188 trägt. Fol. 78 der hs. ist verloren gegangen und in später zeit (nach Wanley ca. 1600) durch ein neues blatt ersetzt worden. Das verlorene blatt enthielt Psalm $64{,}8$—Psalm $65{,}7$. Auf dem ersatzblatte ist der versuch gemacht worden, die lateinischen typen der hs. nachzuahmen, was einigermassen gelungen ist; die glosse ist aber das phantasiewerk eines dilettanten, der weder die alten schrifttypen noch die sprachformen wiederzugeben im stande war (Wanley: folium . . . a quodam Saxonicarum litterarum imperito restitutum).

Vor der eigentlichen pergamenthandschrift stehen ein paar papierblätter; das letzte von diesen blättern trägt auf der kehrseite eine kurze lateinische inhaltsangabe zur handschrift.

Die blätter 1—4 der pergamenthandschrift enthalten einen teil der Praefatio des Hieronymus zum Psalter, die „Dicta Sancti Augustini, quae sint virtutes Psalmorum“; ferner (wie Wanley sagt) „Lunares, cum tabulis quibusdam ad Computum Ecclesiasticum spectantibus, aliena manu“, und eine Oratio, die nach Wanley ähnlich wie einige andere Gebete in der hs. „manu longe recentiori“ geschrieben ist.

Dieses einleitende material hat keine altenglischen glossen. Es geht bis zum anfang von fol. 5 a. Um die mitte der erwähnten seite fängt der Psalm 1 an.

Nach dem Psalm 50 (fol. 65 a) steht eine in späterer hand (etwa anfang des 13. jahrh.) geschriebene lateinische Oratio, welche fast die ganze seite 65 b ausfüllt.

Nach Psalm 108 folgt eine z. t. mit altenglischen glossen versehene lateinische Oratio („O summe deus miserorum consolator omnium“). Dieses gebet fängt fol. 141 b (unten) an und füllt die seite 142 a vollständig aus.

Nach Psalm 150 steht (f. 182 b) zunächst ohne glossierung der Psalm 151; sodann folgt eine „Confessio pro peccatis ad deum", die durchgehends mit altenglischen glossen versehen ist und auf fol. 183 b schliesst. Darauf kommt ein gross geschriebenes altenglisches gebet (Eala drihten leof etc.) vielleicht aus dem ende des 11. jahrhunderts. Sodann folgen (fol. 184 a ff.) die Hymnen in folgender ordnung: Esaiae, Ezechiae Regis, Annae, Moysi, Abacuc Prophetae, Moysi ad filios Israhel, Te deum, Trium puerorum, Zachariae, Magnificat, Simeonis, Oratio Dominica, Symbolum Apostolorum, Cantus Angelicus (= Gloria in excelsis), Fides catholica S. Athanasii. — Sämtliche Hymnen sind mit altenglischen glossen versehen.

Fol. 202 b—205 b enthalten eine etwa im 14. jahrh. geschriebene Litania. Die blätter 206—209 a sind leer, aber z. t. liniiert. Fol. 209 b trägt einige lateinische aufzeichnungen in später hand sowie das bedeutungsvolle vermerk × P. lanthonie, worüber vgl. unten.

Auf fol. 210—211 steht (wie Wanley sagt) „fragmentum quoddam Saxonicum, S. Eadwardo Confessore regnante, ut videtur, exaratum, in quo tractatur de SS. Feminis Eadburga, Seaxburga, Aetheldrytha, Wihtburga, Eormenhilda, Wærburga etc., lectu non indignum". (Gedruckt bei Cockayne, Leechdoms III, 428). — Darnach scheinen zwei pergamentblätter weggeschnitten zu sein. Es folgen noch ein nicht numeriertes zerrissenes pergamentblatt mit einigen ganz verblassten buchstaben und schliesslich drei leere papierblätter.

Nun zum Psalter. — Die folioseite der hs. hat in der regel 16 zeilen lateinischen textes; über jeder zeile steht die altenglische glossierung. Die Psalmen sind numeriert. Die römischen nummern sind, sowie die überschriften der Psalmen und die initialen neuer verse meist rot. Andere farben — rotbraun, ausnahmsweise blau — kommen neben rot fast nur bei den etwas grösser geschriebenen anfangsinitialen der Psalmen vor. Eine schöne, grosse initiale hat Ps. 1 (fol. 5 a), dessen ganzer anfang, bis einschliesslich *non sedit*, mit grossen roten buchstaben geschrieben ist. Sonst ist der text schwarz oder schwarzbraun geschrieben.

Am rande finden sich hier und da lateinische bemerkungen in farbiger schrift. So steht z. b. zu Ps. 2 in blauer schrift die (durch beschneiden des blattes verstümmelte) randbemerkung: *Christus de passio . . . suae potest . . .*, zu Ps. 3 blau: *vox christi ad patrem de iudeis;* zu Ps. 14 (dunkelbraun): *Hic vox prophete interrogantis deum;* zu Ps. 40 (grün): *vox christi de passione sua et de iuda traditore;* zu Ps. 41 (grün): *vox christi ad eos qui fidem sunt consecuturi,* und (blau): *vox penitentis.*

In beträchtlicher zahl enthält unser denkmal lateinische glossen, die überhaupt von der hand des ae. glossators herzurühren scheinen. Beispiele von solchen glossen seien hier angeführt:

Ps. 2,3 *iugum,* gloss. *l. peccatum;* 2,6 *montem,* gl. *l. sanctam ecclesiam;* 2,9 *Reges,* gl. *gubernas.* Ps. 3,7 *circumdantis,* gl. *s. in passione.* Ps. 5,6 *malignus: s. homo.* Ps. 6,4 *usquequo: s. differs;* 6,6 *in inferno: in tartaro.* Ps. 8,10 *ammirabile: mirificum l. paradoxum l. admirabile.* Ps. 9,13 *pauperum: s. apostolorum 7 martyrum;* 9,16 *in interitu: in corruptione;* 9,30 *leo: antichristus; spelunca: cauea l. spelea;* 9,32 *uideat: s. sanctos suos.* Ps. 10,2 *transmigra: l. fac transitum.* Ps. 11,7 *examinatum: purgatum spiritu sancto.* Ps. 13,7 *iacob: uulgus.* Ps. 15,4 *conuenticula: modica congregatio.* Ps. 16,8 *pupillam: humilitas christi;* 16,13 *impio: s. populo iudeorum.* Ps. 17,5 *Circumdederunt: uallauerunt.* Ps. 18,6 *sponsus: s. christus. sponsa uero ecclesia dei.*

Ps. 33,14 *Prohibe: s. tu qui hoc cupis nancisci.* Ps. 36,13 *dies: Dies iudicii l. dies ire.* Ps. 40,4 *opem: auxilium l. amminiculum l. suffragium,* u. a. Im ganzen habe ich mehr als 130 derartige glossen notiert. Die zahl dieser glossen wechselt sehr in den verschiedenen teilen der handschrift und scheint gegen schluss derselben immer mehr abzunehmen.

Sehr charakteristisch für den Lambeth-Psalter sind die zahllosen vom glossator am rande oder über der zeile hinzugefügten *est, sunt,* an stellen wo das lateinische keine form des hilfsverbums gebraucht; ebenso das beim vokativ so häufig hinzugefügte *o.* Wo sich an derartige zusätze eine altenglische glosse schliesst, was sehr häufig der fall ist, habe ich dieselben in den fussnoten zu meiner ausgabe angeführt.

Die glosse des Lambeth-Psalters ist durchgehends in nicht grosser, aber klarer und deutlicher hand geschrieben. Grosse schwierigkeit bereitet die frage, ob und inwiefern verschiedene hände an der herstellung der glosse beteiligt gewesen sind. Trotz mehrmaliger genauer durchmusterung der ganzen handschrift bin ich in dieser frage nicht zu voller klarheit gelangt. Sehr oft ist es freilich unzweideutig, dass zwei parallelglossen zu einem lateinischen worte nicht von derselben hand herrühren können. Was aber den allgemeinen graphischen charakter der glossierung in verschiedenen teilen der hs. betrifft, muss man vorsichtig sein, ehe man eine neue hand annimmt. Oft handelt es sich wahrscheinlich nur um den gebrauch dunklerer oder hellerer (brauner) tinte; auch können kleinere verschiedenheiten einfach darauf beruhen, dass der schreiber eine andere feder in die hand genommen hat. — Ich werde im folgenden zunächst recht eingehend die handschrift in bezug auf schreibart der glosse kommentieren und dabei besonders den parallelglossen aufmerksamkeit widmen.

Fol. 5 b—14 b sind unzweideutig von derselben hand glossiert worden. Die schrift ist verhältnismässig gross, wenn auch geringere variationen in bezug auf grösse und dicke vorkommen. Die zahlreichen doppelglossen, die recht häufigen lateinischen glossen, die hinzugefügten *est, sunt* u. dgl. stammen alle unzweifelhaft von der hand desselben glossators. Fol. 14 a—b zeichnet sich sowohl in bezug auf den latein. text als auf die glosse durch eine etwas schräge schrift aus; doch liegt kein genügender grund vor, hier eine neue hand anzunehmen.

Auch die folgenden blätter (fol. 15 ff.) haben im grossen und ganzen denselben charakter wie der anfangsteil der hs. Doch sind von einigen doppelglossen hier und da möglicherweise die eine in einer anderen hand geschrieben als die übrige glossierung. Derartige glossen sind vielleicht Ps. 9,31 he fylð; 9,36 forbrec; 9,38 gegearwungnessa; 9,39 heononforð; mærsian; 10,3 ða rihtgeþancedon; 11,4 ða swyðsprecelan tunga; 11,5 we mærsiað; 11,6 hæfenleasra; 11,8 mægðe; oððe æfre; 13,1 se unwita; 13,3 deafra, swifte, tobrytednys, ne oncneowon; 13,6 ðæs hæfenleasan; ge gescendon; 14,2 7 wyrcð; 14,3 se ðe ne dyde; 16,10 modignysse; 17,19 hi forhradodan; 17,43 ic tobryte; 18,6 swaswa ent; 18,7 utfær; 18,11 gewilniendlice; 19,6 gemærsode; 19,9 hi feollon; 20,3 ðu ne bepæhtest; 20,6 on ðinum halwendan. Doch kann bei mehreren von den angeführten glossen die minimale abweichung vom sonstigen schrifttypus auch dadurch erklärt werden, dass die glosse hineingedrängt oder (gewöhnlich, aber nicht immer, mit einem referenzzeichen im texte) am rande geschrieben ist. Ein derartiges hinzufügen von glossen am rande ist in der ganzen hs. sehr gewöhnlich, auch in zahlreichen fällen, wo beide glossen unzweifelhaft von ein und derselben hand herrühren.

Bis einschliesslich fol. 27 a hat, scheint es mir, die tinte durchgehends dieselbe färbung. Fol. 27 b und ff. kommen ein paar fälle vor, wo von zwei parallelglossen die eine eine schwärzere farbe und festere hand aufweist als die andere; solche glossen sind Ps. 20,12 gestaðelian; 21,9 he generie; 21,15 on middeweardan; 21,16 forsearode; 21,19 betweox heom; 21,21 genera; mine anlican; 21,25 gecleopunga; 21,30 feallað. Doch ist auch hier vorsicht angebracht, um so mehr als zahlreiche doppelglossen und dreifache glossen auf denselben seiten der hs. offenbar von einer hand geschrieben sind, wie z. b. die glossen in Ps. 21,8. 21,10. 21,14.

Auf fol. 30 (besonders 30 b) scheint die allgemeine glossierung etwas kleiner zu werden; indessen kommt derartiges auch schon früher in der hs. bisweilen vor. Einzelne, meist am rande stehende, glossen sind vielleicht etwas dunkler und fester. Diesen charakter haben überhaupt die folgenden blätter bis einschliesslich fol. 58.

Dunklere glossen der angedeuteten art sind: Ps. 22,5 þu amæstest; on druncninge. Unsicher ist, ob hierher auch 24,2 þæt me ne sceamige; 24,4 on idel; 24,5 ic forðyldegode; 24,7 iugoðe; 24,9 þa manðwæran; 24,14 þæt he beo ge . . . zu führen sind. Möglicherweise von anderer hand sind auch die glossen Ps. 25,6 ic ymbtrymme; 25,11 ic in ferde; 25,12 on rihttinge; on gelaþungum; 26,2 min flæsc; 26,9 ne ðu ne forseoh; 26,12 7 aleah unrihtwisnys hire; 27,4 gemetednessa (ausser gem-). Von anderer hand stammen wohl sicher die randglossen zu 28,9 und 30,12; vgl. die fussnoten zum texte. — Ferner sind zu erwähnen Ps. 29,12 þu gecerdest; þu awendest; mine heofunge; on gefean; 30,3 on beweriendum; 30,5 bebeode; 30,13 forloren; 30,14 tælnessa l. tale; þonne hig samod comon*[1]) l. þonne hi gesamnodon; 31,6 on gedafenlicre tide; 31,7 ymbsealde; ymbsellendum; 31,9 on wealdleðre; midle; 31,10 ymbselleð hi utan; 31,11 þa rihtgeþancodan; 32,20 fultumiend; 33,3 7 blissian hig; 33,4 mærsiaþ; 33,14 bewere; 34,1 þa onawinnendan; 34,14 ic gelicode; 34,16 onscægdon; 34,25 wel wel l. eala eala; 36,10 nu gyt*; 36,11 hig; 36,14 7 þone hafenleasan; ða rihtgeþancodan; 36,21 he ne agylt; 36,22 forþan þe; yrfweardiaþ; 36,23 drihtne; færeldu; 36,28 he ne; 37,21 þa ðe agyldaþ; 39,4 he onasende; 39,6 se þe si gelic þe; 39,9 ic geworhte (am rande; im texte rasur von dyde); 39,14 to fultume; 39,15 afyrran; 40,8 wiðerewyddedon; 40,10 on þane þe ic hopode; 40,13 (erstes) me; 40,14 sy þæt; 41,7 dune*; 41,10 forgeate þu*; 41,11 gebysmredon; ænlipie; 41,12 min sawl*; 43,3 forspilde l. tostænctе*; 43,7 ne gehæld*; 43,13 þu beceptest; weorðe; 43,16 min aswarnung; 43,22 gewenede we syndon; snides; 44,15 ymbwæfd; 44,16 hig beoð gebrohte; fægnunge; 44,18 cynrene; cneorisse; 45,3 duna; 45,4 heora; 45,9 beacna; 45,10 gemæru. — Zu bemerken ist jedoch, dass bei zahlreichen glossen die annahme einer fremden hand keineswegs sicher ist. Es mag sich um eine nachträgliche arbeit des ursprünglichen glossators handeln; jedenfalls ist der schrifttypus im grossen und ganzen überall derselbe.

Mit fol. 59 a scheint am ende von Ps. 45 eine gewisse veränderung einzutreten. Die letzten worte des Psalms 45: eorðan drihten u. s. w. sind verhältnismässig klein und dünn geschrieben und die tinte ist recht hellbraun. Ps. 46 zeigt im ersten anfang (bis einschliesslich handum) die frühere gröbere schrift, sodann fängt wieder der kleinere, hellere schrifttypus an, der durch diesen Psalm und viele der folgenden Psalmen geht. Doch kommen hin und wieder einzelne glossen in gröberer, dunklerer hand vor.

Solche dunkler geschriebene glossen sind: 46,3 egeful; mære; 46,5 wlite; þe; 46,6 on fægnunge; on stefne; 47,3 staðeliend blisse ealre eorðan (sehr gross geschrieben, auf rasur); sidan; þæs mæran cyninges;

[1]) Mit einem * werden hier und überall im folgenden von anderer hand stammende glossen bezeichnet, die ganz oder zum teil auf deutlicher rasur geschrieben sind.

47,4 god; 47,9 mihta on ceastre; 47,11 eac swilce on gemęrum; 47,12 blissige; 47,13 ymbtrymmaþ; 48,3 gehwylce eorðbogiendan; 48,6 hos; embtrymð; 48,7 mihte heora; 48,8 gladunge; 48,12 (randglosse) wuniaþ; mæggbe; 48,13 þaþa on weorðmynte*; wiðmeten*; 48,14 syððan; hig geliciaþ; 48,15 gewyldaþ; 48,17 [gemænig]fyld*[1]) biþ; 48,18 underfehð*; 49,1 spræc; 49,5 gegaderiaþ; 49,9 ic ne underfo*; 49,10 dunum*; 49,12 gefyllednys; 49,13 cweðst þu la ete ic; 49,16 underfehst; 49,17 das a- in awurpe; 49,18 mid forligerum; þinne dæl; 49,21 swygode*; (randglosse) eala þu unrihtwisa; 49,22 (randglosse) þæt he ne gelæcce; 49,23 mid þam ic æteowie*; 50,6 þu oferswyðe*; 50,8 þingc; dygelnyssa*; 50,13 ne ætbred þu; 50,14 halwendan þines; mid ealdorlicum gaste*; 50,15 þam [unrihtwis]an; 50,18 on onsægdnyssum; 50,19 þa [tobrytt]an; þu ne forsihst; 50,20 wellwillendlice. An mehreren der angeführten stellen ist es eigentlich nur die etwas dunklere tinte, die in die augen fällt; nicht selten ist man im zweifel, ob eine andere hand als die des hauptglossators anzunehmen ist. Wie aus dem angeführten hervorgeht, sind es oft nicht parallelglossen, sondern einzelglossen, die von der „dunkleren hand" herrühren; dagegen sind sehr häufig doppelglossen zu einem latein. wort von dem hauptglossator geschrieben worden. Nicht selten scheint die glossierung einer ganzen seite etwas grösser zu sein, so z. b. fol. 61 b, wogegen z. b. fol. 64 a typisch für die kleinere, hellere hand ist. Fol. 66 a—67 a sind in dieser hinsicht recht schwierig zu beurteilen. Nicht vom hauptglossator sind die sehr kleinen worte 51,9 7 he þurhwiðe.

Von fol. 67 b an wird die schrift sehr klein und die tinte besonders hellbraun. Diese kleine, helle, aber sehr klare und deutliche hand geht bis einschliesslich fol. 100 b. Kleine variationen in bezug auf die grösse der schrift sind freilich zu bemerken; von fol. 85 a an ist sie vielleicht etwas grösser. Spuren anderer hände sind in diesem abschnitt des Lambeth-Psalters recht selten; doppelglossen sind meist von ein und derselben hand geschrieben.

Glossen, die möglicherweise von einer anderen — dunkleren — hand als der des glossators herrühren, sind etwa folgende: 53,8 ic offrige; 55,10 [bæc]ling; 57,4 of innoðe; 59,12 eart þu se god; 65,12 on orsorhnesse; 67,14 (randglosse) bylewitan; 67,26 glywbydenestra; 67,27 geleaffulra; 67,28 zabuloncynne; 67,32 gode; 67,35 ofer gesamnunge; 68,2 ineodon; 68,16 generewe; 68,20 min onhrop; 68,27 hig ehtegende wæron; 68,30 sorhful; 68,36 iudiscan; 72,6 genam; 72,15 gif; ic hit; 73,1 utaneddest þu; 73,2 gemyndig beo þu; 73,8 godes; 73,15 sceapan; 73,16 [roder]lihtinge; 73,22 para; 74,4 hnesce geworden is; 77,8 þurhbitter; 77,9 behealdende; 77,19 mysan; 77,20 yðgodon; 77,46 omum; 77,51 on eardungstowum; 77,65 wæs awæht; acworren. Mehrere von den eben angeführten glossen unterscheiden sich indessen sehr wenig von der sonstigen glossierung.

Die helle, allmählich vielleicht etwas grösser gewordene (vgl. oben) schrift geht auch von fol. 101 an weiter. Dunkler geschriebene glossen werden aber immer häufiger. Abgesehen von der dunkleren tinte weichen diese glossen (ebenso wie die im vorigen stück erwähnten) kaum von der sonstigen glossierung ab. Nicht selten scheinen einzelne buchstaben oder teile eines wortes nachträglich mit dunklerer tinte „retouchiert" oder „aufgefrischt" worden zu sein. Es ist deshalb keineswegs ausgeschlossen, dass der schreiber der ursprünglichen glosse seine arbeit durchgesehen und mit etwas dunklerer tinte zusätze und korrekturen gemacht hat.

Glossen der „dunkleren hand" sind (nicht selten — so z. b. im Ps. 90 — ist die sache indessen zweifelhaft): 78,4 golfetung; 78,7 iacobes cnosel; stowe; 78,10 das -n von gesweotelien; 78,11 bearn adydra l.

[1]) Hier und im folgenden rührt das in klammern stehende von der hand des eigentlichen glossators her.

deaþcwylmmendra* (vielleicht dunkler nur weil auf rasur); 79,2 israela folc; 79,3 þysum þrym cynrenum; 79,7 (und 80,8) das -l- in wiðercwydelnysse; gehyscton*; 79,11 twygu; 79,12 þa; 79,13 7 winhreafetiaþ; þe wiðsteppaþ þone weg; 79,18 (erstes) ofer; þone þe þu getrymedest; 79,19 7 we ne; 80,2 (zweites) gode; 80,3 gligbeam; 80,4 hlyriaþ; on wlitescenan dæge; 80,5 þeostrum; 80,9 ic gelæstfullige; 80,13 for nahtun; 80,16 heora; 81,1 todemeþ; 82,7 idumitiscra; þas naman tacniaþ heafodgyltas gehwylce; þe is gereht nearunesse; 82,10 (erstes) swaswa þu dydest; 82,12 þu dydest; 83,6 upastigenesse; 83,11 (randglosse) her on life; ic; 85,12 þinne naman on ecnesse; 85,14 ricra; 85,16 sele; bebod; 86,2 cardungstowe; 87,6 [hand]a; 87,9 anscununga; belæwed; 7 ic ut na ne eode*; 87,10 adlodon l. geuntrumedon; mine; 87,12 on forlorenesse; 87,15 awyrpst; 87,17 gewiton; 87,18 ymb|rungon; ætsomne; 88,2 on cynrene 7 cneorisse; 88,13 þas twegen muntas; 88,16 wyndreamas; 88,18 ure horn; 88,22 gestrangaþ; 88,23 ne gestihteþ; 88,21 acyrre; 88,28 eorðan; 88,30 7 ic asette on weorulda weorld; 88,32 togælaþ; 88,35 agæle; 88,38 7 getrywe gewita; 88,40 his halignesse; 88,42 to[tæron]; 89,2 oþþe; 89,3 ne awend þu l. ne acyr þu; 89,9 rynge; 89,13 gehlystfull; 89,17 handa ussera; 90,1 se þe eardaþ; 90,2 ic ge[hopige]; fram wyþerweardum worde; 90,4 þu gehihtest; 90,7 to þe soðlice; 90,8 synfulra; 90,10 ne geneahaþ; 90,13 weormcynna cyningce; 90,16 mine hælo; 91,6 gemiclode; 92,5 synt; 93,4 hi togænaþ; wyrcaþ; 93,6 wreccan; hi acwealdon; 93,20 cwyðst þu la*; 93,21 hi hæftniaþ.

Während fol. 119 b—122 a fast ganz frei von spuren der „dunkleren hand“ sind, werden die von dieser hand sicher oder möglicherweise herrührenden glossen von fol. 122 b an häufiger:

Ps. 97,6 onaslagenum; fægniaþ; 97,7 [gefyll]ednys; 97,8 hafetiað; 97,9 on rihtwisnesse; 98,2 mære; 98,6 his sacerdum*. Im Ps. 99 scheinen zwei hände reichlich vertreten und die rasuren sind zahlreich; von der „dunkleren“ hand sind wohl 99,2 ingað; on blisse*; 99,3 geworhte; eala his folc*; 99,4 lofsangum*; (randglosse) ingaþ; 99,5 forþan þe is; on ecnysse mildheortnyss his oþ on mægþe; his soðfæstnys; 100,3 þa wyrcendan; gepeodde; 100,4 þone awyrgedan*; 100,5 nyxtan*; þysne; þam ungefylledlican*; þisum ic ne æt*; 100,6 [un]ge[wemm]edum*; 100,7 modignysse*; gerihtlæcð*; 100,8 tostencte*. Im Ps. 101 sind die ersten worte bis einschl. „min“ sehr gross geschrieben; von der „dunklen“ hand sind 101,3 acyr ðu; ic beo gedrefed (am rande, vielleicht eine dritte hand); 101,4 hyrstincg*; 101,5 ic forgeat*; 101,7 on lytelre wununge; 101,8 anwuniende; on þecene; 101,11 ðu cwysdest; 101,13 ðurh[wunast]; 101,15 forseah; 101,20 forðbeseah*; [hean]nysse*; beheold*; 101,21 gefotcypstra; he alysde*; ofslagenra; 101,24 gehwædnesse; cyð*; 101,25 geedceg*; [midl]unge minra daga; 101,26 ðu gestaþoladest*; 101,27 losiaþ; scrud; 101,29 bið gewissad; 102,5 swylce; 102,6 þoliendum; 102,8 mildsiend 7 mildheort; 102,9 he ne; yrsað; ne he ne þwað; 102,10 he ne; dyde; he ne; 102,11 þa ondrædendan; 102,12 eastdæl fram; 102,13 [ondræd]endum; 102,14 sylf; gescapennysse; he gemunde; 102,16 þe gast þurhfærð; 7 he ne þurhwunað 7 ne oncnawð ofer þæt l. alengc; his stede; 102,17 þa; 102,18 to donne; 102,21 ealle mægna; 102,22 [weorc]u; anwealdes; eala þu min sawl*; 103,1 gemærsod; þu ymb|scryddest]; 103,2 bewæfed; 103,3 oferwrihst mid; hire upnyssa; þinne upstige þu ðe; [fyðer]as*; 103,4 byrnende; 103,5 þu ðe gestaðeladest; 103,6 neowelnes; dunum; 103,7 þines ðunres; 103,9 ne ne gecyrrað*; 103,10 þu ðe asendst; midlunge; 103,11 ambidiað; wilde assan; 103,12 of midlunge; hig; 103,13 geondleccende; of heora uferum dælum; 103,14 forðateonde; forðbring; 103,15 þæt he gegladie; 103,16 gefyllede; þæs holtes þa þa; he a[plantode]; 103,17 wealhhafoces; 103,18 gener iglum; 103,19 he geworhte; to tidum; niðersige; 103,20 geondfarað; 103,21 þæt hig gegripan; 103,22 gegaderode; 103,24 gemærsode; ðu geworhtest; 103,25 slincendu; 103,28 forðgewitað; 103,29 hig gaderiað; 103,29 awendendum*; 103,35 [unriht]wisan*; eala; 104,1 cyðaþ; 104,2 reccaþ; 104,3 beoð geherode; 104,5 forebeacnu*; 104,7 se sylfa; 104,8 cynrenum; 104,9 gemente to; apes; 104,10 (zweites) to; 104,12 hig*; feawa l. scortum*; inlænde; 104,13 hig geond[foron]; 104,14 he ne forlet; heom; 104,15 nylle ge; yfelwilnian; 104,16 trymðe; 104,17 he asende; æt[foran]; to ðeowan; wæs gesealð; 104,18 hig geeadmettan; 104,19 [onlælde; 104,20 unband; 104,21 he gesette; ealdor ealre his æhte; 104,22 he lærde ealdormen; ealdan; he tæhte; 104,23 infor; utancumen*; 104,25 he awænde*; 104,26 he asænde*; 104,29 he awænde*; 104,35 he æt; 104,36 [frumcen]des*; lande*; frumwæstmas; 104,38 þæt hit lihte; 104,41 he toscænde; 104,44 eardas; [ge]ahnodon; 105,1 (erstes) is; 105,2 la hwa sprecð*; lofa; 105,4 on þinum halwendan; 105,7 ða readan*; 105,9 þa [reade]n; heo adrugode*;

on neowelnessum; 105,10 gehælde*; [hi]g; 105,11 mid [wæter]e; þa [swencende]n; hi[g]; 105,12 hig; 105,13 hrædlice; [hi]g; hig forgeaton*; hig ne geþafedon; 105,14 [hi]g; gewilnodon; hig; [u]nwæterigre stowe*; 105,16 hig gremedon; fyrdwicum*; 105,18 lig; þa; þa synfullan; 105,19 þære dune 7 hig gebædon; 105,20 heora; 105,21 hig forgeaton; egipta lande (wohl aus „egiptum“ korrigiert); 105,22 þære [read]an; 105,23 he awende; 105,24 land þæt gewilnode; 105,26 [hi]g; þæt he astrehte; 105,27 ofspryng; on þeodum; [hi]g; on eardum; 105,29 on heora afundennessum; [gem]æ[nigf]yld is; 105,30 7 he gegladode; geswac; 105,31 is; 105,32 [hi]g; gremedon*; æt; 105,33 hig tyrigdon; 105,35 hig syndon; 105,36 to æswicunge; 105,38 ofslagan*; 105,39 heo is; 105,40 wæs; on hatheortnesse; he onscunade*; 105,41 gewyldon heora; 105,42 [hi]g; 105,43 gelome; heora; 105,45 he gemunde*; -æ- in mænigfealdnesse aus -a- korrigiert; 105,46 [mildheortnesse]um; gripon*; 105,47 gegadera; 105,48 beo hit swa; 106,2 (zweites) he; 106,4 drugoðe*; 106,7 gebrohte; [hi]g; to*; [riht]um; to; 106,8 hig; 106,9 ða hin[grigen]dan; mid; 106,10 ða [sittend]an; þa gebundenan; 106,11 þe; 106,13 [nea]ronessum*; 106,14 ge[lædde]; [hi]g; he tobræc; 106,16 þe he tobrytte*; sahlas; 106,17 he under[fengc]*; [unrihtwisness]um*; geeadmette hig synt; 106,18 on[scunode]*; 106,19 [hi]g; [hi]g; 106,20 a[sende]; (erstes) [hi]g; [forwyrd]um*; 106,22 [hi]g onsægdon*; [bode]don*; fægnunge*; 106,23 (erstes) on; ða [wyrcende]n; ge[weor]c*; myclum; 106,24 [hi]g; 106,25 stormes; 106,26 hig; oð; endung -þ in nyðerastigaþ aus -n korrigiert; to neowelnyssum; ateorode; 106,27 hi; man; 106,28 [hi]g; 106,29 ge[sette]*; storm; to hwiðan l. to wedere; 106,30 [hi]g; blissadon; ge[lædde]*; to huðe; 106,32 [hi]g; 7 hig upahebbað; ealdra*; 106,33 to*; 106,34 to sealtnesse; 106,35 ge[sette]*; westen; [mer]um*; 106,36 [hungrige]ndan; hig getimbrodan; 106,37 [hi]g; 106,38 [he]om; [gemænigf]ylde*; 106,39 gewordene hi syn-[don]; gedrehte; hi; fram; [geswince]dnesse; 7 sare; 106,40 forsewennys; [hi]g; butan wege; 106,41 he ge[fultuma]de; of hæfenlyste*; he ge[sette]*; hiwrædenu; 106,42 ða [riht]an; [hi]g; ælc; hire aus his korrig.; 106,43 wis; he; 107,3 eala þu min sang; on ærne morgen; 107,4 (zweites) on; 107,6 si ðu upahafen; ealle; 107,7 [swiðre]n; 107,8 spræc*; (zweites) ic; ic to[mete]; 107,9 under[fangennes]*; 107,10 hwer; [idumea]lande; 107,11 la; to*; 107,12 von anfang bis einschl. for[stepst]*; 107,13 of gedrefednesse; [for]þan þe (aus -þi korrig.); is; 107,14 we wyrcaþ; mihte; 108,2 forþan þe*; þæs; þæs; 108,3 hig spræcon; mid; mid; hi; hig; 108,5 hig; ge[seton]; 108,6 þone; 108,8 [biscop]dom; ealdor[dom]; 108,9 beon; 108,10 tealtiende; 108,11 [eal]le*; æhte; 108,12 fultumiend*; 108,13 samod; 108,14 to*; 108,15 hig; [togean]es; losie; 108,16 [for]þan*; he; 108,17 ehte*; [man]nan; þone hæfenleasan 7 wædlan 7 þone anbryrdan; adydan; 108,18 wyrgunge*; he; he ymbscrydde*; wyrgunge; scrud; heo infor*; [in]noðas*; 108,19 beo heo*; scrud; mid . . . oferwrigen*; 108,19 mid þam; þe he; 108,21 [þin]um*; þe; 108,22 wiðinnan; 108,23 abroden ic eom*; ofascacen; gærstapan; 108,25 hig; 7 hig cwehton; 108,26 gefultuma*; halne; 108,27 hig; þeos*; hig; 108,28 [wergia]ð aus -n korrig.; [hi]g; þa; [be]on; 108,29 beon ymbscrydde*; mid scame; sin hig*; swaswa mid twifealdum basinge mid*; 108,30 on midde*; 108,31 þe; gehælde*; 109,1 æt swyðrum; 109,3 angin on dæge; of innoðe; ær lihtincge; ic asænde; 109,5 æt; he; 109,6 on ðeodum; he to[cwyseð].

Mit fol. 143, besonders 143 b scheint der charakter der schreibung sich ein wenig zu verändern. Die schriftzüge sind vielleicht etwas dicker, die tinte etwas dunkler. Doch ist der sachverhalt ungemein schwierig zu beurteilen. Im grossen und ganzen behält die glossierung diesen charakter bis zum schluss des Psalters (fol. 182 a), wenn auch bisweilen die schreibung heller erscheint und mehr an den eben behandelten teil der glosse erinnert. Auch in den Psalmen 110—150 kommen zahlreiche glossen vor, die von der sonstigen glossierung ein wenig abweichen und vor allem mit etwas dunklerer tinte geschrieben sind; doch ist die sache hier noch öfter zweifelhaft als im vorhergehenden der fall war.

Solche von der hauptglossierung abweichende glossen sind: 110,2 mære; asecendlice; 110,3 mærsung; 110,6 mihte; 110,8 getrywe ealle; 110,10 angin wisdomes; wyrcendum; 111,2 his ofspryng; cynren; rihtra; 111,5 typað; gestiht; 111,7 fram yfelum hlyste; 113,8 to [mer]um; (neue verszählung) 113,3 eall þæt he wolde; he geweorhte; 113,6 nosa; hig*; 113,7 ðrote; 113,8 hig; wyrcað*; 113,9 hiwscype; 113,10 fultumiend 7 beweriend heora is; 113,12 he ge[bletsode] (2 mal; auf rasur und wohl korrig. aus he bletsode); 113,13 þam; mid þam

marum; 113,15 se; ge[worhte]; 113,17 ne; þa [deade]n; to; 114,1 [geher]ð*; mines*; 114,3 frecednysse*; 114,8 fram slide; earde; 115,12 þingum þe he*; 115,13 þæs halwendan ic underfo; 116,2 [forð]an þe*; 117,5 on bradnesse; 117,6 fultumiend; ic forseo; 117,11 hig ymbtrymdon; 117,15 fægnunge; 117,17 ic libbe*; 117,19 opniaþ; inafaren; ða*; 117,20 gæt; þa [rihtwise]n; ingað; oþþe into þam; 117,21 [forðon] þe; to; þone þe awurpon; 117,23 þis; 117,24 þone þe ge[worhte]; 117,26 com (auf rasur; auch lat. *uenit* auf rasur von *uenturus est*); 117,27 us; freols; on ðicnessum; hyrnan; 118,1 gaþ; 118,3 þa ðe wyrcaþ*; eodan*; 118,5 eala gyf wæron gerihtlæhte*; 118,6 ic ne beo gescend*; geondsceawige; 118,7 on rihtincge; 118,9 on hwon gerihtl . . .; iungling; to [gehealdlanne*; 118,10 utadræf ðu; 118,12 tæc l. lær*; 118,15 ic be . . .; ic behealde; 118,18 onwrig*; ic behealde; be*; 118,19 inlænde; 118,21 ða þe abugaþ; 118,22 afyrsa*; hosp; forsewennyssa; ic; 118,24 sopes; 118,25 geþeodde; [word]um [þin]um; 118,27 tæc; 118,28 hneppade; for æmelnysse; 118,29 unrihtwisnesse; framado; 118,30 ic ne forgæt; 118,31 ic geðeodde; 118,32 ic arn; þaþa ðu gerymdest; 118,35 ic secce*; 118,36 on paþe; 118,37 awend; 118,39 þe ic wene; 118,43 ne æbred þu; ic swiðe truwode; 118,46 spræc*; 118,48 upa[hof]*; 118,50 [gefrefr]ade (auf rasur, offenbar korrig. aus -ende wæs); 118,51 þa modigan*; 118,53 heold l. genam; for*; 118,54 ælðeodignesse; wræcsiðes; 118,57 dæl; 118,58 cam l. ic bæd; 118,59 ic gehwearf*; 118,61 ymbcl . . .; ic ne forgæt*; 118,63 dælnimende ic*; 118,64 tæc*; 118,65 [þeow]an*; 118,66 steore; tæc; 118,67 ær . . . agylte; 118,68 þu; tæc; 118,69 [gemanigfl]yld*; 118,70 ic smeage; 118,71 pæt ðu geeadmettest*; 118,73 ge[worhton]; 118,74 ic swyðe*; hopade*; 118,76 beo; 118,79 beon gescende; beo (sehr unklar geschrieben, gehört zu einer ganz verblassten randglosse gegea . . ., wohl = gegearcod; der urspr. glossator hat „ic soðlice gedyrfe“ geschrieben); 118,79 þa [ondrædende]n; 118,80 beo; 118,81 a[teorode]*; halwendlican þinum l. hælðe*; [word]um*; ic swyðe hopade*; 118,82 [þin]re; 118,83 ic ne forgyte*; 118,84 wyrcst ðu be; 118,85 tealdon l. cyddon; 118,86 ehton*; [ge]fultuma*; 118,87 hwæthwega; 118,92 butan; forðan þe; ic losade; 118,93 ic*; þe; [geliffæs]todest; 118,94 gehæl; 118,95 þa; ic understod; 118,96 ælcere geændunge; 118,97 la hu ic lufode*; eallne dæg*; 118,98 snotterne; hit; die korrekturen in beboda 118,98 u. 100; 118,100 ða ealdan*; 118,102 ic ne abeah; 118,103 la; 118,105 leohtfæt*; paðum; 118,107 [word]um*; 118,109 ic ne forgæt; 118,110 of ðinum bebodum; 7 ic ne dwolade; 118,112 edleane; 118,114 fultumiend 7 underfond*; 7 ic swyðe hopade; 118,115 7 ic smeage; 118,116 7 ic libbe*; 118,118 ða [gewitende]n; 118,119 forgægende; ic talode*; 118,121 ne; ne betæc ðu; holiendum; teoniendum; 118,122 under[foh]*; ne teonian; 118,123 on ðinum halwenda . . .; 118,124 [þeow]an; tæc; 118,127 ofer; 7 pæt gimcyn; 118,128 [bebodu]m. [Zu 118,129 – 138, d. h. fol. 157 b, vgl. die photographie in meiner ausgabe.] 118,129 a[smeagende]; 118,130 spræca*; 118,133 gewissa; ne gewylde*; 118,134 fram teonum; 118,135 [on]lyht*; tæc; 118,136 forðbrohton; [hi]g*; 118,138 rihtwisnesse gecyðnyssa þine*; 118,139 forgeaton*; 118,141 forsewen; ic ne forgæt; 118,143 [an]gsumnys*; ic secce*; 118,146 gehæl; 118,147 ic forhradode; on ripnysse; [word]um; ic swyðe truwade*; 118,148 on æerne morgen pæt ic smeade; 118,150 þa; hi; 118,151 [soðfæst]nys; 118,153 ic ne forgeat*; 118,154 ales; 118,155 [hi]g; 118,156 mycele; 118,157 fela*; þaþe ehtaþ; gedrefaþ; ic ne abeah; 118,158 þa forgægendan; ic aswæmde; 118,160 angin; 118,161 ealdras; ehton*; fram; 118,162 ic blissige*; se þe fint; 118,163 ic ascunode*; 118,164 ic sæde*; 118,165 sib mycel*; [æswic]ung; 118,166 halwendan þinne*; 118,171 bealcattaþ*; 118,172 mærsað; emnys; 118,173 beo; 118,174 halwendan*; 118,175 leofaþ; 7 heo herað þe; gefultumiað*; 118,176 pæt ðe losade; sec; ic ne forgeat*. — 119,1 þaþa ic wæs gedrefed; 119,5 ælðeodignys; 119,7 þaþe ic spræc*; buton geearnungum [1]); 120,1 upa[hof]; dunum*; 120,2 ge[worhte]; [heofon]as; 120,6 ðurh dægtiman l. geond dæg; ne forswæle*; 120,7 gehylt; 121,5 [þ]e pær*; 121,7 sib; on þinum torrum; 121,8 [min]um*; 122,1 ic upa[hof]*; 122,2 þi[nenne]*; 122,3 mid; mid forsewennysse; 122,4 forsewenne . . .; 123,1 butan forþan ðe*; secge; 123,2 butan . . . onarison*; 123,3 libbende; þaða yrsade*; 123,5 uneaþe; unaberendlice; 123,6 se þe; to fængce; 123,7 tobryt; 123,8 se þ[e]; 124,1 dun; 124,2 duna; hire aus his korrig.; 124,3 pæt ne; [aþenia]ð; þa [rihtwis]an; 124,4 þam; 124,5 þa abugendan; to bændum; gebryncð; sy sib; 125,1 on gænhwyrfte; hæftnunge; 125,2 hig; 125,5 on gefean; 125,6 mid*; 126,1 butan*; butan*; [hi]g; 126,2 idel*; sares; his*; 126,4 mihtigan; ofascacendra; 126,5 he sprecð*; his; 127,2 þu etst*; þu eart; 127,3

[1]) Nicht von dieser „dunklen hand“, aber wohl auch nicht vom hauptglossator geschrieben ist die randglosse zu *cedar* 119,5, sowie die glosse 120,1 þonon þe cymþ; 120,3 hnappaþ, und die lange randglosse zu 123,1.

[swa]swa; on sidum*; guogað elebeama; [mysa]n; 127,4 swa bið*; ælc; 128,2 gelome hig oferwunnon; hig ne mihton*; [minn]um; þa; 128,4 forcyrfð hnollas; 128,5 beon gescænde*; þa; 128,6 þæcena; 128,7 ripð*; handfulla; 128,8 forðforon; we bletsiað*; 129,2 begymende; minre be . . .; 129,3 gehyltst; hwa forðyldigaþ hit; 129,4 ic forbær; forbær; [word]um*; hopode; 129,6 hopaþ*; 130,1 ne apundene*; þingum; [wundor]licum*; 130,2 awæned cild*; 131,3 beddinge; strewunge; 131,4 slæp; 131,5 þunwængum l. hleorb . . .*; minum; 131,8 scrin; 131,9 mid; [geblissia]n*; 131,11 hit ne bið aidlod him*; ic ge[sette]; 131,12 gif healdaþ; gewitnessa*; 131,13 to wununge; 131,15 mid*; 131,16 ic ymbscryde mid halwendlican*; 131,17 forð[gelæde]*; 131,18 ymb[scryde]; mid; 132,1 la; on anum; 132,2 pæt; [niþer]feol; 132,3 pære dune; to dune; 133,2 up[ahebbað]; handa; 134,1 eala ge; 134,5 toforan*; 134,6 eall*; [hw]æt*; geweorhte*; 134,7 forðbryngende*; 134,8 to; [nyten]um; 134,9 he; a[sende]; [fore]beacna*; [mid]lunge*; egyptisc folc*; 134,14 demð; (zweites) his*; 134,15 anlicnessa; 134,16. 17 [hiþ n[e] (3 mal, jedesmal rasur zwischen den beiden wörtchen; viell. korrig. aus hi na ne); 134,18 wyrcaþ*; þa ðe truwiað; 134,19 hiwræden*; 135,2 hlaforda; 135,13 ða [reade]n; 135,14 [mid]lunge; 135,15 7 he ofascoc; þa [read]an; 135,16 se ðe færode; 136,1 þaða*; 136,2 we ahengon; 136,3 sanga; aweg; be sangum; 136,4 la hu*; lofsang; [frem]edre*; 136,6 ic forgyte*; for[gytelnesse]*; 136,6 gepcode; gomum*; 136,7 aidliað*; oð grund[weal]*; 137,3 [gemonig]fyltst*; 137,4 [andetta]þ; forðan þe; 137,5 forðan þe*; 137,6 þe; healic; ða eadmodan; ða healican; 7; 137,7 middewerdum*; 138,2 understode; 138,3 feorran min pæþ; min [rap]incel (ursprüngl. glosse war: rap minne); 138,5 þa ændenihstan; ge[settest]*; 138,7 fram*; 138,8 to [heofen]um*; þeah*; eart*; ðu æt eart; 138,9 ðeah ic genime; [ytemes]tum stowum*; 138,10 gebringð; 138,11 sæde; witodlice; onlihting; 138,12 his swa*; 138,14 egesfullice*; gemærsod; 138,15 pone . . . pæt; edwist; on nyðerlicum*; 138,16 unful[fremmingce]*; 138,17 gear[weorðede]*; þearle; 138,21 la; (erstes) ic; 138,22 hig synt me; 138,23 afanda*; 138,24 gebring; ecum*; 139,6 siðfæt; 139,7 minre bene; 139,12 gewissad; þane unrihtwisan*; 139,13 wanspedigum; 139,14 ða; wuniað; þa rihtan*; 140,2 si gewissad; [on]al; 140,4 ic ne gemænsumige mid*; 140,7 hit upasprang; 140,9 [æswic]ungum*; die glossen 140,4 to bewe . . .; 140,5 ne be . . .; 140,6 afyrsade l. for . . ., sind von einer sehr unklaren hand geschrieben, wohl nicht unsere gewöhnliche „dunklere“ hand; 141,3 mine gedrefednesse (hineingedrängt); 141,5 ic beheold; se ðe sohte; 141,6 dælnimung; 142,2 man; 142,3 forðan þe ehte; he geeadmette*; he gelogode; 142,4 geanxsumad*; 142,5 ic smeage; 142,7 ne awend þu; 142,8 ic hopade; 142,10 gebringþ; on rihtan lande; 142,11 emnesse; ðu ut[gelædst]*; of gedrefednesse; 142,12 ðu adwæsctest; 7 ðu amyrst; 143,1 se ðe tæcð; to campe; 143,2 gener; underfond; beweriend; 143,4 [forð]gewitað*; 143,5 hig smociaþ; 143,6 ligetu; ligræsc; ðu tostæncst; 143,7 of heanesse; 143,9 on saltere; ic singe; 143,10 of yfelwillendum sworde; 143,11 7 genera; 143,12 iunge; iuguðe on; ymbfrætewode; 143,13 on utfærum heora; 143,14 færr; hream; 143,15 sædon; þe; 144,2 þurh ænlipie dagas; 144,3 mære; mærnesse; 144,4 7 hig yppaþ (viell. nicht die gewöhnl. „dunkle“ hand); 144,5 hig reccað; 144,6 egesfulra þinga; mærða; 144,7 hig bealcattaþ (hand?); 144,11 hig seggaþ; 144,12 mærsunge; 144,13 anweald; 144,14 þa forscræncten; 144,15 hopiaþ*; 144,19 7 he gehælð; 144,20 ða [lufigende]n; ða; ða synfullan; 145,2 truwian; 145,4 ongæn cyrð; losiað; 145,7 ða gefotcypstan; 145,8 þa; þa [rihtwis]an; 145,9 utacumenan; he forðeþ; 146,1 sealmsang; wlitig; 146,2 tostæncednessa; folces; 146,3 se ðe gehælð*; þa tobryttan on eortan; tobrytednyssa*; 146,4 [m]ænigfealdnyssa*; 146,5 mære; miht; wisdomes; getel; 146,6 underfonde þa manðwæran*; ða [synfull]an; oþ eorðan; 146,7 hleoðriað; 146,8 se ðe oferwrihð*; mid; se ðe forðatyhð*; on dunum; gers; he næfð (hand?); 146,11 þa; 147,13 scyttelsas gata*; 147,14 se; ge[sette]; gemæru; 147,16 [genip]u; he geondstræt (hand?); 147,17 gimstan (hand?); la hwa*; forðyldigaþ l. hwilc (hand?); 147,19 cyþ; 147,20 swa gelice; mægðe; 148,5 sylf; 148,6 hit ne forgægð; 148,7 neowelnyssa; 148,8 storma; 148,9 duna; hylla; 148,12 iunglingas; 149,1 lof[sang]; on gelaðunge; 149,2 se; ge[worhte]; 149,3 hig (2 mal); 149,4 gecwemlic; ða man[þwæren]*; 149,5 hig fægniað*; heora*; 149,6 þrote; 150,1 on rodore; (erstes) his; mihte; 150,2 mærðe.

Die glosse zu den Hymnen ist mit recht dunkler tinte und in einer festen und starken hand geschrieben. Doppelglossen sind sehr spärlich. Vereinzelte „*e(st)*: is“ u. dgl. sind mit etwas blasserer tinte und vielleicht von einer anderen hand geschrieben. Im Symbolum Athanasianum (fol. 200 ff.) ist die schrift ein wenig kleiner, doch ist es zweifelhaft, ob man eine neue hand annehmen darf.

Einige glossen in den Hymnen sind vielleicht von einer anderen hand als die sonstige glossierung geschrieben. Ausser den schon angedeuteten fällen von hinzugefügtem *est:* is u. ä., auf die ich hier nicht näher eingehe, rühren etwa folgende glossen von einer fremden hand her: 1,5 naman his; 2,16 7 ic to dæg fæder bearnum cuþe deþ; 3,1 on gode minum; 3,14 þe ne bið; 4,5 readan; 4,10 die korrektur in middeweardre; 4,14 la hwa; 4,23 ðin; 6,3 brod; 6,5 ne syngodon; 6,6 eala þu; 6,9 y[ldran] aus e- korrig.; 6,17 hy*; die randglossen zu 6,19. 24. 35; 6,51 7 hi cweþaþ; 7,2 (zweites) þe; 7,6 eorðan; 7,9 mannan; 11,3 þinum.

Wie aus den obigen ausführungen hervorgeht, ist es sehr schwierig über die schriftverhältnisse des Lambeth-Psalters ins klare zu kommen und bestimmte stellen aufzuweisen, wo eine neue hand einsetzt, wenn auch verschiedene teile der hs. im grossen und ganzen einen etwas verschiedenen charakter der schreibung darzubieten scheinen und man sehr häufig zusätze einer anderen hand als der des jeweiligen hauptglossators entdecken kann. Bei solcher sachlage fand ich es zweckmässig, die ganze glosse in bezug auf gewisse sprachliche und graphische eigentümlichkeiten durchzumustern, um etwa ermitteln zu können, ob bestimmte teile der glossierung einigermassen scharf hervortretende charakterzüge dieser art aufweisen.

Ich untersuchte zunächst, in anbetracht der z. t. freilich sehr unsicheren variationen des schrifttypus, von einander gesondert folgende abschnitte der handschrift: Ps. 1—9,34 (= fol. 5 b—14 b); 9,35—21 (fol. 15 a—29 b); 22—45 (fol. 30 a—59 a); 46—52 (fol. 59 b—67 a); 53—68,27 (fol. 67 b—84 b); 68,28—78,3 (fol. 85 a—100 b); 78,4—96 (fol. 101 a—121 b); 97—109 (fol. 122 a—142 b); 110—150 (fol. 143 a—182 a); Hy. 1—14 (fol. 184 a—199 b); Hy. 15 (fol. 200 a—202 b). Es stellte sich indessen heraus, dass diese zahlreichen gruppen sich ganz entschieden auf eine geringere zahl von hauptabschnitten reduzieren liessen. So zeigten die Psalmen 1—45 im grossen und ganzen dieselben charakterzüge; dasselbe war der fall mit Ps. 53 - 96 und noch unzweifelhafter mit Ps. 97—150. Etwas schwieriger zu entscheiden war, ob die Psalmen 46—52 eine selbständige gruppe bilden, oder einem der angrenzenden grösseren abschnitte angereiht werden können. Ich habe hier überall nur die glossierung des jeweiligen hauptglossators berücksichtigt, und die einigermassen sicheren zusätze von anderer hand gesondert betrachtet. Diese zusätze sind indessen nur im abschnitt Ps. 97—150 dermassen zahlreich und bedeutend, dass sie zu einigen besonderen bemerkungen anlass geben.

Viele von den kriterien, in bezug auf welche ich die verschiedenen teile der handschrift untersuchte, boten wenig interesse, indem die überhaupt recht wenig geregelte orthographie überall ungefähr dieselben schwankungen aufwies. So z. b. lassen sich die schwankungen in der gestaltung eines durch brechung vor r + kons. entstandenen *eo* nach *w* (*weorðan—wurðan—wyrðan, weorþan—wyrþan, sweord—swurd* u. ä.) kaum auf verschiedene abschnitte der hs. verteilen. Ebenso schwankt überall *clypian—cleopian—clepian.* Es giebt aber immerhin gewisse erscheinungen, die für den einen oder den anderen teil der hs. ziemlich charakteristisch sind. Einige solche seien hier hervorgehoben.

Der *i*-umlaut eines *a* vor nasal ist in Ps. 1—52 (oder jedenfalls 1—51) ganz überwiegend *e,* nur etwa in $^1/_{10}$ aller fälle steht *æ.* Ganz ähnlich ist das verhältnis in Ps. 97—150, was die hauptglossierung betrifft (die sog. „dunkle hand" hat dagegen *æ* in etwas mehr als

der hälfte sämtlicher belege). Hy. 15 scheint nur *e* aufzuweisen. Im gegensatz dazu haben die Ps. 53—96 in etwa $^2/_3$ aller fälle *æ*. Und in den Hymnen 1—14 betragen die *æ* etwa $^3/_4$ aller belege.

In bezug auf die gestaltung des *i*-umlauts eines *ēa* (wg. *au*) habe ich vor allem einige besonders gewöhnliche verba beobachtet (*hyran, lysan, gelyfan, gyman, nydan*). In den Ps. 1—45 überwiegt der vokal *y;* die belege mit *e* betragen kaum $^1/_3$ aller fälle. Noch stärker überwiegt *y* in Ps. 53—96. In den Hymn. 1—14 ist *y* die regel, und auch in Hy. 15 herrscht es vor. Aber in Ps. 97—150 hat die hauptglossierung etwa 10 mal so viele *e* wie *y* (die „dunkle hand" hat ein paar belege beider vokale), und auch die Ps. 46—52 haben durchaus überwiegend *e*. Andere wörter mit umlaut eines *ēa* verhalten sich anders; so steht vor *g* überwiegend *i* oder *y* (wenn auch *e* nicht ganz fehlt). Nur *y* ist belegt in dem häufigen *tobrytan* sowie in *nyten*, nur *e* in *smec*. Eine feste regel lässt sich somit keineswegs konstatieren.

Bei dem häufig belegten worte *ansyn* ist in den meisten teilen der glosse die schreibung *y* durchaus vorherrschend. Doch auch hier herrscht *e* fast ausschliesslich in Ps. 97—150 und in Ps. 46—52.

Von wörtern mit primärem *æ* nach palatal sind einige zu selten belegt, um irgend welche schlüsse zu ermöglichen. Ein paar wörter verdienen indessen beachtung. In *ceaster* überwiegt durchaus *ea;* nur der abschnitt Ps. 53—96 hat neben *ea* ungefähr gleich häufig *æ* (ganz vereinzelt *e*). Und im praet. sing. *-geaf, -geat* überwiegt *æ* in Ps. 53—96 u. Hymn. 1—14; auch die „dunkle hand" zu Ps. 97—150 (nicht aber die hauptglossierung) hat zahlreiche *æ* neben *ea*.

Die praet. 2 sg. u. plur. *-geafe* (*-on*), *-geate* (*-on*) erscheinen ganz überwiegend mit *ea* in allen teilen der hs. ausser in Ps. 53—96 und Hymn. 1—14, wo *æ* die regel ist; die „dunkle hand" zu Ps. 97—150 hat *ea*. — Von dem worte *gear* und (viel seltener) von *sceap* erscheinen formen mit *æ* hauptsächlich in Ps. 53—96; hier steht aber in Hymn. 1—14 *ea*. Neben sonstigem *togeænes* heisst es durchaus überwiegend *togænes* (seltener *togenes*) in Ps. 53—96. In diesem zusammenhang sei erwähnt, dass die schreibung *gemearu* (für und neben *gemæru*) nicht selten in Ps. 53—96 vorkommt und auch in Hymn. 1—14 anzutreffen ist.

Das wort *cyning* (*kyning*) hat fast ausnahmslos *y* in allen teilen der hs. ausser in Ps. 53—96, wo *i* etwa gleich häufig wie *y* ist, und in Hymn. 1—14 wo *i* vorherrscht.

Das verbum *syllan* (*sellan*) schwankt überhaupt zwischen *y* und *e;* in Ps. 97—150 ist *e* aber durchaus die regel, wogegen in Hymn. 1—14 *y* vorherrscht.

Das wort *w(e)or(u)ld* verhält sich sehr verschieden in den verschiedenen teilen der hs. In Ps. 1—45 steht fast ausnahmslos *world*. Dann ist aber *weor(u)ld* die regel bis zum ende des Psalters und in den Hymnen 1—14. Nur in Hy. 15 erscheint wieder *world*. Dabei ist noch zu bemerken, dass in den Ps. 46—96 *weoruld* sehr häufig ist, wogegen in Ps. 97—150 fast immer *weorld* steht; die Hymnen 1—14 bevorzugen wieder *weoruld*.

Das wort *stefn* hat fast immer diese gestalt in allen teilen der hs. ausser in Ps. 53—96 und in Hymn 1—14, wo *stemn* die regel ist.

In den meisten abschnitten der hs. herrscht ein starkes schwanken zwischen den formen *-nes* und *-nys*. Nur in Ps. 97—150 ist die schreibung *-nes* so gut wie ausnahmslos durchgeführt.

In der 2. u. 3. sg. ind. praes. ist die synkope, soweit dieselbe im westsächsischen überhaupt gebräuchlich ist, auch in den meisten abschnitten des LPs. die regel, wenn auch einzelne vollformen daneben vorkommen. Nur in der hauptglossierung zu den Ps. 97—150 sind die vollformen fast ebenso zahlreich wie die synkopierten formen; die „dunkle hand" gebraucht aber fast nur synkopierte formen und hat z. b. 142,11 ganz deutlich *-lædst* aus *-lædest* korrigiert.

An einzelheiten ist noch zu bemerken, dass die form *ofor* (für *ofer*) fast nur in Ps. 1—45 vorkommt, und zwar sehr häufig, und dass im abschnitt Ps. 53—96 nicht selten *æ* für *ē* (aus *oe*) steht (*sæcan, gemætan* u. ä.).

Die mitgeteilten angaben dürften es klar machen, dass — schwankend wie die schreibung unserer glosse überhaupt ist — immerhin gewisse eigentümlichkeiten für einzelne abschnitte der handschrift charakteristisch sind. Dabei ist aber bemerkenswert, dass die einzelnen vom sog. „strengwestsächsischen" gebrauch abweichenden schreibgewohnheiten sich auf verschiedene abschnitte der hs. verteilen. So ist z. b. für den mittleren teil des Psalters (Ps. 53—96) die sehr grosse zahl der belege mit *æ* als umlaut eines *a* vor nasal charakteristisch; dieser teil der hs. hat aber überwiegend das regelrechte spätwestsächsische *y* als umlaut eines *ēa*. Der schlussteil des Psalters (Ps. 97—150) hingegen zeichnet sich durch das überwiegende *e* als umlaut von *ēa* aus, hat aber *e* als normalform des umlauts von *a* vor nasal. Der anfangsteil des Psalters stimmt in bezug auf den umlaut des *a* vor nasal mit dem schlussteil überein; die gestaltung des umlauts von *ēa* zeigt aber mehr ähnlichkeit mit dem mittleren teil des Psalters, doch so dass die zahl der belege mit *e* im anfangsteil verhältnismässig grösser ist. Recht auffallend ist die in vielen punkten hervortretende übereinstimmung zwischen Ps. 53—96 und Hymn. 1—14 (überwiegendes *æ* als umlaut des *a* vor nasal; praet. plur. wie *gæfon, gæton; stemn*). Dass, falls überhaupt mehrere glossatoren anzunehmen sind, diese abschnitte von derselben hand geschrieben wären, ist indessen recht unwahrscheinlich, denn die Ps. 53 ff. sind sehr klein geschrieben, wogegen die Hymnen 1—14 grössere und festere schriftzüge aufweisen. — Besonders schwierig zu beurteilen sind die Ps. 46—52, die teils zu den vorhergehenden Psalmen stimmen, teils zu den folgenden, aber auch in wichtigen punkten (z. b. dem häufigen *e* als umlaut von *ēa*) von beiden abweichen.

Dass bei der glossierung des Lambeth-Psalters mehrere hände tätig gewesen sind, ist, wie aus den obigen ausführungen hervorgeht, keineswegs unwahrscheinlich. Sehr schwierig ist es aber, mit bestimmtheit die verschiedenen hände aufzuweisen. Da ausserdem, wie oben dargelegt worden ist, interessante nicht zu leugnende orthographische eigentümlichkeiten ein recht verschiedenes verbreitungsgebiet in unserer handschrift haben und es sich jedenfalls meistenteils nur um ein relatives übergewicht der einen oder der anderen schreibweise handelt, kann es nicht in frage kommen, die Lambethglosse für lexikalische und grammatische zwecke in verschiedene teile zu zerlegen. Wie es in meinem Glossar geschehen ist, werde ich auch unten in den bemerkungen über die sprache des denkmals die glosse als einen einheitlichen text behandeln, freilich mit betonung der wichtigsten eigentümlichkeiten einzelner hauptteile der glossierung.

Wie oben dargelegt worden ist, kommen im Lambeth-Psalter zahlreiche glossen vor, die nicht von der hand des jeweiligen hauptglossators herrühren. Vor allem ist der letzte abschnitt des Psalters reich an solchen glossierungen, die nicht selten auf rasur stehen, welche wahrscheinlich vom korrektor ausgeführt worden ist. Ein versuch, die tätigkeit und die absicht des korrektors (bezw. der korrektoren) eingehend zu kommentieren, würde sich kaum lohnen und sehr viel raum in anspruch nehmen. Nur einige kurze bemerkungen mögen hier platz finden.

Ein beträchtlicher teil der tätigkeit des korrektors besteht in dem hinzufügen von parallelglossen zu den übertragungen des hauptglossators. Diese zusätze sind, falls raum zu gebote stand, im texte geschrieben; sonst stehen sie sehr oft am rande, wobei im texte häufig, aber nicht immer, irgend ein referenzzeichen zu finden ist. Aber auch einfache glossen zu einem lateinischen worte stammen nicht selten von der hand des korrektors. Dabei hat dieser oft eine vom hauptglossator geschriebene glosse völlig radiert; es kommt aber auch vor, dass er einzelne lücken in der ursprünglichen glossierung ausgefüllt oder gewisse kleinwörter (pronomina, praepositionen) hinzugefügt hat. Recht zahlreich sind aber auch die korrekturen rein formaler oder grammatischer art. So hat der glossator vor einem adjektiv nicht selten den artikel hinzugefügt und dabei fast immer die starke adjektivform in die syntaktisch richtige schwache form korrigiert. Ein paar beispiele dieser art seien hier angeführt. Ps. 105,22 ist *in mari rubro* offenbar ursprünglich durch „on sæ readre“ glossiert gewesen. Der korrektor hat daraus „on sæ þære readan“ gemacht. Ps. 105,9 hat er den akk. sing. „sæ reade“ in „sæ þa readen“ korrigiert. Ähnlich sind 106,9 ða hingrigendan; 106,10 ða sittendan; 106,23 ða wyrcenden aus „hingrigende“ u. s. w. korrigiert worden. Der glossator hat dabei oft so wenig wie möglich korrigiert, was mehrere der schwachen adjektivformen auf -en (anstatt -an) erklären mag; doch kennt unser denkmal auch fälle von -en, wo keine korrigierung mit im spiele ist, z. b. 36,11 þa manðwæren; 48,11 ða snoteren. — Auch sonstige partielle korrekturen von einzelnen wörtern lassen sich aufweisen; so z. b. ist oft der schluss in „gemænigfyld“ etwa aus -fealdod oder dgl. korrigiert. Häufig hat der korrektor aus der pronominalform „hi“ ein „hig“ gemacht, oder eine verbalform mit der vorsilbe ge- versehen. Schliesslich ist zu erwähnen, dass in gewissen fällen kasusformen verändert (z. b. 118,82 „spæce þinre“ aus „spæce þine“), oder allzu wörtliche übersetzungen einer lateinischen form durch andere ersetzt worden sind (so hat wohl das auf einer langen rasur stehende „ehton“ zu 118,86 *persequuti sunt* etwa ein „ehtende wæron“ ersetzt).

Diese bemerkungen mögen genügen. Bei der behandlung des allgemeinen charakters der glossierung und des verhältnisses der Lambethglosse zu anderen Psalterglossen soll selbstverständlich auch der tätigkeit des korrektors nötige aufmerksamkeit geschenkt werden. Aus den ausführungen auf s. 10 ff. geht hervor, dass die vom korrektor eingetragenen formen im letzten drittel unserer handschrift gewisse kleinere graphische abweichungen von der hauptglossierung aufweisen. Auf diese soll bei den bemerkungen über die sprache des denkmals soweit nötig rücksicht genommen werden.

Ausser den rasuren, die im verzeichnis der von einem korrektor eingetragenen glossen angedeutet wurden, kommen auch zahlreiche andere rasuren in unserem denkmal vor. Auf

diese einzugehen kann hier nicht in frage kommen und wäre auch sicher nicht der mühe wert. Viele von diesen rasuren rühren ohne zweifel vom korrektor her, der an mehreren stellen offenbar eine vorsilbe ge- entfernt hat u. dgl. Einzelne seiten der handschrift sind aber wahrscheinlich schon vor der glossierung stark radiert gewesen, so z. b. fol. 12 a, fol. 30 b, fol. 32^2 a, fol. 37 b und 38 a, fol. 50 a, fol. 56 b, fol. 63 b, fol. 131 b, fol. 149 b.

Über das alter des Lambeth-Psalters sind verschiedene ansichten geäussert worden.

Der Catalogue of the Archiepiscopal Manuscripts in the Library at Lambeth Palace (1812) beschreibt unsere hs. als „Codex membranaceus, in quarto, Sec. IX“. Diese angabe — das 9. jahrhundert — ist in dem einen der beiden in der Lambeth-Bibliothek zur benutzung vorliegenden exemplare des Kataloges durch radierung in Sec. X korrigiert worden. Möglich ist, dass ein druckfehler hier vorliegt, denn das Vorwort (Preface) zum Katalog, spricht von unserem denkmal als „a fourth (sc. Psalter), with an interlinear Saxon Version, of the 10th Century“. Und in der tat wäre es beinahe unsinnig, den Lambeth-Psalter ins 9. jahrhundert verlegen zu wollen.

Wanley (Catalogus) hat folgende angabe: „Codex membranaceus Eadgari Regis Anglo-Saxonum temporibus, aut paulo ante, ut videtur, exaratus“. König Eadgar regierte 959—975 n. Chr.; Wanley ist also geneigt, die mitte oder das dritte viertel des 10. jahrhunderts als die entstehungszeit unseres denkmals anzusehen.

Indessen scheint sowohl der paläographische charakter der hs. wie die sprache der glosse einen späteren ursprung anzudeuten. Der hervorragende kenner altenglischer handschriften, Sir G. Warner, mit dem ich die gelegenheit gehabt habe die sache zu besprechen, verlegt ganz entschieden die hs. aus paläographischen gründen ins 11. jahrhundert, und zwar ins erste viertel des jahrhunderts, vielleicht zeitlich etwas vor den Psalterhss. Tiberius C. VI und Stowe 2. Die glossierung des Lambeth-Psalters hält er für ungefähr gleichzeitig mit dem lateinischen texte. Alle drei erwähnten handschriften vertreten den typus der Winchesterschule.

Mein freund W. H. Stevenson, der mit mir die hs. angesehen hat, ist ebenfalls geneigt, dieselbe ins erste viertel des 11. jahrhunderts zu verlegen. Professor Napier teilt mir brieflich mit, dass er die glosse unbedingt ins 11. jahrhundert verlegt, es aber nicht für unmöglich hält, dass sie erst im zweiten viertel des jahrhunderts entstanden ist.

Das New English Dictionary versieht die belege aus unserem denkmal mit dem vermerk 10 . . , und spricht sich somit ohne nähere angabe für das 11. jahrhundert aus.

Es dürfte als sicher gelten können, dass der Lambeth-Psalter in der ersten hälfte, vielleicht im ersten viertel des 11. jahrhunderts entstanden ist.

Über die früheren schicksale des Lambeth-Psalters lässt sich etwa folgendes ermitteln.

M. R. James hat den handschriften der Lambeth-bibliothek eine spezialuntersuchung gewidmet: The Manuscripts in the Library at Lambeth Palace (= Publications of the Cambridge Antiquarian Society, n:o XXXIII, 1900). Er richtet darin die aufmerksamkeit auf die tatsache, dass eine beträchtliche anzahl der Lambeth-handschriften aus der Lanthony Priory stammt. Es gab drei Prioreien mit diesem namen. Die uns interessierende war eine Augustiner Priorei, die im jahre 1136 „in the outskirts of Gloucester" gegründet wurde — die tochter einer älteren, schon 1108 gegründeten, Lanthony-Priorei in Wales.

James ist der ansicht, dass mehr als hundert von den handschriften der Lambeth-bibliothek aus Lanthony stammen. Viele von diesen handschriften tragen die ausdrückliche angabe dieses ortes. Zu diesen hss. gehört auch unser Psalter, der, wie schon oben s. 2 angegeben wurde, auf fol. 209 b in einer hand, die möglicherweise dem 12. jahrhundert angehört, das vermerk $\overset{\text{cem}}{\text{x}}$ P. lanthonie aufweist. — Die Codices Lambethani, ca. 600 an zahl, sind zum grössten teil vom Erzbischof Bancroft († 1610) gesammelt worden.

Wir besitzen einen, von James a. a. o. berücksichtigten, katalog der handschriftensammlung der Lanthony Priory aus dem jahre 1380. Dieser Katalog bildet einen teil der hs. Harley 460 des Brit. Museum und ist herausgegeben worden von H. Omont im Centralblatt für Bibliothekswesen, 9. Jahrgang (Leipzig 1892), s. 207—222, unter dem titel „Anciens catalogues de bibliothèques anglaises (XIIe—XIVe siècle), IV. Catalogue des manuscrits du prieuré de Lanthony (XIVe siècle). In dem aufsatz von Omont, den ich mit der hs. verglichen habe, wird mitgeteilt, dass die bibliothek der Lanthony Priory zu der zeit, wo der katalog abgefasst wurde, beinahe 500 handschriften enthielt. Die handschriften waren in einer gewissen methodischen ordnung aufgestellt und auf fünf bücherschränke verteilt. Jeder schrank enthielt mehrere bretter, deren inhalt der katalog der reihe nach angiebt, jedesmal von unten anfangend. Der erste schrank enthielt eine grosse anzahl von Bibeln und von einzelnen teilen der Bibel, darunter zahlreiche Psalterien. Der „quartus gradus primi armarii" enthielt nach der angabe des katalogs 8 „Psalteria glosata", der „quintus gradus primi armarii" 4 „Glose super Psalterium". Von den „Psalteria glosata" werden zwei (n:o 48 u. n:o 50 in Omonts liste) als „in uno volumine mediocri" bezeichnet. Unsicher ist, ob unsere handschrift, deren format jedenfalls zu der angabe stimmen würde, einer von diesen beiden bänden gewesen ist. Jedenfalls spricht alles dafür, dass der Lambeth-Psalter jahrhunderte lang in dem „primum armarium" von Lanthony gestanden hat.

Die schicksale unseres denkmals vor der einverleibung mit der bibliothek von Lanthony werden wohl immer unaufgeklärt bleiben.

II. Der lateinische text des Lambeth-Psalters.

Da ich mir eine eingehendere behandlung der im alten England gebrauchten und verbreiteten lateinischen Bibeltexte nicht zur aufgabe gestellt habe, werde ich mich in bezug auf den lateinischen text unseres denkmals auf einige kurze bemerkungen zum Psalter beschränken.

Der lateinische text des Lambeth-Psalters ist das sog. Psalterium Gallicanum (die Vulgata). Von der bei Migne, Patrologia Latina 29, abgedruckten fassung des Psalt. Gall. weist unser text indessen eine nicht geringe anzahl von abweichungen auf. Ein vollständiges verzeichnis dieser abweichungen hier mitzuteilen, würde keinen zweck haben, da ja der für die sache sich interessierende leser ohne schwierigkeit die vergleichung beider texte bewerkstelligen kann. Immerhin mögen einige zusammenfassende bemerkungen über die art der abweichungen hier am platze sein.

Es giebt zunächst nicht wenige fälle, wo die lesart des LPs. vom Ps. Gall. abweicht, aber mit dem Ps. Romanum (ed. Migne, a. a. o.) übereinstimmt. Beispiele solcher lesarten sind:

$7_{,10}$ *dirige* (Ps. Gall. *diriges*); $27_{,3}$ *tradas* (Ps.G *trahas*); $44_{,6}$ *corde* (Ps.G *corda*); $94_{,9}$ *probauerunt et* (Ps.G *probauerunt me et*); $103_{,39}$ *emitte* (Ps.G *emittes*); $118_{,129}$ *domine* (fehlt Ps.G); $136_{,1}$ *dum* (Ps.G *cum*).

Ferner kommen im LPs. lesarten vor, die mit dem Ps. Rom. übereinstimmen und wo ausserdem jedenfalls (nach angaben bei Migne) einzelne hss. des Ps. Gall. [1]) dieselbe lesart aufweisen. Beispiele:

$1_{,5}$ *resurgunt* (Ps.Gall. *resurgent*); $6_{,4}$ *et tu* (Ps.G *sed tu*); $59_{,13}$ *et* (Ps.G *quia*); $89_{,14}$ *in* (fehlt Ps.G); $128_{,4}$ *concidet* (Ps.G *concidit*); $128_{,7}$ *metet* (Ps.G *metit*); $139_{,4}$ *serpentes* (Ps.G *serpentis*); $148_{,4}$ *aquae* (Ps.G *aquae omnes*).

Gewisse lesarten des LPs. finden sich in den von Migne gegebenen texten des Ps. Gall. und des Ps. Rom. nicht, wohl aber wird in den fussnoten bei Migne angegeben, dass die betreffende lesart anzutreffen ist a) in einzelnen hss. sowohl des Ps. Gall. wie des Ps.

[1]) sehr häufig (hier und zu dem folgenden) der Codex Palatinus des Ps. Gall.

Rom., oder b) in einzelnen hss. des Ps. Gall., oder seltener c) in einzelnen hss. des Ps. Rom. — Beispiele:

a) 26,7 *clamaui miserere* (dazwischen vielleicht in der hs. rasur; Ps. R. u. G. *clamaui ad te miserere*); 50,20 *et* (vielleicht durch rasur aus *ut* hergestellt; Ps. R. u. G. *ut*); 105,38 *interfecta* (Ps. RG *infecta*); 118,145 *corde* (Ps. R. u. G. *corde meo*); 145,3 *quibus* (Ps. RG *in quibus*).

b) 34,10 *tui* (Ps. RG *tibi*); 34,26 *maligna* (Ps. RG *magna*); 36,14 *deciplant* (Ps. RG *deiiciant*); 40,14 *in* (Ps. RG *usque in*); 41,3 *parebo* (Ps. RG *apparebo*); 44,18 *memor ero* (Ps. RG *memores erunt*); 72,27 *omnem qui fornicatur* (Ps. RG *omnes qui fornicantur*); 77,59 *animarum* (Ps. RG *animabus*); 79,16 *filium* (Ps. RG *filium hominis*); 88,7 (2:tes) *domino* (Ps. RG *deo*); 91,13 (2:tes) *ut* (Ps. RG *sicut*); 94,10 *errant* (Ps. RG *hi errant*); 106,40 *contentio* (Ps. RG *contemptio*); 118,147 (nach *clamaui*) *in* (Ps. G *quia in*, Ps. R *et in*); 139,9 *non* (Ps. RG *ne*).

c) 9,18 *qui* (Ps. RG *quae*); 21,2 *respice me* (Ps. RG *respice in me*); 40,5 *quoniam* (Ps. RG *quia*); 57,2 *recte* (Ps. G *recta*, Ps. R *iusta*); 113,15 *uos domino* (Ps. RG *uos a domino*); 118,35 *semita* (Ps. RG *semitam*).

Die aus dem LPs. oben verzeichneten lesarten stimmen, wie aus den fussnoten in Wildhagens Cambridger Psalter hervorgeht, bisweilen mit verschiedenen vorhieronymianischen lesarten überein. Es scheinen im LPs. auch lesarten vorzukommen, die bei Migne überhaupt gar nicht angegeben sind, aber in den von Wildhagen gemachten zusammenstellungen aus vorhieronymianischen quellen wiederzufinden sind.

Solche lesarten sind z. b.: 1,5 *consilio* (Ps. RG *concilio*); 85,17 *in bono* (Ps. RG *in bonum*); 88,27 *inuocauit* (Ps. RG *inuocabit*); 89,10 *annis* (Ps. RG *anni*).

Auch sonst sind bei Migne gar nicht erwähnte lesarten im LPs. nicht selten. Beispiele:

9,1 *filiis* (Ps. RG *filii*); 33,21 *his* (Ps. RG *iis*); 41,3 *fontem* (Ps. G *fortem;* fehlt Ps. R); 52,6 *fuit* (Ps. RG *erat*); 67,29 *deus hoc* (Ps. RG *hoc deus*); 72,21 *commotati* (Ps. G *commutati*, Ps. R and. lesart); 80,4 *nostrae* (Ps. RG *uestrae*); 93,22 *dominus mihi* (Ps. RG *mihi dominus*); 94,7 *est deus* (Ps. RG *est dominus deus*); 98,8 *illos* (Ps. RG *eos*); 135,23 *humilitatem nostram* (Ps. RG *humilitate nostra*); 138,8 *ad* (Ps. RG *in*); 150,3 *in cythara* (Ps. RG fehlt *in*). — Von den angeführten stellen mögen ein paar nichts anders sein als in den LPs. oder in die lateinische vorlage desselben eingeschlichene schreibfehler. Als schreibfehler anzusehen sind wohl 58,4 *coeperunt* (für *ceperunt*) und ebenso 67,19 *coepisti;* ferner 83,8 *benedictione* (für *-ones*, gloss. bletsunga). Einige offenbare schreibfehler sind in meiner ausgabe durch ein sternchen als solche bezeichnet worden.

Nicht selten kommen im lat. texte unseres denkmals korrekturen vor, die ein gewisses interesse darbieten. Solche fälle sind:

5,9 *conspectu tuo uiam meam*, vgl. die fussnote zum texte; anpassung an das Ps. Rom.; ähnlicher art ist 9,5 *sedes*, vgl. fussn. z. texte; so auch 33,7 *ex;* 63,7 *scrutinio* (= Ps. G), *-o* steht über *-um* (= Ps. R); 67,29 *uirtutem tuam* (= Ps. R) scheint korrigiert aus *-uti tuae* (= Ps. G); 67,34 *uocem suam* (= Ps. R) korrig. aus *uoci suae* (= Ps. G); 79,2 (vgl. fussnote) *uelut* steht in Ps. RG; 96,7 das radierte *et* steht in Ps. RG, fehlt aber in einigen hss. von beiden; 104,42 das radierte *fuit* steht in Ps. RG; 108,27 über das aus *eam* (= Ps. RG) korrig. *ea* vgl. die note bei Wildhagen, Cambr. Ps., so auch über das 120,4 aus *dormitabit* (= Ps. RG) korrig. *-auit;* 130,2 über das radierte *est* vgl. Wildhagen a. a. o. — Schliesslich ist zu erwähnen, dass einige am rande (oder seltener über der zeile) hinzugefügte latein. wörter sich im Ps. R oder Ps. G oder in beiden finden und z. t. wohl nur durch versehen bei der ersten niederschrift des textes weggelassen worden sind; solche zusätze sind (vgl. die fussnoten zu meinem texte): 9,7 *eorum* (Ps. R); 61,12 *est* (Ps. RG); 76,15 *solus* (Ps. R); 86,7 *est* (Ps. RG); 91,14 (nach *atriis*) *domus* (Ps. RG); 99,5 *est* (vor *dominus* zu stellen, Ps. RG); 107,5

est (nach *magna*, Ps. G); 118,24 *est* (Ps. RG); 118,160 *et* (nicht aber *sunt*, Ps. G); 127,5 *dominus* (vor *ex*, Ps. RG); 137,5 (2:tes) *est* (Ps. RG); 146,1 *est* (nach *bonus*, Ps. RG). An einigen von den angeführten stellen stimmt die unkorrigierte lesart des LPs. zu den lesarten einzelner in den fussnoten bei Migne erwähnten hss.

Da das mir zu gebote stehende material dazu nicht genügen würde, habe ich auf eine systematische vergleichung des latein. textes des LPs. mit dem lateintexte der anderen glossierten psalter verzichtet. Wenn einmal sämtliche dem Ps. Gall. folgenden ae. Psalter veröffentlicht sind, wird sich eine derartige vergleichung ohne schwierigkeit ausführen lassen. Ob sich aus derselben irgend welche resultate ergeben werden, die für die kenntnis der geschichte des lateinischen bibeltextes von grösserer bedeutung sind, lässt sich selbstverständlich nicht mit bestimmtheit voraussagen.

Für die interpretation der altenglischen glossierung unseres denkmals sind die fälle, wo die glossierung von dem eigenen texte abweicht und einer anderen bekannten lateinischen lesart folgt, von besonderem interesse. Solche fälle sollen im dritten kapitel dieser abhandlung besprochen und geprüft werden.

III. Charakter der Lambethglosse und verhältnis derselben zu den übrigen altenglischen Psalterglossen.

A. Charakteristische eigenschaften der Lambethglosse.

Die altenglische glosse des Lambeth-Psalters ist überhaupt sauber und ziemlich sorgfältig geschrieben. Die zahl der offenbaren schreibfehler ist nicht gross. Da diese fehler in meiner ausgabe schon als solche bezeichnet worden sind, werde ich auf dieselben hier nicht mehr eingehen; doch möchte ich noch einige fälle hinzufügen, wo ein schreibfehler wahrscheinlich anzunehmen ist: 9,16 halwendum *þine (*salutari tuo*), wohl für þinum; 12,1 *of (*in*), f. on; 13,7 *þone (*eum*), wohl fehlh. f. þonne; 31,5 synne *mine (*peccati mei*), f. minre; 44,15 *missenlicum (*uarietatibus*), wohl für -licnessum, vgl. 44,10; 67,29 *þinne miht (*uirtutem tuam*), f. þine; 68,20 *mine hosp (*improperium meum*), f. minne; 107,12 *forstepst (*exibis*), vorsilbe auf rasur von korrektor, wohl verschrieben für forð-; 119,7 *orcreawungum (*gratis*), wohl f. orceapungum; 128,3 *minnum, nachlässig aus minne korrigiert; Hy. 1,4 *gefea (*gaudio*), f. gefean; Hy. 5,11 bogan *þine (*arcum tuum*), f. þinne; Hy. 6,9 fæder *þine (*patrem tuum*), f. þinne; Hy. 7,6 *se halige gelaþung (*sancta ecclesia*), f. seo; Hy. 13,5 *deaðum (*mortuis*), f. deadum. — Einige schwer zu deutende glossierungen, in denen wenigstens z. t. schreibfehler vorliegen, sind im Anhang zu meinem Glossar (s. 319 ff.) besprochen worden.

Wie in interlinearversionen nicht selten der fall ist, sind auch im Lambeth-Psalter hier und da lateinische wörter ohne glosse geblieben. Meist handelt es sich hier um sehr gewöhnliche, häufig wiederkehrende wörter, wie *dominus, deus*, pronominalformen wie *me, te, meus* u. a., seltener treten adverbien und konjunktionen ohne glosse auf, wie *neque, autem, quoniam*. Dass eigennamen des latein. textes oft nicht in der glosse wiedergegeben werden, ist selbstverständlich; indessen herrscht in dieser hinsicht kein festes prinzip. Bisweilen bleiben ohne glosse einzelne wörter oder wortgruppen, die kurz vorher im texte vorkommen und dort glossiert worden sind; charakteristische fälle dieser art finden sich z. b. im Ps. 28 und in den Psalmen 91—93. Auch sonst kommt es vereinzelt vor, dass ein latein. wort nicht mit glosse versehen worden ist. Es handelt sich dabei offenbar um etwas rein zufälliges. In dem überreich glossierten Lambeth-Psalter hat man jedenfalls nie den eindruck, dass — wie

in interlinearversionen nicht selten der fall ist — der glossator nur aus unkenntnis des lateins oder durch sklavische abhängigkeit von vorlagen mit abweichenden lesarten es unterlassen hat, worte des lateinischen textes zu glossieren.

Die Lambethglosse hat, wenn auch im allgemeinen recht sorgfältig abgefasst, immerhin zahlreiche stellen aufzuweisen, wo die altenglische wortform die unter derselben stehende lateinische form nicht genau wiedergiebt. Ich denke hier nicht an fälle einer vielleicht nicht ganz scharfen übertragung der bedeutungsnüanze des lateinischen wortes, sondern an stellen, wo offenbar ein anderes wort als dasjenige des eigenen lateintextes übersetzt wird oder eine lateinische grammatische form ungenau wiedergegeben wird.

Von fällen der angedeuteten art sind diejenigen die interessantesten, wo die glosse des Lambeth-Psalters nicht die eigene, wohl aber eine sonst bekannte lateinische lesart der betreffenden psalterstelle wiedergiebt. Diese fälle verdienen es, zusammengestellt und näher geprüft zu werden:

Ps. 4,3 *graui corde:* þwere l. sware on heortan; vgl. die mehrfach belegte lesart *graues corde.* — 8,3 *ultorem:* wrecend l. scildend; zweite glosse stimmt zu Ps. Rom. *defensorem.* — 9,7 *inimici defecerunt framcae:* fynd l. sceaþan ateorodun fram sweordtige (?); über die lesart *framea* s. Wildhagen, Camb. Psalter. — 9,21 *sciant:* þæt witan; vgl. Ps. Rom. *ut sciant.* — 11,3 *mala:* yfel (unter der zeile) stimmt zum Ps. Rom. — 14,4 *et non decipit:* 7 na bepæcð l. 7 hine (vgl. Ps. Rom. *eum*) na beswiceþ. — 14,5 *super innocentem:* ofer þa unscyldigne l. (am rande) ofer ða unscæddigan; hier hat ursprünglich nur „unscyldigne" gestanden, später aber ist durch hineindrängen von „þa" (jedoch ohne die nötige korrektur der adjektivendung) und durch die hinzugefügte zweite glosse eine pluralform angestrebt worden, wozu die latein. lesart *innocentes* (in den ae. psalterhss. FJ; von Migne aus einer hs. des Ps. Gall. angeführt) stimmt. — 16,2 *equitates:* efnysse l. rihtwisnesse; scheint besser zur lesart des Ps. Rom. *aequitatem* zu stimmen (doch kommen im LPs. nap. auf -nesse neben durchaus überwiegendem -nessa vor). — 21,9 *eripiat:* he generecð (vgl. die lesart *eripiet* in CE) l. (am rande wohl von anderer hand) he generic. — 21,26 *in conspectu timentium:* beforan ondrædendra; die konstruktion ist syntaktisch inkorrekt, „beforan" vielleicht zu Ps. Rom. *coram timentibus.* — 22,6 *subsequetur:* afterfylge; vgl. zur lesart *subsequatur* die fussnote bei Wildhagen, Camb. Ps. — 23,1 *in eo:* on hyre; vgl. Ps. Rom. *in ea.* — 24,3 *sustinent:* ðoliað l. anbidiað; vgl. zur zweiten glosse Ps. Rom. *expectant.* — 24,20 *erubescam:* (3:te glosse) ic beo gescend; vgl. Ps. Rom. *confundar.* — 29,2 *delectasti:* gelustfulladest l. tobræddest; die zweite glosse giebt offenbar die lesart *dilatasti* (so DJ) wieder. — 30,23 *excessu:* forhtunge; die glosse stimmt besser zur lesart *pauore* des Ps. Rom. — 31,3 *omnia:* ealle (am rande) steht im Ps. Rom. — 32,1 *laudatio:* samodherunga; Ps. Rom. und Ps. Gall. (bei Migne) haben beide *collaudatio,* und möglich ist, dass im LPs. eine kleine rasur sich vor *laudatio* findet; eine spätere hand hat am rande (durch beschneiden des blattes verstümmelt) ein *[co]llaudatio* geschrieben; FJ haben *laudatio.* — 33,23 *non delinquent:* he na ne forlætað; vgl. die lesart *derelinquet* in BCDE (s. fussn. bei Wildhagen, Camb. Ps.); die glosse des LPs. hat aber offenbar nachlässig prs. plur. im anschluss an die latein. personalform des eigenen textes. — 34,5 *coartans:* (2:te glosse) geswencendæ; vgl. Ps. Rom. *adfligens.* — 34,8 *illi:* heom, *ignorat:* hi nyton, *abscondit:* hi behyddun;

die glossen stimmen zu Ps. Rom. *illis, ignorant, occultauerunt;* hi hreosun (über *cadat*) gehört zur randglosse **incedant*, vgl. Ps. Rom. *incidant;* bemerkenswert ist auch, dass *eum* (Ps. Rom. *eos*) ohne glosse ist. — 34,14 (erstes) 7 hat keine entsprechung im lat. texte, aber Migne Ps. Rom. u. Gall. haben *et* (so auch CDE, aber ohne *et* ABFJ, s. die fussn. bei Wildhagen, Camb. Ps.). — 35,3 *ut inueniatur:* þæt he gemette (wohl zu Ps. Rom. *ut inueniret*) l. þæt si gemet. — 35,8 *tegmine:* wæfelse l. gescyldnesse; zur zweiten glosse vgl. Ps. Rom. *protectione.* — 36,2 *olera herbarum:* wyrta felda l. blæda wyrtena; zur ersten glosse vgl. die bei Migne aus einer hs. des Ps. Rom. angeführte lesart *olera prati.* — 36,9 *hereditabunt:* geyrfweardiaþ l. geahniað (ähnlich 36,22. 29); bei geahniað ist vielleicht (?) Ps. Rom. *hereditate possidebunt* zu beachten. — 36,9 *sustinentes:* anbidiende l. þoliende; zur ersten glosse vgl. Ps. Rom. *qui expectant.* — 36,23 *uolet:* he gewilnað (vgl. A—E *cupiet* l. *-it*) l. he wile. — 36,24 se rihtwisa (randglosse) stimmt zu Ps. Rom. *iustus.* — 37,5 *et* ohne glosse; *et* fehlt (s. Migne) in hss. v. Ps. Gall. u. im Ps. Rom. — 37,20 *confirmati:* getrymede l. gestrangede; zur zweiten glosse vgl. Ps. Rom. *confortati.* — 39,7 *aures:* licaman l. earan; ersteres glossiert ein am rande hinzugefügtes *corpus,* die lesart des Ps. Rom. — 39,14 *ad adiuuandum:* to gehelpanne l. (wohl von anderer hand) to fultume, wozu vgl. Ps. Rom *in auxilium.* — 40,7 *in id ipsum:* samod (vgl. Ps. Rom. *simul*) l. on þæt sylfe. — 42,3 *tabernacula:* bure (vgl. die singularform in dem lat. texte von ABCDEJ) l. geteldum. — 43,16 *faciei:* anwlitan (vgl. Ps. Rom. *uultus*) l. ansyne. — 45,10 *finem:* ende l. (von anderer hand) gemæru; vgl. Ps. Rom. *fines.* — 50,4 *peccato:* gylte, und 50,5 *peccatum:* scyld (l. synn), vielleicht (?) im anschluss an Ps. Rom. *delicto, -um.* — 53,7 hat die glosse ein 7 ohne entsprechung im latein. texte; *et* steht aber in Migne Ps. Gall. und in den Pss. A—E, L. — 54,16 *habitaculis eorum:* heor . . . . . nungum, etwas radiert (aus heora wunungum), vielleicht weil Ps. Rom andere lesart (*hospitiis eorum*) hat. — 58,17 *exaltabo:* ic blissie; glossiert die lesart *exultabo* (Migne Ps. Rom. u. Gall., vgl. Wildhagen (Camb. Ps.). — 62,6 *labiis* aus *labia* (= Ps. Rom.) korrigiert; die glosse „weleras“ ist aber ungeändert geblieben. — 63,7 *et cor altum:* heorte to healic; die glosse (syntaktisch inkorrekt) deutet auf die sonst überall vorkommende lesart *ad cor altum.* — 65,17 *exultaui:* ic upahof; giebt die vorherrschende lesart (vgl. Wildhagen, Camb. Ps.) *exaltaui* wieder. — 67,4 (zweites) *et* ohne glosse; es fehlt Ps. Rom. — 67,6 *patris:* fæderas; vgl. die lesart *patres* in AB. — 67,8 ein 7 ohne entsprechung im latein. texte; *et* steht in C, vgl. Wildhagen, Camb. Ps. — 67,15 *reges:* kynges; vielleicht (?) im anschluss an die lesart *regis* (in AB; vgl. Wildhagen a. a. o.). — 68,31 randglosse „mines“ stimmt zu Ps. Rom. *mei.* — 76,13 randglosse *solus:* ana stimmt zum Ps. Rom. — 77,8 *exasperans:* tyrwiende l. (andere hand) þurhbitter (zu Ps. Rom. *peramarum*). — 78,10 *innotescat:* hit cuþie l. geswcotelien (-n von korrektor; vgl. die in zahlreichen hss. stehende lesart *innotescant*) . . . — 83,3 *atria:* cafertune, vgl. Wildhagen a. a. o. — 84,7 *conuersus:* gecyrrende; vgl. Ps. Rom. *conuertens.* — 86,4 *scientium:* cunnendum; vgl. *scientibus* ABCDEJ, *-ibus* l. *-ium* F. — 88,20 *in potente:* ofer þone mihtigan; vgl. Ps. Rom. *super potentem.* — 88,27 *inuocauit:* cigð; vorherrschende lesart ist *inuocabit,* vgl. Wildhagen, Camb. Ps. — 88,40 *sanctuarium:* haligdom l. (korrektor) halignesse (Ps. Rom. *sanctitatem*). — 93,20 *dolorem* (wozu glosse sarnesse) ist die lesart des Ps. Rom. — 100,4 *declinantem:* ahyldende; vgl. Ps. Rom. *declinantes.* Doch liegt hier vielleicht nur ungenauigkeit in bezug auf die grammatische form vor; bemerkenswert ist aber, dass „þone awyrgedan“ (*malignum,* Ps. Rom. *malignos*) auf rasur

steht. — 102,9 *comminabitur:* bið gæbylged (vgl. Ps. Rom. *indignabitur*) l. (and. hand.) þiwað. — 103,28 *bonitate:* genihtsumnesse; vgl. Ps. Rom. *ubertate.* — 105,21 *saluauit:* alysde, vgl. Ps. Rom. *liberauit.* — 105,32 *ad aquas:* æt wætere; vgl. über die lesart *ad aquam* Wildhagen, Camb. Ps. — 106,4 *inaquoso:* drugoðe (vom korrektor auf rasur); vgl. Ps. Rom. *siccitate.* — 106,40 *contentio:* geflit l. (and. hand) forsewennys; vgl. *contemptio* in ABC. — 108,23 *locustae:* gærshoppa (Ps. Rom. *locusta*) l. (and. hand) gærstapan. — 111,1 *uolet:* wilnað (Ps. Rom. *cupit*) l. wile. — 111,4 *corde:* on heortan (randglosse) steht (nach *rectis*) im Ps. Rom. — 118,118 *iudiciis:* glosse radiert; Ps. Rom. hat *iustificationibus.* — 118,169 *deprecatio:* gebed (vgl. Ps. Rom. *oratio*) l. halsung; so auch 139,7 *deprecationis:* gebedes (Ps. Rom. *orationis*) l. (and. hand) bene; ähnlich 144,19 *deprecationem:* gebedu (Ps. Rom. *orationes*) l. bene. Indessen steht 27,6 halsunge l. gebedes l. bene als gl. zu *deprecationis,* welches wort sich dort auch im Ps. Rom. findet. — 123,4 *aqua obsorbuisset:* wæteru forswulgen, wohl beeinflusst durch die lesart des Ps. Rom. *uelut aqua absorbuissent.* — 124,5 *obligationes:* gebundennesse (Ps. Rom. *obligationem*) l. (and. hand) bændum. — 127,4 *homo:* ælc (von and. hand, vgl. Ps. Rom. *omnis*) man. — 130,2 z. randglosse þu ageldest vgl. Ps. Rom. *retribues.* — 138,20 *cogitatione:* geþohtum; vgl. Ps. Rom. *cogitationibus.* — 139,13 *inopis:* wanspedigum l. earmra; Ps. Rom. *inopum.* — 141,4 þa ofermodigan: keine entsprechung im latein. texte, aber Ps. Rom. hat *superbi;* grynu (*laqueum*), vgl. Ps. Rom. *laqueos.* — 144,10 *benedicant:* bletsiað; vgl. Ps. Rom. *benedicent.* — Hy. 6,19 *hyrcos:* bucca; vielleicht gen. plur., vgl. ACDE *hyrcorum.* — Hy. 6,56 *arripuerit:* gegripan; vgl. *eripuerunt* in J und *arripuerint* in F.

Die angeführten stellen verdienen bei der erörterung der frage nach der etwaigen abhängigkeit der Lambethglosse von anderen altenglischen Psalterglossen selbstverständlich eine ganz besondere beachtung.

Recht zahlreich sind im Lambeth-Psalter die stellen, wo, ohne dass irgend welche beeinflussung seitens einer anderen bekannten lateinischen lesart mit im spiele wäre, die altenglische glosse die lateinische form oder die konstruktion nicht ganz exakt oder sogar offenbar fehlerhaft wiedergiebt. Die beurteilung dieser fälle ist nicht immer leicht. Bisweilen mag es sich um einen schreibfehler des Glossators handeln. Eine klassifikation aller hierhergehörigen fälle, wie ich sie anfangs versuchen wollte, lässt sich kaum durchführen, weshalb ich eine grosse anzahl derselben weiter unten einfach nach Psalm und Vers geordnet vorführen werde. Immerhin finde ich es zweckmässig, zunächst gewisse erscheinungen auszuscheiden und zusammenfassend zu erörtern und zu belegen.

Im Lambeth-Psalter wie in den anderen glossierten Psaltern sind die fälle recht zahlreich, wo lateinische verbalformen ungenau übertragen werden. Die ungenauigkeit betrifft dabei gewöhnlich das tempus oder, und zwar noch häufiger, den modus.

Von fällen dieser art habe ich folgende notiert:

a) Ungenauigkeit in bezug auf das tempus:

1) Einem latein. praeteritum (imperf., perf.) gegenüber steht in der glosse ein altenglisches praesens: 15,8 *prouidebam:* ic foresceawige; 77,8 *direxit:* gewissaþ; 95,10 *correxit:* he gerihtlæcþ; 96,8 *exultauerunt:* blissiaþ; 128,8 *benediximus:* we bletsiað; 142,5 *meditatus sum:* ic smeage l. ic smeagende ic (!) eam;

148,14 *exaltauit:* he upahefð. — 2) Ein latein. praesens (oder futurum) wird durch eine altenglische praeteritalform wiedergegeben: 11,6 *dicit:* cwęð l. sæde; 13,4 *cognoscent:* angeatun (l. oncnawað), vielleicht durch das kurz vorher stehende *cognouerunt* beeinflusst; 18,4 *non sunt:* nærun, so auch 141,5 *non est:* næs; 62,7 *meditabor:* ic smeade; 68,16 *demergat:* besænctе; 106,22 *sacrificent:* onsægdon, *annuntient:* bodedon; 142,12 *disperdes:* adwæsctest. Leicht begreiflich ist 5,7. 30,7 *odisti:* þu hatodest; 20,9 *oderunt:* hatedun.

b) Ungenauigkeit in bezug auf den modus. Nicht selten steht in der glosse optat. praes., wo das latein ein futurum indik. hat: 7,17 *conuertetur:* sy gecyrred, *descendet:* becume; 9,4 *infirmabuntur et peribunt:* syn hi geuntrumode 7 forwurðon; 19,6 *laetabimur:* we blissian; ähnliche fälle finden sich 19,7. 24,3. 34,28. 58,8. 78,5. 106,42. 118,175. 120,6. 139,11. 12. 140,6. 10. Viel seltener entspricht ae. optat. praes. einem latein. indik. praes.: 9,26 *auferuntur:* syn afyrsude; 113,18 *benedicimus:* bletsian we; Hy. 3,5 *preparantur:* sin gegearcode. — Recht häufig tritt ae. indik. praes. als wiedergabe eines latein. konj. praes. auf: 9,11 *sperent:* hopiaþ; 9,35 *tradas:* þu belæwst; 11,4 *disperdat:* (tostregd l.) tostænceð; 32,8 *commoueantur:* beoð astyrode; ähnliche fälle sind zu finden 40,3. 50,20. 58,13. 65,7. 67,4. 89,6. 93,13. 103,15. 120,3. 124,3. 137,4. 144,10. Hy. 6,48. Zu 58,13 und 103,15 sind indessen die latein. lesarten mit indik. zu berücksichtigen, die bei Migne und Wildhagen erwähnt sind.

c) Einigemal steht eine altenglische form, die — falls nicht ein schreibfehler vorliegt — wohl nur als ein imperat. sing. gedeutet werden kann, als wiedergabe verschiedener latein. formen. So für latein. konj. praes. 40,4 *ferat:* bring; 70,3. 79,3 *saluum facias:* þu gehæl; 103,14 *educas:* ðu forðbring; vielleicht auch 11,4 *disperdat:* tostregd (l. tostænceð); für latein. indik. praes. 9,35 *uides:* (þu gesihst l.) geseoh þu; für latein. infinitiv 9,39 *iudicare:* gedem.

d) Sklavische übertragung der latein. form zeigt 9,32 *oblitus est:* forgiten is. Glossierungen dieser art sind in vielen interlinearversionen bekanntlich sehr gewöhnlich. — Inkorrekt ist up a(h)rærað 23,7. 9. für latein. passiv. *eleuamini.*

Auch bei der glossierung lateinischer substantiv- oder pronominalformen kommt recht häufig offenbare nachlässigkeit in bezug auf numerus oder kasus vor. Freilich sind diese fälle viel schwieriger zu beurteilen als die inkorrektheiten in der wiedergabe lateinischer verbalformen, indem man nicht selten im unsicheren bleibt, ob es sich um eine ungenaue übertragung handelt, oder ob etwa eine rein morphologische eigentümlichkeit in der deklination unseres denkmals vorliegt.

Eine unzweideutige inkorrektheit oder jedenfalls eine diskrepanz zwischen der glosse und dem latein. texte bezüglich des numerus scheint mir in folgenden fällen vorzuliegen:

a) ae. sing. gegenüber lat. plur.: 9,1 *occultis filiis:* diglum bearne; 28,5 *cedros:* cederbeam (gleich vorher -beamas); 36,33 *manibus:* hande; 41,11 *per singulos dies:* gind synderlicum dæge; 77,18 *escas:* mete; 98,8 *adinuentiones:* gemetednesse (l. afundennyssum); 102,18 *mandatorum:* bebod; 106,26 *abyssos:* grunde (l. neowelnyssum); 106,38 *in exitus:* on utryne; 134,6 *abyssis:* (deopnessum l.) neowelnesse, vgl. indessen die fussnote bei Wildhagen, Camb. Ps.

b) ae. plur. gegenüber lat sing.: 9,15 gs. *filie:* (dehter l.) dohtra; 17,31 *inpolluta uia:* unafilede l. unbesmitene wegas; 20,7 *benedictionem:* bletsungum; 43,14 *subsannationem:* . . . l. on hlacerungum; 48,5 *in parabolam:* on bigspellum; 74,6 *in altum:* on heanyssum; 88,10 *potestatis:* mihta (vgl. aber *potestates* in D); 88,16 *iubilationem:* wyndreamas (l. fægnunge); 93,6 *aduenam:* ælþeodige (wohl akk. plur.) l. wreccan; 103,21. 135,25. 144,15 *escam:* mettas; 106,29 *procellam:* ysta (l. storm); *auram:* lyftu; 107,14 *uirtutem:* mægnu (l. mihte); 108,7 *in peccatum:* on synnum, und ähnlich 108,14 *peccatum:* synna; 108,18 *uestimentum* (Ps. Rom. *-mento*): gegyrlum (l. scrud); 117,20 *porta:* gatu (l. gæt); 134,8 *ad pecus:* to nytenum; 140,2 *sacrificium uespertinum:* onsægdnessa æfenlicu.

Eine häufig vorkommende absichtliche abweichung vom lateinischen in bezug auf den numerus ist die wiedergabe von *caelum, -o* durch heofonas, -um 10,5. 13,2. 19,7. 32,13. 35,6.

52,3. 56,4. 72,9. 102,19. 103,2. 113,3. 15. 118,89. 120,2. 123,8. 133,3. 138,8. 143,5. 145,6. 146,8. 148,14. Hy. 12,2. — Eine ähnliche abweichung liegt vor bei dem gebrauch von „w(e)orlda w(e)orld“ für *saeculum saeculi* 44,18. 110,3 u. ö., vgl. das Glossar. Zu bemerken ist ferner die von einer anderen hand als der des hauptglossators gemachte korrektur eines sing. in einen plur. in *uerbum tuum:* wordum þinum 118,28. 81. 107. 147 und *uerbo:* wordum 129,4. — Ae. pluralform ist wohl auch *seruo tuo:* þeowum þinum 26,9. 118,76. 142,2; eigentümlich ist 131,10 *propter dauid seruum tuum:* for dauiðe þeowum þinum; vgl. noch das sonderbare þeowumdome 104,17.

In einigen fällen sind durch ungenaue wiedergabe des numerus eines latein. hauptwortes bei korrekter übertragung des prädikatsverbums oder einer bestimmung des hauptworts syntaktische inkongruenzen in der glosse entstanden. Von fällen dieser art habe ich notiert: 19,4 *holocaustum tuum . . . fiat:* offrunga þine . . . sy; 43,4 *brachium . . . saluauit:* earmas . . . gehęlde; 66,4 *populi omnes:* folctruma (schreibfehler?) ealle; 103,9 *terminum quem:* gemæru þæt þe; 104,34 *bruchus cuius:* ceaferas þæs; 108,14 *peccatum . . . deleatur:* synna . . . sy adylgod.

Ungenauigkeiten und fehler in bezug auf den kasus sind besonders schwierig zu beurteilen, da immer die ae. konstruktion in betracht gezogen werden muss und da die nominalflexion des Lambeth-Psalters in manchen punkten etwas schwankend erscheint. Immerhin dürften manche fälle als durch missverständliche oder nachlässige wiedergabe der lateinischen kasusformen entstanden erklärt werden; dabei ist die ae. form einigemal ungenau sowohl bezüglich des numerus wie des kasus.

Ein missverständnis oder eine nachlässige wiedergabe einer latein. form kann bisweilen darauf beruhen, dass der glossator an eine gleichlautende andere form desselben lateinischen wortes gedacht hat. Hierher möchte ich führen:

18,3 *diei* (lat. ds.): dæges; 18,10 *semetipsa* (akk. pl. neutr.): hyre sylfre (als ablat. sing. fem. aufgefasst?, ähnlich in C); 56,9 *gloria mea* (ns., als ablat. sg. aufgefasst?): minum wuldre; 67,13 *domus* (gs.): hus; 67,23 *zabulon* (syntaktisch gs.): zabuloncynne; 88,11 *tuum brachium* (ns.): þinne earm; 97,1 *dextera* (ns., als ablat. gefasst?): swyþran; *brachium sanctum* (ns.): earm halgan (akk.?); 147,19 *israhel* (syntakt. dativ): israeles. Vielleicht gehört hierher auch die unrichtige wiedergabe von latein *nomen* (ns.) durch „naman“ 71,14. Hy. 1,6 und *nomen* (akk.) durch „nama“ 104,1. — Ferner sei hier angeführt, dass 39,18 *mei* (subst. genit.) durch „mines“ (also possessivpronomen) glossiert wird; nicht ganz klar ist Hy. 7,17 *nostri:* ura.

In anderen fällen lässt sich kaum ein besonderer grund für die inkorrekte wiedergabe der lateinischen kasusform nachweisen:

17,14 *grando:* storme (l. hagol); 17,16 *aquarum:* wætru; 27,4 *adinuentionum:* gegaderungum (auch der bedeutung nach befremdend); 52,7 *captiuitatem:* hæftnoðe; 58,3 *uiris sanguinum:* werum blodum (mechanische assimilation?); 61,4 *parieti:* (wage l.) wagþeorles(?); 67,16 *mons:* (dun l.) muntes; 76,19 *orbi:* ymbwyrftes; 102,18 *mandatorum:* bebod; 102,19 *sedem:* setle; 104,33 *finium:* gemæru; 131,2 *domino:* drihten; Hy. 7,10 *mortis:* deaðe; Hy. 13,5. 15,42 *dei patris:* god fæder (bildet etwa „god fæder“ eine art von zusammensetzung?).

Es kommen aber auch zahlreiche fälle vor, wo man im zweifel bleiben muss, ob die ae. glosse eine andere kasusform aufweist, als der latein. text und der syntaktische zusammenhang es verlangen, oder ob es sich vielmehr um eigentümlichkeiten in der deklination

des Lambeth-Psalters handelt. Zu diesem punkte sind die im letzten kapitel dieser abhandlung enthaltenen bemerkungen zur flexionslehre unseres denkmals zu vergleichen. Es sind vor allem ein paar typen von substantiven, die hier in betracht kommen. Die feminina auf *-nes* (*-nys*) zeigen im LPs. gewisse flexivische schwankungen, weshalb man über den wahren charakter einer form bisweilen im unsicheren bleibt. Freilich wird man, wenn für einen zu erwartenden gen. dat. akk. sing. eine form auf -nes (-nys) erscheint, darin wohl am ehesten eine nachlässige glossierung (oder eine sog. „crude form") erblicken dürfen; solche fälle sind 6,2 *furore tuo:* hatheortnes þinre, ähnlich 37,2 hatheortnys þinre; 9,25 *multitudinem:* mycelnes; 17,12 *latibulum:* (akk. sg.): dymnes; 30,20 *dulcedinis:* werodnes; 40,4 *stratum* (akk.): strecednes; 100,1 *iudicium* (akk.) domfæstnes; 108,16 *misericordiam:* mildheortnes. Dagegen sind nom. sing. auf -nesse (-nysse) unzweifelhaft im LPs. anzunehmen, so z. b. 18,2. s. 21,12. Recht häufig begegnen auch formen auf -nessa (-nyssa), wo gen. dat. akk. sing. zu erwarten ist: 17,5 *iniquitatis:* unrihtwisnyssa; 20,3 *uoluntate:* gewilnyssa; 4,3 *uanitatem:* idelnessa; vgl. ferner 7,15. 9,35. 38. 16,10. 20,5. 24,10. 30,14. 21. 48,5. 94,5. 100,1. 118,22. 144,6. Auch einem nom. sg. entsprechend steht 35,7 deopnessa; 107,5 mildheortnessa. Ob in allen diesen fällen ae. pluralformen anzunehmen sind, scheint mir zweifelhaft; es mag sich um eine rein morphologische eigentümlichkeit handeln. Einmal erscheint im gen. pl. -nysse 27,4. Fehlerhaft ist offenbar 96,7 *simulachris:* anlicnys. — Die wörter auf *-ung* haben bekanntlich im gen. dat. akk. sing. nicht selten den ausgang *-unga*. Ob aber die nom. sg. 7,8 gesamnunga; 18,12 edleanunga; 32,1 samodherunga als analogische neubildungen oder einfach als fehlerhaft gebrauchte formen aufzufassen sind, ist nicht leicht zu entscheiden. — Bei mehreren femininen herrscht im LPs. offenbar die neigung, ein analogisches -e im nom. sing. erscheinen zu lassen; so vor allem oft „sawle" neben „sawl". Bei solcher sachlage liegt wohl keine nachlässige übertragung vor in den nom. sing. 16,14 wambe; 17,36 steore (neben steor); 29,6 blisse; 30,4 frofre; 36,36 stowe; 44,7 gyrde (neben gyrd); 17,2 strengðe; 67,35 mihte; 103,31. 104,19 spæce; 118,170 bene. Schwieriger sind einige auf -a endigende formen von femininen, wo der latein. text singular hat; so 106,5 sawla (lat. ns. *anima*) und 106,9 sawla (*animam*); 144,6 *magnitudinem:* mærða; 107,8 *conuallem:* dena; 16,13 *frameam:* flana; 90,6 *sagitta uolante:* flana fleogendre. — 37,3 *manum tuam:* handa þine, und 105,10. 106,2 *manu:* handan mögen, trotz des latein. sing., akk. bezw. dat. plur. sein. — Eine rein morphologische erscheinung ist wohl nom. akk. plur. auf -es in 54,24 *uiri:* weres; 101,26 *cęli:* heofones; 79,11 *caedros:* cederbeames; 77,47 *uineas:* wingeardes; 35,7. 45,3. 67,17 *montes:* muntes, und andererseits gen. sing. auf -as: *caeli:* 49,11 heofonas; 103,12 heofenas; 143,14 *macerię:* weallas; 44,2 *scribe* (= gs. *-ae*): boceras; vielleicht auch ds. auf -a: 7,7 *preecpto:* beboda. Sonderbar ist 101,28 *anni tui* (nom. pl.): gæres ðine. — Von eigentümlichen formen schwacher substantiva habe ich notiert: 9,12 *studia* (ap.): ymbhoga; 107,3 *cythara* (ns.): hearpa; 11,4 *linguam:* tunga (2 mal); 119,2 *a lingua dolosa:* fram tunge facenfulre; 138,4 on tunge minre; 139,4 *linguas:* tunge; dagegen 11,5. 119,3 tungan; 84,9 *ad cor:* to heorte; 96,11 *rectis corde:* rihtum on heorte. Es mag sich in dem einen oder dem anderen von diesen fällen um schreibfehler handeln; immerhin sind dieselben auch bei der behandlung der flexionslehre zu berücksichtigen.

Keine zufällige oder willkürliche abweichung vom kasus des lateinischen textes, sondern eine absichtliche syntaktische tendenz tritt in den sehr zahlreichen fällen zum vorschein,

wo ein latein. *in* + akkusativ durch altengl. on + dativ glossiert wird. Solche fälle sind: 5,8 *in domum tuam:* on þinum huswiste; 7,6 *in puluerem:* on duste; 7,16 *in foueam:* on þam seaþe; 10,2 *in montem:* on munte; vgl. noch 4,9. 7,5. 17. 9,35. 18,5. 20,7. 21,16. 23,3. 26,12. 27,1. 5. 29,4. 30,3. 6. 33,16. 34,2. 39,4. 5. 40,3. 14. 42,3. 44,16. 48,5. 58,6. 7. 62,10. 68,23. 70,3. 74,6. 77,1. 66. 98,8. 104,32. 106,1. 35. 108,7. 110,2 etc. Über den im späteren westsächsich überhandnehmenden gebrauch des dativs nach „on" vgl. die diss. von H. M. Belden, The prepositions *in, on, to, fore* and *æt* in Anglo-Saxon prose, Baltimore 1897. — Eine absichtliche abweichung vom latein. kasusgebrauch ist ebenfalls anzunehmen in den seltenen fällen, wo *super* (*supra*) + akk. durch ofer + dat. wiedergegeben wird, z. b. 30,17 *super seruum tuum:* ofor ðeowan þinum; 39,3 *supra petram:* ofor stane; 40,2 *super egenum:* ofer þæm wædlan. — Wenn hingegen in übereinstimmung mit latein. *ad* + akk. ein paar mal akk. nach „to" steht: 77,31 *ad eum:* to hine; Hy. 15,42 *ad caelos:* to heofonas, hat der glossator offenbar ohne rücksicht auf die syntax der eigenen sprache den kasus des latein. mechanisch wiedergegeben; vgl. Belden, a. a. o., s. 48.

Ehe ich ein verzeichnis der oben noch nicht berücksichtigten inkorrektheiten und eigentümlichkeiten der glossierung mitteile, werde ich zusammenfassend einige für die Lambeth-glosse recht charakteristische erscheinungen besprechen.

In nicht geringer zahl kommen in unserem denkmal glossen vor, die nicht die übersetzung des lateinischen wortes bezwecken, sondern eine verdeutlichung oder erklärung desselben oft in mehr oder weniger theologischem sinne geben wollen. Diese glossen stehen gewöhnlich, aber nicht immer, als parallelglossen neben der wörtlichen übersetzung. Sie kommen hauptsächlich nur in dem anfangsteil des Psalters vor, besonders häufig in den Pss. 34—37. Glossen dieser art sind: 9,33 *manus:* (hand l.) miht; 35,12 *manus:* (hand) l. anweald; 36,33 *manibus:* (hande l.) anwealde; 34,10 *manu:* anwealde; 9,36 *brachium:* (earm l.) anweald; 36,17 *brachia:* (earmas l.) modignys; 37,5 *caput:* (heafod l.) andgit; 35,12 *pes:* (fot l.) angin; 26,12 *animas:* (sawlum l.) anwealde; 40,3 *animam:* anwealde; 17,3 *cornu:* (horn) l. strengð; 88,18 heorte (l. horn); 36,9 *terram:* (land l.) ece lif; 36,3 *terram:* geladunge; 36,11 *terram:* heofonrice; 36,14 *gladium:* (swurd l.) facen; 34,3 *frameam:* (swurd l.) wrace; 34,17 *leonibus:* deoflum (l. leonum); 18,8 *paruulis:* (lytlingum) l. eadmodum; 36,37. 38 *reliquiae:* (þa lafa l.) gemynd; 37,11 *lumen:* (leoht l.) gescead; 34,8 *captio:* (feng l.) dead; 19,4 *pingue:* (fæt l.) onfengce; 34,6 *lubricum:* (slipor l.) asceonigendlic. Dazu noch 36,3 *in diuitiis:* on welum þæt is on godes rice; bemerkenswert sind auch die zusätze in 36,5 (þæt her æfter is gesett) und 36,8 (s. mid deofle).

Den eigennamen des lateinischen textes gegenüber verfährt die glosse sehr ungleichmässig. Häufig sind die namen gar nicht glossiert. Oft werden sie auch in der glosse gegeben und der ae. schreibung und flexion mehr oder weniger angepasst. Bisweilen steht besonders über den namen von ländern, städten u. dgl. ein appellativum, welches den geographischen charakter des namens andeutet; so 28,8 *cades:* feldes l. ðæs landes; *hierusalem:* 78,1 þa burh; 78,3 þære ceastre; 67,28 *iuda:* þære mægþe; 28,5. 6 *libani:* þæs holtes; 41,7 *iordanis:* þære ea, u. a. — Es kommen aber auch nicht selten erklärende glossen „theologischer" art vor, wie in interlinearversionen biblischer und religiöser texte oft gebräuchlich ist. Zu

dem namen *israhel* finden sich die glossen 13,7 geseonde god; 67,27 geleaffulra; 67,35 gesamnunge; zu *iudae:* 96,8 gesamnunge; zu *sion:* 13,7 heofenum; 19,3 heanysse, und 2,6 *super syon:* ofer sceawere. Ferner 77,43 *aegypto:* þeostrum; 80,6 *terra aegypti:* lande þeostrum; 104,38 *aegyptus:* þæt þeostre folc; 67,23 *basan:* drignesse; 59,9 *effraim:* wæstmbærnes; 67,15 *selmon:* besceadewunga; 67,9 *dei synai:* godes þæs hehstan. Hierher schliesslich die glossierungen 82,7. 8, wo über *moab* etc. „þas naman tacniaþ heafodgyltas gehwylce“ steht und über *tyrum* die glosse „þe is gereht nearunesse“, sowie 115,19 *hierusalem:* þær þær sib resteþ.

Der Lambeth-Psalter zeigt bisweilen eine gewisse umständlichkeit in der glossierung pronominaler und ähnlicher wörter und ein streben, den altenglischen ausdruck gewissermassen abzurunden. Vgl. z. b. die wiedergabe von *haec, ista* durch „þas þing“ 41,5. 43,18. 22. 48,2. 49,21. 22; von *ea* durch „þa þing“ 38,7; ferner 4,5. 10,4 *quae:* þa þing þe; 65,16 *quanta:* hu micele þing; 25,4 *iniqua:* unrihte þingc; 15,9 *propter hoc:* for þyssum þingum, u. a. Charakteristisch ist auch der häufige gebrauch von „eala“ vor einem vokativ, meist mit gleichzeitiger hinzufügung eines *o* zum latein. wort; so auch vor allem die überaus zahlreichen hinzugefügten *est, sunt* etc. mit entsprechender glosse, die in den fussnoten zum texte vermerkt worden sind. Der glossator ist offenbar bestrebt gewesen, aus der glosse einen möglichst fliessenden altenglischen text zu machen.

Dieses bestreben tritt auch darin hervor, dass die wortfolge der glosse in überaus zahlreichen fällen von derjenigen des lateinischen textes abweicht. Es handelt sich hier meist um die umkehrung der latein. folge subst. + possessiv. Eine durchmusterung des Lambeth-Psalters mit hinsicht auf das verfahren in diesem punkte hat das resultat ergeben, dass verschiedene teile der glosse voneinander beträchtlich abweichen und dass nirgends eine absolute konsequenz herrscht. In den ersten Psalmen ist veränderte wortfolge (also possess. + subst.) sehr häufig (mehr als die hälfte aller fälle); nach Psalm 10 werden die fälle mit unveränderter wortfolge (subst. + possess.) aber häufiger und bleiben es bis etwas nach Psalm 50. Sodann wird wieder veränderte wortfolge immer häufiger bis ca. Psalm 100. Der letzte teil des Psalters sowie die Hymnen haben ganz überwiegend unveränderte lateinische wortfolge in der glosse.

Es kommen in der Lambethglosse aber auch andere veränderungen der lateinischen wortfolge vor, die ein gewisses interesse beanspruchen. Wenn 73,3 *in superbias eorum* durch „modignysse on heora“ glossiert wird (was ja keine korrekte ae. wortfolge darbietet), scheint mir der glossator angedeutet zu haben, dass eigentlich „on heora modignysse“ gelesen werden sollte; ebenso wohl 75,12 *in circuitu eius:* ymbhwyrfte on his; 85,13 *ex inferno inferiori:* helle of þære nyþeran; 86,1 *in montibus sanctis:* muntum on halgum; ähnliche fälle sind zu finden 49,8. 70,3. 87,7. 100,2. 6. 101,19. 103,24. 29. 104,10. 119,3. Ein paar mal steht die präposition doppelt, z. b. 76,20 *in aquis multis:* on wæterum on myclum. — Eine überaus häufige erscheinung in der Lambethglosse ist das auftreten des zeichens 7 nicht über dem lateinischen *et,* sondern etwas später im satze. Ich habe mehr als 150 fälle dieser art notiert. Dieselben zu erklären ist nicht ganz leicht. Möglich scheint es mir, dass der glossator auch hier eine von ihm nicht vollständig ausgeführte veränderung der wortfolge als das eigentlich richtige hat andeuten wollen. Wenn z. b. 13,3 *et uiam pacis non cognouerunt* durch „weg

sibbe 7 hi ne angetun“ übertragen wird, soll vielleicht als korrekte wortfolge „7 hi ne angetun weg sibbe“ angedeutet werden. Ähnlich 14,3 *et opprobrium non accepit:* bysmerunga 7 ne underfenge (etwa = 7 ne underfenge bysmerunga); 91,3 *et veritatem tuam per noctem:* þine soðfæstnesse 7 geond niht (= 7 geond niht þ. s.). Freilich ist es in recht zahlreichen fällen kaum möglich, den grund der eigentümlichen setzung des „7“ zu ermitteln; auch bestehe ich keineswegs auf der richtigkeit der von mir ausgesprochenen vermutung. Dass der glossator (bezw. der korrektor) in diesen fällen eine bestimmte absicht verfolgt hat, scheint u. a. daraus hervorzugehen, dass einigemal (z. b. an der zitierten stelle 91,3) ein über dem latein. *et* stehendes 7 radiert worden ist. Nicht selten ist eine solche radierung unterblieben, weshalb in der glosse ein überflüssiges 7 erscheint; vgl. z. b. 25,1. 27,7 u. ö. — Ganz vereinzelt wird auch bei anderen konjunktionen ebenso verfahren wie in den besprochenen fällen mit *et;* so z. b. 38,7 ac (*sed*); 54,13 þeah (*si*); 88,32 gif (*si*); 76,9. 93,9 oþþe (*aut*). — Die in diesem stücke behandelten erscheinungen sind ganz besonders häufig in dem mittleren teile des Psalters.

Ich werde jetzt ein verzeichnis verschiedener inkorrektheiten und eigentümlichkeiten der Lambethglosse zusammenstellen, die in den oben mitgeteilten zusammenfassenden bemerkungen nicht berührt worden sind.

Ps. 2,10 *terram:* (eorðan l.) rica; eine hinsichtlich der bedeutung und des numerus freie wiedergabe. — 3,3 *ipsi:* him, obgleich auf „sawle“ bezogen. — 7,8 *propter hanc:* for þissere intingan; anfangs ist wohl nur „for þissere“ geschrieben worden, sodann aber das subst. hinzugefügt ohne die nötige korrektur der pronominalform. — 9,36 *inuenietur:* he (auf „syn“ bezogen) byð gemet. — 10,6 *impium:* þone arleasne; þone vom korrektor später hinzugefügt ohne änderung der starken adjektivform; vielleicht sind 11,4 ða fakenfulle (*dolosa*) und 11,6 ðam halwendum (*salutari*) ähnlich zu erklären, wenn auch hier beide wörter von derselben hand herzurühren scheinen. — 13,1 *abominabiles:* asconigendlic l. gehyspendlic; man sollte -lice erwarten; ein -e ist am ende des zweiten wortes radiert worden. — 13,3 *aspidum:* deafra (von korrektor hinzugef.) næddran l. nædryna; vgl. 57,5. — 15,10 *sanctum tuum:* halgan þine (aus þinne radiert); wohl als pluralform aufzufassen. — 16,1 *intende deprecationem meam:* beseoh l. begem bene l. halsunge to mine; „to“ nachträglich hinzugefügt ohne korrektur der akkusat. pronominalform. — 16,14 *filiis:* bearn; offenbar als subjekt gedacht. — 17,33 *immaculatam:* unawemmendne; verschrieben für -edne? — 18,11 *multum:* þearle l. swiðlicor; komparativ inkorrekt. — 18,11 *dulciora:* swetra (so auch C) l. weorodran. — 19,7 *quoniam* (= dass): forðan (inkorrekt) l. þæt. — 24,4 *superuacue:* ofor ræmtignysse (kühner und unbeholfener versuch zur wiedergabe des latein. ausdrucks) l. (von anderer hand) on idel. — 26,9 *deus salutaris meus:* god eala þu min halwenda god; veränderte wortfolge „eala þu . . . god“, aber dennoch „god“ über dem latein. worte. — 28,5 (*uox domini*) *confringentis:* tobrysiende (auf *uox* bezogen) l. tobrytendes. — 30,7 *superuacuae* (= *-cue*, adverb): on idel l. unnytlicu. — 31,10 ymsellcð hi (plural, obgleich auf sing. mask. bezogen). — 32,3 *in uociferatione:* — l. on gehreord gleawnesse l. — (eigentümliche wiedergabe). — 34,4 *animam:* sawle l. licaman. — 34,12 *sterilitatem:* wæstmbærnysse; sollte unwæstmbærnysse heissen; der glossator hat vielleicht an *fertilitatem* gedacht. — 34,17 *quando:* þonne; das lat. wort ist aber fragewort. — 36,1. 7. 8 *aemulari, zelare:* geeuenlæcan; missverständliche übertragung, vgl. Wildhagen, Camb. Ps. — 37,20 *inique:* (unrihtlice l.) unwislice; nicht ganz genau. — 38,14 *refrigerer:* ic gereste (sehr freie übertragung) l. ic beo aceled. — 39,7 *perfecisti:* þu sealdest (recht frei) l. ðu fulfremedest. — 41,11 *per singulos dies:* gind synderlicum l. ænlipie dæge. Das wort „ænlipie“, offenbar als akk. pl. gedacht, ist vom korrektor am rande geschrieben; eigentümlich ist die konstruktion „gind synderlicum dæge“. — 41,12 *uultus mei:* anwlitan minre; das wort „andwlita“ ist sonst rgm. mask, weshalb „minre“ wohl eine nachlässige schreibung ist. — 42,4 *iuuentutem:* ylde (eigentümlich) l. niwnysse l. iugupe. — 43,25 *conglutinatus:* gebiged (vgl. die wohl vom glossator hinzugefügte lateinische glosse *allectus*) l. forglendrad (= *conglutitus?*) l. gelimod. — 44,4 *potentissime* (vokat. sing. mask.): riclice l. stranglice l. riclicost;

wohl alle als adverbformen gedacht. — 47,3 *mons sion:* muntes siones; schwierige stelle, deren konstruktion und bedeutung der glossator offenbar nicht verstanden hat. — 48,11 *ipsis:* him sylfa; ist „sylfa“ etwa auf „weg“ bezogen? — 50,8 *incerta:* on ungewisse pinge; „on“ wohl nachlässig über latein. *in-* geschrieben, eine im LPs. seltene, aber in vielen interlinearglossen sehr gewöhnliche erscheinung. — 50,16 *sanguinibus:* blodgeotendum; freie und ungenaue wiedergabe, die der glossator wohl für richtiger gehalten hat als die in allen anderen Psalterglossen stehende wörtliche übertragung. — 54,14 *unanimis:* anmode; die form unklar. — 55,9 *uitam meam:* min lif min; ähnliche wiederholung wie 26,9. — 58,4 *coeperunt* (sollte *ceperunt* sein; die falsche schreibung erklärt die erste glosse): hig ongunnon l. hig begripon. — 60,4 „beo þu“ ist ein auf missverständnis des zusammenhangs beruhender zusatz des glossators. — 60,7 *regis* (= des königes): þu gewissast (!). — 66,5 *exultent gentes:* fægnian hig þeoda. Eigentümlich ist „þu þe“ in demselben verse; das über *et* urspr. geschriebene 7 ist radiert und 7, wie öfters (vgl. oben s. 27) später gesetzt worden. — 67,10 he — hine, obgleich auf „yrfeweardnesse“ zu beziehen. — 67,24 *canum:* harra; vgl. Glossar. — 68,18 *faciem tuam:* þin (!) ansyne; so auch 79,4 und Hy. 6,27 ansyne min, aber 79,8 þine ansyne. — 70,8 *magnitudinem tuam:* þin (!) mærsunge. — 74,10 *deo iacob:* gode iacobes bearnum (!). — 75,9 *auditum* (part. prt.): (gehyrdne l.) hlyst; letzteres (am rande geschrieben) wohl als subst. gedacht. — 76,19 *contremuit terra:* hio bifode eorþe. — 77,51 *omnis laboris:* ealles geswinca (!, wohl gen. plur.). — 78,1 *templum sanctum tuum* (akk.); templ þine halige; die poss. und adj. formen unklar und inkorrekt. — 80,12 *uocem meam:* min (!) stemne. — 83,3 *deficit anima mea:* heo ateorap min sawl. — 96,4 „7 heo“ ist überflüssig. — 100,2 *in uia immaculata:* wege on unwemmed; die endung des adj. ist radiert aber die etwa beabsichtigte korrektur unausgeführt geblieben. — 101,16 *reges:* þeoda (l. cyningas); gerade vorher steht *gentes:* þeoda. — 102,7 *suas* (= seine, d. h. Gottes): heora. — 103,3 *ascensum tuum:* upastignesse þinne; *tuum* durch mask. übersetzt, obgleich das ae. subst. fem. ist. — 103,5 he, obgleich auf „eorðan“ bezogen. — 103,6 *super montes:* ofer muntas l. (von anderer hand) dunum; ähnlicher kasuswechsel 104,8. — 104,12 *numero breui:* on gehrime feawa (wohl nom. plur.) l. scortum. — 104,41 *in sicco flumina:* on drigum flodum; nachlässige wiedergabe, in einer randglosse korrigiert (s. fussn. z. texte). — 105,27 *regionibus:* yglondum (!) l. (von and. hand) eardum; 106,3 steht *regionibus:* oðrum ricum. — 106,30 *portum:* gate (= *portam*) l. (andere hand) huðe, wohl verschrieben f. hyðe. — 106,32 *exaltent:* hig gefægnian (= *exultent*) l. (and. hand) hig upahebbað. — 106,34 *inhabitantium:* oneardigendum (!). — 106,39 *tribulatione:* geswincednesse; aus „geswince“ korrigiert, wobei wahrscheinlich eine korrektur von -i- > -e- (also zu geswencednesse) unterblieben ist. — 106,39 *dolore:* facenlicu (= *dolosa?*) l. (and. hand) sare. — 108,25 *ego factus sum:* ic geworden ic eam. — 109,3 *ante luciferum:* toforan dægsteorra leohtberende; das subst. mit seiner bestimmung scheint im nom. zu stehen („crude form“?). — 112,9 *sterilem:* stediġne (!) l. unwæstmbære wif. — 113,4 *colles:* dena (!) l. hylla. — 113,13 *benedixit domui:* (2 mal): he gebletsode huses — husscipes. Der genit. ist im ae. hier unmöglich; hat der glossator etwa *domui* als gen. sg. aufgefasst und ganz mechanisch übertragen? — 118,11 *corde meo:* heortan minum (!); *meo* ist wohl nachlässig durch „minum“ wiedergegeben worden. — 118,131 *attraxi spiritum:* ic ateah to (!) gaste. — 118,160. 161 *iustitiae tuae* (gen. sg.): rihtwisnesse þine (!; *tuae* inkorrekt als nom. pl. übersetzt?). — 118,167 *dilexit* (sc. *anima*): he (!) gelufede. — 118,174 *salutare tuum:* halwendan þine; das subst. steht auf rasur (wohl von „hælo“), daher der stehen gebliebene akk. sg. fem. þine. — 122,4 *opprobrium:* æswicnessum (über eine lesart *opprobrio* vgl. Wildhagen, Camb. Ps.) l. hosp. — 123,3 *forte* (= vielleicht): strange. — 127,3 *nouelle oliuarum:* nywlicra elebergena (etwa gedacht: deine söhne sind wie diejenigen der neuen oliven?) l. (and. hand) guogað (? = geoguð?) elebeama. — 128,4 *ceruices:* hnollas (= *uertices?*); ähnlich DFGJ. — 129,6 *a custodia matutina:* fram heordnesse dægredlice (!). — 132,2 *quod:* þæt þe, obgleich auf „smyringe“ bezogen. — 138,8 *ades:* þu þe (!) eart. — 138,9 *in extremis:* on ða ytemestum stowum; „-tum stowum“ vom korrektor auf rasur, die artikelform ist aber ungeändert geblieben. — 138,15 *os* (= bein): muð; ähnlich ACEFJ. — 139,9 *desiderio meo:* gewilnunga mine; über diese schwierige stelle, wo die latein. lesarten sowie die glossierungen vielfach auseinander gehen, vgl. Wildhagen, Camb. Ps. — 142,2 *conspectu tuo:* gesihðe þinum; die pronominalform beruht vielleicht auf mechanischer wiedergabe von *tuo.* — Hy. 6,16 *solus:* sylf. — Hy. 7,12 *pretioso:* deorwyrðlicostan. — Hy. 9,5 *quod:* þæt, wenngleich auf „aðsware“ bezogen. — Hy. 9,11 *oriens* (verbalform): eastdæl.

Über mehrere im Lambeth-Psalter vorkommende dunkle und verdorbene wörter ist in meinem Glossar schon gehandelt worden.

Wenn auch die zahl der inkorrekten oder ungenauen glossen im Lambeth-Psalter recht gross ist, stehe ich doch nicht an, die glossierung unseres denkmals als eine verhältnismässig gute und intelligente arbeit zu bezeichnen. Die Lambethglosse ist beinahe frei von einer gewissen klasse von fehlern, die in manchen interlinearversionen reichlich vertreten ist und einen besonders unangenehmen eindruck macht, nämlich fehler, die auf grober unkenntnis des lateinischen beruhen oder von einer durchgehenden sklavischen abhängigkeit von vorlagen mit oft ganz abweichenden lateinischen lesarten zeugen. Unsere glosse ist offenbar bestrebt, die schwierigkeiten des originals zu bewältigen und die lateinischen wortbedeutungen möglichst vielseitig zu beleuchten. Eine grössere genauigkeit in kleineren dingen formaler art wäre aber entschieden am platze gewesen.

Der hervorstechendste charakterzug der Lambethglosse, der ungemein grosse reichtum an doppelten und mehrfachen glossen, wird am zweckmässigsten im zweiten abschnitt dieses kapitels zur besprechung gelangen.

B. Stellung der Lambethglosse im kreise der altenglischen interlinearversionen des Psalters.

Das material, das mir bei der vergleichung der Lambethglosse (= LPs. oder auch = I) mit anderen altenglischen Psalterglossen zu gebote gestanden hat, ist zwar nicht vollständig, aber doch reich genug. Für die handschriften Vespasian A.1, Junius 27, Cambridge Univ. Libr. Ff. 1.23, Royal 2 B.5, Eadwine's Canterbury Psalter, Arundel 60 und Brit. Mus. Addit. 37517 (Bosworth-Psalter), also für die herkömmlicherweise mit den buchstaben ABCDEJL bezeichneten glossierten Psalter, habe ich selbstverständlich die ausgaben von Sweet, Brenner, Wildhagen, Roeder, Harsley, Oess, und mir selbst benutzt. Die hs. Stowe 2 (= F) habe ich durchgehends mit der Lambethglosse verglichen. Von der glosse der hs. Tiberius C.6 (= H) besitze ich eine von mir selber gemachte abschrift. Am geringsten ist meine kenntnis der hs. Vitellius E.18 (= G) und des Salisbury-Psalters (= K). Immerhin besitze ich von G, ausser den in meinen Studien zu ae. Psalterglossen abgedruckten stücken, eine nicht geringe anzahl von kürzeren auszügen und einzelnen glossen. Für K dagegen war ich fast ausschliesslich auf das in meinen „Studien" mitgeteilte glossenmaterial hingewiesen. Die reichen fussnoten in Wildhagens Ausgabe des Cambridger Psalters sind mir in manchen beziehungen nützlich gewesen.

Charakteristisch für den Lambeth-Psalter ist die überaus grosse zahl von doppelten oder sogar mehrfachen glossen zu demselben lateinischen worte des textes. Etwa 1400 mal kommen doppelte glossen, mehr als 60 mal dreifache glossen und 3 mal sogar vierfache glossen vor. Die gesamtzahl der „überzähligen" glossen beträgt also nicht weniger als ca.

1550, oder durchschnittlich etwa 4 auf jeder seite der handschrift. Sie sind aber keineswegs gleichmässig über die ganze handschrift verteilt. Vielmehr tritt in dieser hinsicht eine sehr grosse verschiedenheit zu tage. Verhältnismässig am grössten ist die zahl der überzähligen glossen in den Psalmen 10—30, durchschnittlich etwa 9 auf jeder seite der handschrift; zahlreich sind sie auch in den letzten Psalmen (136—150) — etwa 6 auf der seite. Viel spärlicher sind solche glossen dagegen im mittleren teil des Psalters, z. b. in den Psalmen 61—80, wo auf jede seite der hs. durchschnittlich kaum 1,5 überzählige glossen fallen, und vor allem in den Hymnen, wo die entsprechende zahl nicht einmal 0,3 erreicht. Eine genaue durchmusterung der handschrift hat zu dem ergebnis geführt, dass in bezug auf überzählige glossen freilich in allen teilen des Psalters fluktuationen vorkommen, aber doch im grossen und ganzen drei grosse abschnitte sich unterscheiden lassen. Der erste abschnitt würde etwa die Psalmen 1—52 umfassen; die überzähligen glossen betragen hier durchschnittlich 7 auf jeder seite der handschrift. Zum zweiten abschnitt gehören die Psalmen 53—96 mit kaum 1,5 überzählige glossen auf jeder seite. Der dritte abschnitt, Pss. 97—150, weist auf jeder seite durchschnittlich etwa 4,5 solche glossen auf. Über die bedeutung der möglichen einschnitte nach Ps. 52 und Ps. 96 sind die ausführungen oben s. 10 ff. zu vergleichen. In den Hymnen ist, wie schon bemerkt wurde, die zahl der doppelglossen ganz gering.

Im ersten kapitel dieser abhandlung wurde auf die tätigkeit mehrerer hände bei der glossierung unseres denkmals hingewiesen und ein verzeichnis derjenigen glossen gegeben, die sicher oder mutmasslich von einer anderen hand als derjenigen des jeweiligen hauptglossators eingetragen worden sind. Es wurde dabei nachdrücklich hervorgehoben, dass es in überaus zahlreichen fällen nicht mit völliger sicherheit zu ermitteln ist, ob eine glosse vom hauptglossator oder von einem korrektor herrührt. Bei der behandlung der doppelglossen hat es selbstverständlich ein nicht geringes interesse zu untersuchen, inwieweit die „überzähligen" glossen der hauptglossierung angehören. Eben hier lässt sich nämlich von vornherein vermuten, dass andere hände zur reichhaltigkeit der übersetzungsversuche beigesteuert haben werden. Dieses scheint auch in der tat der fall gewesen zu sein, jedoch keineswegs überall in demselben masse. Die ersten blätter der hs. sind (vgl. s. 3) überhaupt frei von spuren anderer hände als der des ursprünglichen schreibers der glosse. Solche spuren treten aber im Ps. 9 auf und werden allmählich etwas häufiger. Es handelt sich hier vor allem gerade um sog. „überzählige" glossen, die nachträglich hinzugefügt worden sind. Doch stammen im ersten hauptabschnitt des Psalters (Pss. 1—52) nur etwa 15 % aller überzähligen glossen von einer anderen hand als die übrige glossierung. Im mittleren teil des Psalters (Pss. 53—96) liegen die verhältnisse schon etwas anders. Von den hier ja überhaupt wenig zahlreichen überzähligen glossen sind schon 40 bis 50 % von einem korrektor eingetragen worden. Der letzte teil des Psalters vollends ist, wie aus der übersicht s. 6 ff. hervorgeht, voll spuren der lebhaften tätigkeit eines korrektors, der rasuren gemacht und mit neuen worten ausgefüllt, kleine veränderungen grammatischer art durchgeführt und ganz besonders zahlreiche parallelglossen eintragen hat. Nicht weniger als 75 % sämtlicher überzähligen glossen scheinen in diesem teil unseres denkmals seiner tätigkeit zu verdanken zu sein. — Die wenigen überzähligen glossen in den Hymnen sind dagegen alle vom hauptglossator geschrieben.

Da ein grosser reichtum an doppelten und mehrfachen glossen in einer interlinear-

version die vermutung erwecken muss, dass bei der glossierung fertige vorlagen benutzt worden sind, habe ich es für richtig gehalten, bei der vergleichung der Lambethglosse mit den anderen glossierten Psaltern den doppelglossen eine grosse aufmerksamkeit zu schenken, wobei auch besonders darauf acht gegeben werden musste, ob man es mit der tätigkeit des hauptglossators oder mit der nachträglichen arbeit eines korrektors zu tun hat.

Eine vergleichung sämtlicher stellen, wo der Lambeth-Psalter doppelte oder mehrfache glossen hat, mit dem mir zugänglichen, oben angegebenen material aus den übrigen ae. Psalterglossen hat folgendes resultat ergeben:

a) Der Lambeth-Psalter hat doppelglossen. Die zahl dieser fälle beträgt etwa 1400. In ca. 24 % von denselben fanden sich beide glossen auch in einem oder mehreren von den anderen Psaltern. In etwa 63 % der fälle stand die eine glosse nur in I. In ca. 13 % aller fälle habe ich beide glossen nur in I gefunden.

Anm. Bei der vergleichung habe ich von kleineren divergenzen der glossen in bezug auf grammatische form, sowie auf verschiedenheiten hinsichtlich gewisser gewöhnlicher vorsilben (vor allem ge-) abgesehen. Falls alle diese umstände berücksichtigt worden wären, wäre die zahl der fälle, wo LPs. selbständig dasteht, noch viel grösser geworden.

Bemerkenswert ist, dass die mitgeteilten, auf den ganzen Psalter sich beziehenden, prozentzahlen im grossen und ganzen auch für die einzelnen hauptabschnitte desselben geltung haben. Doch ist im letzten abschnitt des Psalters (Pss. 97—150) die zahl der fälle, wo die eine sowie die andere der parallelglossen auch in anderen Psaltern anzutreffen ist, verhältnismässig ein wenig grösser als sonst, ohne indessen ein drittel sämtlicher fälle zu bilden. — Die von der hand eines korrektors eingetragenen glossen, die ja eigentlich nur im dritten abschnitt des Psalters sehr zahlreich sind, kommen teils — und zwar sehr häufig — nur im LPs. vor, teils sind sie auch in anderen ae. Psaltertexten zu belegen.

Die mitgeteilten zahlen lassen die glossierung des LPs. recht selbständig erscheinen. Ein ganz besonderes interesse beanspruchen selbstverständlich die stellen, wo unser denkmal zwei sonst nicht vorkommende glossen aufweist. Von solchen fällen habe ich etwa 180 notiert. Ich werde von denselben diejenigen stellen mitteilen, wo ich auch die lesart von G (bisweilen auch von K) kenne und mein vergleichungsmaterial somit einigermassen vollständig ist:

9,12 *studia:* gecneordnyssa l. ymbhoga; 9,16 *comprehensus:* gehæft l. gelæht; 11,4 *magniloquam:* micelsprecende l. ðа swyðsprecelan; 14,1 *habitabit:* sceal geeardian l. wunað; 16,8 *resistentibus:* wiðercwiðendum l. agenstandendum; 16,13 *praeueni:* forestæpe l. forhrada; *subplanta:* understappla l. forscrænc; 17,6 *praeoccupauerunt:* forestopun l. oforiccetan; 17,13 *fulgore:* ligette l. lygræscunge; 17,51 *christo:* gecorenum l. gesmiredum; 18,8 *praestans:* lænende l. tyðiende; 18,11 *multum:* þearle l. swiðlicor; 21,16 *testa:* blywnys (?) l. crocsceard; 27,4 *nequitiam:* nearoðancnysse l. mane; 28,5 *confringentis:* tobrysiende l. tobrytendes; 28,6 *comminuet:* tocwiesð l. gelytlað; 34,13 *molesti:* wiðertyme l. hefigtyme; 34,18 *graui:* hrorenum l. swarum; 36,35 *eleuatum:* tobædne l. geuferodne; 37,7 *ingrediebar:* ic geode l. ic inferde; 37,9 *rugiebam:* ic weop l. ic gyrmde; 40,4 *stratum:* strecednes l. reste; 40,8 *susurrabant:* hwastredun l. wiðercwyddedon; 41,11 *exprobrauerunt:* hisctun l. gebysmredon; 43,22 *occisionis:* to gesnide l. snides; 43,24 *inopię:* hæfenlyste l. wanhæfelnesse; 46,2 *iubilate:* fægniaþ l. freadremaþ; 48,11 *insipiens:* se unsnotera l. se dysega; 49,7 *testificabor:* ic gesweotelige l. ic geseče; 49,19 *concinnabat:* gealchatte (?) l. gereonode; 50,9 *asperges:* þu besprenge l. geandbrædst (?); 51,6 *praecipitationis:*

scyfes l. hryrednesse; 51,9 *praevaluit:* he swyðrode l. he þurhswiðe; 52,7 *captiuitatem:* gehæftnysse l. hæftnoðe; 58,11 *praeueniet:* forscytte l. forestepð; 60,7 *generationis:* mægþe l. cneorisse; 62,11 *tradentur:* hi beoþ betæhte l. belæwde; 65,12 *refrigerium:* kelinge l. orsorhnesse; 67,26 *tympanistriarum:* timpestera l. glywbydenestra; 72,21 *inflammatum:* toþundon l. anburnan; 77,26 *affricum:* þane wind l. norðerne wind; 78,3 *anticipent:* forhradian l. foresteppan; 78,11 *mortificatorum:* adydra l. deaþcwylmmendra; 79,13 *uindemiant:* plucciaþ l. winhreafetiaþ; 87,9 *traditus:* betæht l. belæwed; 87,15 *repellis:* utadræfst þu l. awyrpst; 93,21 *captabunt:* hig gegripaþ l. hi hæftniaþ; 101,7 *domicilio:* getimbringce l. lytclre wununge; *solitarius:* anhoga l. anwuniende; 101,11 *allisisti:* ðu genyðeredest l. ðu cwysdest; 101,27 *uestimentum:* scrud l. gegyrlu; *opertorium:* oferbrædels l. wæfels; 101,29 *dirigetur:* bið geriht l. bið gewissad; 107,3 *psalterium:* sealmlof l. sang; 108,10 *nutantes:* dunondlice l. tealtiende; 118,19 *incola:* inlænde l. eardeswræcca; 121,7 *fiat:* beo l. wese; 127,3 *nouelle:* nywlicra l. guogað (?); 129,1 *sustinui:* ic gepolode l. forbær; *sustinuit:* forbær l. gepolode; 135,15 *excussit:* asencte l. ofascoc; 138,12 *obscurabuntur:* beoð forþylmode l. forsworcene; 141,6 *portio:* dælnimung l. spede; 143,8 *fulgura:* onæletu l. ligetu; 144,6 *terribilium:* egsunga l. egesfulra þinga; 146,7 *praecinite:* foresteppaþ l. hleoðriað; 150,1 *firmamento:* staþolfæstnesse l. rodore. — In einigen von den angeführten fällen hat das Ps. Rom. eine andere latein. lesart als das Ps. Gall., weshalb die Psalter ABCDEL bei der vergleichung nicht in betracht kommen.

b) Der Lambeth-Psalter hat dreifache glossen. Diese fälle, etwa 60 oder ein wenig mehr an zahl, finden sich ganz überwiegend im ersten drittel des Psalters. Eine vergleichung mit den anderen ae. Psaltern hat ergeben, dass nur ganz ausnahmsweise alle drei glossen auch sonst anzutreffen sind. In etwa 20 % aller fälle sind von den drei glossen eine nur im LPs., die übrigen auch anderswo belegt. In mehr als der hälfte von sämtlichen einschlägigen fällen sind von den drei glossen zwei nur im LPs. zu finden. Und nicht weniger als 8 mal kommen alle drei glossen nur im LPs. vor.

Die zuletzt genannten fälle, die ja besonders interessant sind, seien hier angeführt: 16,10 *superbiam:* ofermetta l. prutscipe l. modignysse; 17,12 *latibulum:* dymhofan l. dymnes l. behydednesse; 24,15 *euellet:* awyrtwalað l. alysð l. anereð; 32,11 *generationem:* cnosle l. cynne l. mægþe; 35,11 *pretende:* ræc l. sele l. tobræd; 38,6 *mensurabiles:* gemetelice l. getælfæste l. ametendlice; 43,14 *subsannationem:* tale l. bysmur l. on hlacerungum; 118,121 *calumpniantibus:* holiendum l. hyspendum l. teoniendum. Freilich hat in vier von diesen fällen (32,11. 38,6. 43,14. 118,121) das Ps. Rom. eine andere latein. lesart als das Ps. Gall., weshalb nur die Psalter F und G (zu 32,11. 38,6. 118,121 mir nicht bekannt) sowie HJ eigentliches vergleichungsmaterial darboten.

c) Der Lambeth-Psalter hat vierfache glossen; dieses ist dreimal der fall: 25,2. 38,12. 44,3. Jedesmal sind von den vier glossen drei nur im LPs. zu finden. Nur zu 38,12 war die lesart von G mir unbekannt.

Anm. Die obigen bemerkungen beziehen sich alle nur auf die Psalmen. In den Hymnen sind, wie schon s. 31 hervorgehoben wurde, die doppelglossen sehr selten. Auch hier bietet sich, soweit mein vergleichungsmaterial zur beleuchtung der frage ausreicht, ein ähnliches bild dar wie bei den Psalmen. Gewöhnlich ist von den beiden glossen die eine nur im LPs. zu finden; einmal scheinen beide glossen nur in unserem denkmal vorzukommen: Hy. 6,24 *recentes:* seltcuðe l. niwe.

Nicht bloss unter den doppelten und mehrfachen glossen des Lambeth-Psalters finden sich zahlreiche fälle, wo unser denkmal von allen übrigen ae. Psalterglossen abweicht. Auch wo der LPs. nur eine glosse zu einem lateinischen worte darbietet, ist ein ähnlicher sachverhalt wahrzunehmen. Die vergleichung des LPs. mit dem übrigen mir zu gebote stehenden glossenmaterial hat ergeben, dass unser denkmal auch in denjenigen fällen, wo es nur eine glosse hat, etwa 1700 mal von den anderen Psalterglossen abweicht. Dabei habe ich wieder von kleineren verschiedenheiten in bezug auf grammatische form, auf gewisse vorsilben u. s. w.

abgesehen: wären diese berücksichtigt worden, wäre die zahl der fälle, wo der LPs. allein dasteht, noch beträchtlich grösser geworden. Die verschiedenen teile unseres denkmals bieten in dieser hinsicht ungefähr dasselbe bild dar; am grössten ist, wie zu erwarten, die zahl der selbständigen einzelglossen in denjenigen abschnitten desselben, wo doppelglossen verhältnismässig spärlich vorkommen, d. h. in den Pss. 53—96 und in den Hymnen. Eine nicht geringe zahl von selbständigen glossen stammt aus der hand eines korrektors.

In wenigstens 500 bis 600 von den fällen, wo der LPs. eine sonst nicht vorkommende glosse hat, weisen alle übrigen hss. ein und dieselbe glosse auf (wieder abgesehen von kleineren divergenzen in bezug auf grammatische form, vorsilben und u. dgl.); auch diese tatsache legt für die grössere selbständigkeit unseres denkmals ein beredtes zeugnis ab.

Zusammenfassend lässt sich konstatieren, dass der Lambeth-Psalter mehr als 3,000 glossen aufweist, die an den entsprechenden stellen der anderen ae. glossierten Psalter, soweit diese mir bekannt waren, nicht zu finden sind. Und auf grund meiner kenntnis der Psalter G und K glaube ich behaupten zu können, dass eine vollständige heranziehung auch jener beiden denkmäler das ergebnis der vergleichung freilich nicht unberührt lassen, aber doch kaum wesentlich verändern würde.

Einige bemerkungen über die dem LPs. eigenen glossen sollen im folgenden kapitel dieser abhandlung platz finden.

Oben s. 20 ff. wurde ein verzeichnis von stellen mitgeteilt, wo die glossierung des Lambeth-Psalters eine andere lateinische lesart als diejenige des eigenen lateintextes wiederzugeben scheint. Es liegt bei solchen stellen selbstverständlich nahe zu vermuten, dass der glossator seine glosse nicht selber gebildet, sondern aus einem ihm vorliegenden glossierten texte fertig übernommen hat. Wenn es gilt, etwaige berührungen der Lambethglosse mit einer oder mehreren von den uns bewahrten altenglischen interlinearversionen des Psalters zu ermitteln, verdienen daher die betreffenden stellen eingehender geprüft zu werden. Eine vergleichung derselben mit den entsprechenden stellen in den anderen glossierten Psaltern (soweit diese mir bekannt waren) hat folgendes ergeben.

Eine beträchtliche anzahl von den s. 20 ff. aufgezählten stellen sind bei der prüfung etwaiger abhängigkeitsverhältnisse von gar keinem wert, weil es sich um durchaus farblose glossen handelt, die sich von selbst als die natürlichen entsprechungen der betreffenden lateinischen lesarten darbieten mussten. Dieser art sind zunächst alle fälle, wo zwischen dem latein. *et* und einem „7“ in der glosse diskrepanzen herrschen, vgl. 34,14. 37,5. 53,7. 67,4. 8. Ferner viele fälle, die eine abweichung der Lambethglosse von dem eigenen lateintext nur in bezug auf grammatische form aufweisen, um so mehr als (vgl. s. 22 ff.) unsere glosse in dieser hinsicht überhaupt recht oft ungenau verfährt; solche stellen sind 9,7. 16,2. 21,9. 22,6. 23,1. 33,23. 42,3. 45,10. 67,6. 67,15. 83,3. 84,7. 88,27. 100,4. 105,32. 108,23. 124,5. 138,20. 139,13. 144,10. Hy. 6,19. 56. Hierher gehören aber auch mehrere fälle, wo die glosse ein lateinisches wort wiedergiebt, das dem eigenen lateintexte nicht angehört. Es kann sich nämlich dabei um wörter handeln, für die überhaupt nur eine übersetzung möglich ist und tatsächlich auch in denjenigen von unseren ae. Psalterhss. gegeben wird, deren lateintext die fragliche lesart enthält; solcher art sind 9,21. 14,4. 21,26. 63,7. 88,20. 127,4 und die im LPs. als randglossen stehenden, mit dem

Ps. Rom. übereinstimmenden stellen 11,3. 31,3. 36,24. 39,7. 68,31. 76,15. 111,4. Sehr nahe zur hand liegen auch glossen wie 40,7 samod (auch in ABCDE; Ps. Rom. *simul)*; 35,9 (he) gemette (= ABCDE; Ps. Rom. *inueniret)*; 65,17 ic upahof (zur gewöhnl. lesart *exaltaui;* vgl. die glossen in ABCDE); 39,14 to fultume (Ps. Rom. *in auxilium*; ABCDE: in oder on fultum); 43,16 anwlitan (so auch ABCD u. korrektor in E; Ps. Rom. *uultus)*; 88,40 halignesse (= ABCD; Ps. Rom. *sanctitatem)*; 118,169 gebed (= ABCDEL, Ps. Rom. *oratio)* und ähnlich 139,7 gebedes (= ABCDE) l. bene (= F); 144,19 gebedu (= ABCDE) l. bene (= F) zu Ps. Rom. *orationes*, falls in den erwähnten fällen überhaupt auswärtiger einfluss anzunehmen ist und der glossator nicht einfach die eigene latein. lesart *deprecatio (-onis, -onem)* übersetzt hat. — Belanglos für die vergleichung ist schliesslich 36,2 wyrta felda, da die offenbar zu grunde liegende lesart *olera prati* soweit mir bekannt in keinem von unseren Psaltern vorkommt.

Auch wo es sich um glossen handelt, die nicht in gleich hohem grade wie die eben besprochenen sich dem glossator geradezu aufdrängen mussten, giebt es zahlreiche fälle, wo die glosse immerhin ein so gewöhnliches wort ist, dass aus dem vorkommen desselben in mehreren hss. sich keine schlussfolgerung in bezug auf verwandtschaft oder abhängigkeit ziehen lässt. Hierher führe ich folgende stellen: 24,20 ic beo gescend (= ABC), falls zu Ps. Rom. *confundar;* 36,23 gewilnað (auch in BC; DE: wilnað; Ps. Rom. *cupit)*, und 111,1 wilnað (= CDE; Ps. Rom. *cupit);* 105,21 alysde (= BCD; Ps. Rom. *liberauit);* 37,29 gestrangede (= ABCDE; Ps Rom. *confortati);* 35,8 gescyldnesse (= ABCDE; Ps. Rom. *protectione)*. Wenig beweiskraft haben auch 103,28 genihtsumnesse (= ABCD; Ps. Rom. *ubertate);* 50,5 scyld (= ABCD u. korrektor in E; Ps. Rom. *delictum);* sehr nahe liegt die übersetzung ebenfalls 77,8 þurhbitter (= CD u. korrektor in E; Ps. Rom. *peramarum)*. Die glosse 102,9 bið geæbylged (Ps. Rom. *indignabitur)* steht auch in ABCD; falls im LPs. hier eine entlehnung vorliegen sollte, ist die quelle derselben daher schwer zu ermitteln.

Nur in ganz wenigen fällen könnte man vielleicht ein näheres verhältnis zwischen LPs. und anderen hss. vermuten. So beruht 29,2 tobræddest entschieden auf der lesart *dilatasti* (so DJ, welche auch dieselbe glosse haben wie unser denkmal); diese glosse hat (trotz der latein. lesart *delectasti)* in EFH eingang gefunden. Die glosse 32,1 samodherunga stimmt mit D u. E (korrektor) überein; doch mag im LPs. ursprünglich *collaudatio* gestanden haben, weshalb die glosse wenig beweist. Die glosse 24,3 anbidiað (Ps. Rom. *expectant)* stimmt zur glosse von E (korrektor) anbidigeð (D geanbidigað); 36,9 hat LPs. anbidiende, DE (korr.) þa ðe geanbidiað. Eine übereinstimmung mit E (korrektor) zeigt 4,3 (þwere l.) sware on heortan (E swære l. heuie). Zu ABC stimmt dagegen 34,8 hi nyton (Ps. Rom. *ignorant)*. Die randglosse 130,2 þu ageldest (Ps. Rom. *retribues)* stimmt zu DFJ.

Grösser ist die zahl der fälle, wo die glosse des LPs., obgleich der latein. lesart anderer texte folgend, dennoch mit keiner der Psalterversionen übereinstimmt, sondern ganz selbständig auftritt. Dieser art sind folgende glossierungen: 34,8 hi behyddun (Ps. Rom. *occultauerunt;* ABCDE [ge]degladon); 50,4 gylte (Ps. Rom. *delicto;* ABCD scylde; E egyltum l. scylde); 93,20 sarnesse (Ps. Rom. *dolorem*, ABCD sar); 30,23 forhtunge (Ps. Rom. *pauore;* ABCDE fyrhtu); 106,4 drugoðe (Ps. Rom. *siccitate;* ABC drugunge; DE drignesse); 106,40 forsewennys (ABC *contemptio:* forhogadnis). Falls 36,9. 22. 29 geahniað u. 86,4 cunnendum

anklänge an die lesart des Ps. Rom. aufweisen, sind die zitierten glossen jedenfalls nur dem LPs. eigen. Nur im LPs. steht ebenfalls 58,17 ic blissie; so auch die pluralformen in 14,5 (denn die einzigen hss., FJ, welche eine latein. pluralform *innocentes* haben, glossieren diese mit einer singularform). Kleinere abweichungen von den nächststehenden glossen zeigen schliesslich 8,3 scildend (ABCDE gescildend); 34,5 geswencendæ (ABCDE swencende); 34,8 hi hreosun (D hy ongehreosen); 141,4 þa ofermodigan (D ofermode).

Aus der prüfung der stellen, wo die Lambethglosse durch fremde lateinische lesarten beeinflusst ist, geht hervor, dass möglicherweise in ein paar fällen berührungen zwischen der glosse unseres denkmals und der glosse (oder dem glossentypus) D vorliegen. Doch sind diese berührungen recht unsicher. In mehreren fällen legt die Lambethglosse eine nicht zu leugnende selbständigkeit an den tag.

Die bisherige darstellung hat das hauptgewicht auf die zahlreichen im Lambeth-Psalter vorkommenden glossen gelegt, welche in dem sonstigen mir bekannten glossenmaterial an den entsprechenden stellen nicht wiederzufinden sind. Es erübrigt jetzt, die fälle zu berücksichtigen, wo unser denkmal glossen aufweist, die auch in einer anderen oder in mehreren Psalterhss. vorkommen, und auf grund einer vergleichung zu ermitteln zu suchen, ob ein näheres verhältnis der Lambethglosse zu anderen interlinearen Psalterversionen anzunehmen ist.

In meinen Studien zu altenglischen Psalterglossen (Bonn 1904) machte ich auf grund recht begrenzter auszüge aus den elf damals bekannten ae. glossierten Psaltern den versuch, die etwaigen gegenseitigen abhängigkeits- und gruppierungsverhältnisse der interlinearversionen wenigstens vorläufig zu charakterisieren. Es stellte sich dabei recht deutlich heraus, dass die Psalter ABC eine gruppe bilden, als deren grundlage A anzusehen ist. Als kern einer zweiten gruppe, die sich indessen keineswegs so scharf begrenzen lässt, glaubte ich den Psalter D bezeichnen zu können; diesem typus näherte sich vor allem H, ferner K und gewissermassen auch F. Besonders schwierig zu bestimmen war die stellung der Psalter G und J. Der Psalter E ist durch Wildhagens abhandlung (1905) in ein neues licht gerückt worden, ohne dass indessen die frage nach der stellung dieser glosse zu den anderen Psalterglossen im vordergrund der untersuchung gestanden hätte. Der im jahre 1909 von mir herausgegebene glossierte teil der hs. L steht überwiegend in einem auffallend nahen verhältnis zur hs. B; ausnahmsweise treten aber unzweideutige übereinstimmungen mit dem typus D zum vorschein.

Ohne eine vollständige kenntnis der hss. G und K — vor allem der hs. G — lässt sich eine abschliessende untersuchung der abhängigkeits- und gruppierungsverhältnisse der altenglischen Psalterversionen nicht durchführen. Es ist auch keineswegs meine absicht, das mir zur verfügung stehende reiche material zu solchem zwecke auszunutzen. Ich werde mich vielmehr in der hauptsache darauf beschränken, die stellung der Lambethglosse (= I) zu prüfen.

Über I fällte ich in meinen „Studien“ (s. 123) folgendes zusammenfassende urteil: „Die hs. I verfährt mit grosser selbständigkeit und lässt sich aus keiner der vorliegenden hss. ableiten, zeigt aber in gewissen punkten übereinstimmungen mit der hs. F“ Über die

berührungen zwischen I und F äusserte ich mich daselbst (s. 121) folgendermassen: „Da von den glossen F und I die letztere wohl unzweifelhaft die ältere ist, muss im falle direkter beeinflussung I das original sein; beiderseitige entlehnung aus einer uns nichts bewahrten quelle mag aber vorgelegen haben.“ Mit anderen hss. könnten, glaubte ich, für I nichts als rein zufällige übereinstimmungen aufgewiesen werden, wobei indessen das verhältnis von I zu J vielleicht eine besondere beachtung verdiene.

Ich werde jetzt auf grund eines weit reicheren vergleichungsmaterials die stellung der glosse I zu beleuchten suchen.

Wir werden dabei zunächst denjenigen fällen einige aufmerksamkeit schenken, wo I doppelglossen aufweist, von denen eine oder beide auch in anderen hss. vorkommen. Es wurde oben (s. 34) schon hervorgehoben, dass in sehr zahlreichen fällen, wo die eine glosse, nur der hs. I eigen ist, die andere glosse ein gewöhnliches wort ist, das in allen anderen hss. oder jedenfalls in der überwiegenden mehrzahl derselben vorkommt. Derartige stellen sagen natürlich nichts über etwaige gegenseitige abhängigkeitsverhältnisse der glossen. Es giebt aber auch sehr zahlreiche fälle, wo die übrigen Psalterhss. auseinandergehen und ihre glossen in bestimmte grössere gruppen zerfallen. Diejenige glosse in I, die dieser hs. nicht eigen ist, schliesst sich dabei der einen oder der anderen gruppe an. Etwa 140 mal habe ich eine unzweideutige übereinstimmung mit einer gruppe konstatiert, deren kern D bildet; etwa 50 mal stimmt die glosse von I zu der gruppe, deren kern A ist. Ich habe hier wieder glossen als miteinander übereinstimmend betrachtet, auch wenn abweichungen in bezug auf grammatische form, auf gewisse vorsilben u. s. w. vorhanden sind. Die einzelnen teile von I weisen in bezug auf die häufigkeit der verwandtschaft der glosse mit der gruppe D oder mit der gruppe A keine nennenswerte verschiedenheit auf, jedenfalls keine verschiedenheit, die mehr als zufällig zu sein brauchte. — In den nicht zahlreichen fällen, wo I mehr als zwei glossen zu einem latein. wort aufweist, von denen alle ausser einer nur der hs. I eigen sind, ist die übrig bleibende glosse in der mehrzahl der fälle ein gewöhnliches wort, das in allen oder den allermeisten anderen hss. steht. Etwa 5 bis 6 mal habe ich eine übereinstimmung dieser glosse mit der gruppe D, nur ein oder ein paar mal mit der gruppe A konstatieren können.

Wo von zwei in I auftretenden glossen zu demselben latein. worte beide auch in anderen hss. anzutreffen sind und die glossen dieser hss. scharf hervortretende grössere gruppen bilden, stimmt, wie von vorherein zu erwarten, in der regel die eine glosse der hs. I zu einer, die zweite zu einer anderen von jenen gruppen, also z. b. die eine zur „gruppe A“, die andere zur „gruppe D“. Ein paar beispiele mögen angeführt werden. Ps. 16,13 *frameam*: I sweord (= ABC) l. flana (= DFHK); 17,13 *nubes*: I wolcnu (= ABCGJ) l. genipu (= DFH); 20,2 *uehementer:* I þearle (= DFH) l. swiðlice (= ABCJ); 24,7 *iuuentutis*: I giugoðhades (= DFHJ) l. iugoðe (= ABC); 32,1 *decet:* I gedafenað (= ABCGJ) l. gerist (= DFH), u. s. w. Von derartigen fällen giebt es eine sehr grosse menge. In anbetracht der überaus grossen zahl der selbständigen glossierungen in I, lässt es sich selbstverständlich nicht behaupten, geschweige denn beweisen, dass unser glossator, wo von seinen doppelglossen die eine mit einer, die andere mit einer anderen gruppe übereinstimmt, dieselben aus fertigen vorlagen übernommen und zusammengestellt hätte.

Wo I eine einzige, auch sonst vorkommende, glosse zu einem lateinischen worte aufweist und die glossierungen der übrigen hss. sich in grössere gruppen ordnen lassen, kommen ebenfalls sowohl fälle vor, wo I mit der gruppe A, als auch solche, in denen I mit D u. a. übereinstimmt. Ein paar beispiele aus der menge mögen genügen. Ps. 10,3 *sagittas*: I flana (= DEFH), strælas BACJ, aber gleich darauf 10,4 *destruxerunt:* I towurpon (= ABCJ), tobrecon DEFH; so auch 34,11 *iniqui:* I unrihte (= ABCJ), unryhtwise DEFH, aber 34,12 *retribuebant:* I aguldon (= DEFH), geedleanedun ABCJ. — Ich habe es nicht für nötig erachtet, eine vollständige statistik zusammenzustellen, bin aber immerhin zu dem ergebnis gekommen, dass einzelglossen in I recht häufig mit der „gruppe A" übereinstimmen, aber ebenfalls sehr oft mit der „gruppe D" zusammengehen. Eine bestimmte angehörigkeit von I zu einer oder der anderen häufig wiederkehrenden gruppe lässt sich meinen beobachtungen nach in keinem teile der hs. nachweisen.

Scharf hervortretend wie die „gruppenbildung" in allen teilen der hss. ist, giebt es immerhin eine beträchtliche anzahl von stellen, wo ein paar oder mehrere von den psalterversionen sich keiner gruppe anschliessen; auch fehlt es nicht an stellen, wo die hss. überhaupt recht stark auseinandergehen. Es bietet selbstverständlich ein gewisses interesse zu beobachten, wie sich in derartigen fällen I verhält. Dass I auch an stellen der erwähnten art ungemein häufig eine von mir sonst nicht angetroffene glosse aufweist, braucht nach den bisherigen ausführungen kaum besonders hervorgehoben zu werden. Übereinstimmungen zwischen I und einer oder der anderen von den übrigen hss. kommen aber auch vor. Diesen „spezialübereinstimmungen" habe ich viel aufmerksamkeit gewidmet, bin aber nach eingehender prüfung des materials zu der ansicht gekommen, dass ihre beweiskraft im grunde nicht sehr gross ist. Das zusammentreffen mag sehr oft rein zufällig sein. Oft handelt es sich um wörter, für welche I und die andere in frage kommende hs. eine gewisse vorliebe zu haben scheinen; es lassen sich dabei aber häufig in I stellen aufweisen, wo die andere hs. nicht das betreffende wort gebraucht, und umgekehrt; vgl. besonders das unten über die übereinstimmungen zwischen I und F gesagte. Und auch wo — und dieses kommt nicht ganz selten vor — I und eine andere hs. ähnliche doppelglossen zu demselben lemma aufweisen, muss man vorsichtig sein, ehe man direkte abhängigkeit der einen hs. von der anderen (bezw. die benutzung ein und derselben fertigen vorlage) annimmt, denn beide glossen finden sich in der regel jede für sich auch in anderen von unseren hss. Trotzdem ich also die bedeutung der „spezialübereinstimmungen" recht niedrig schätze, werde ich auf dieselben doch etwas ausführlicher eingehen und eine nicht geringe anzahl von beispielen vorführen.

Unter den Psalterhss. bilden ABC eine besonders scharf markierte gruppe, und die zahl der fälle, wo diese hss. unter sich bedeutendere differenzen darbieten, ist, wenn auch keineswegs gering, doch verhältnismässig nicht sehr beträchtlich. Wir haben oben konstatiert, dass I nicht selten mit der „gruppe A" übereinstimmt. Eine besondere nähere ähnlichkeit zwischen I und einer von den hss. ABC lässt sich nur äusserst selten aufweisen, und beruht wahrscheinlich auf reinem zufall. Erwähnt sei z. b., dass zu Ps. 94,2 *psalmis* I die glosse sealmsangum hat, die sich sonst nur in B findet (die übr. hss. gebrauchen dass wort sealm). Nur in B habe ich ebenfalls entsprechungen zu 100,5 *insatiabili:* I (korrektor) þam ungefyl-

ledlican, und zu 108,23 *ablatus:* I (erste glosse) anumon gefunden. Nur in C finde ich glossen, die z. b. mit den glossierungen von I zu 10,7 *sulphur:* swefel; 73,9 *iam:* eallunga; 77,38 *disperdet:* tostæncþ; 78,12 *sinu:* bosme; 103,25 *reptilia:* slincendu übereinstimmen. Ferner ist hervorzuheben die übereinstimmung 106,29 *in auram:* I on lyftu (DGH on lyfte) l. (vom korrektor) to hwiðan l. to wedere; C on wedyre l. in hweoðan; diese ähnlichkeit der doppelglossen scheint mir indessen wenig zu beweisen, da das nahe liegende wort „weder" auch in AB steht. — Die hs. L, die meist mit B zusammengeht, bietet bei der beurteilung der verwandtschaftsverhältnisse von I wenig interesse dar.

Oben ist bemerkt worden, dass I sehr häufig mit einer „gruppe D" übereinstimmungen zeigt. Diese gruppe umfasst neben D am konstantesten H, recht häufig auch E (hauptsächlich die von korrektoren geschriebenen glossen, Wildhagens E*), ferner (soweit mir bekannt) K, sehr häufig F und in einigen teilen der hss. auch G und J. Spezielle übereinstimmungen zwischen I und D lassen sich, da D fast regelmässig den kern einer gruppe bildet, selbstverständlich äusserst selten aufweisen, Erwähnt seien folgende stellen: 6,7 *lauabo:* I ic ðwea l. ic swilige, D ic swylige l. þwea, H nur swylige, E wessce, sonst ðwea); 119,4 *desolatoriis:* ID tolysendlicum, vgl. Wildhagen, Camb. Ps.; 119,6 *incola:* ID eardbegenga (ABCL londleod, FGJ ældeodig, E on elðiodgum); 150,5 *cymbalis:* ID bellum (ACEFG cimbalum, J lemma ohne glosse). Dass derartige ganz spezielle übereinstimmungen zwischen I und D sich hauptsächlich im schlussteil der hss. vorfinden, beruht darauf, dass die gewöhnliche getreue nachfolgerin von D, die hs. H, nur bis einschl. Ps. 113 erhalten ist. Etwas zahlreicher sind die übereinstimmungen zwischen I und DH; vor allem kommen da einige fälle mit ähnlichen doppelglossen in betracht: 1,2 *meditabitur:* I smeaþ l. foreþenceþ, beide glossen auch in DH; 6,11 *erubescant:* I ablysian hi l. scamian, DH ablysigen l. scamien. Ferner ist zu erwähnen 6,11 (zweites) *erubescant:* I aswarnian hi (= DH aswarnien) l. gesceamige heom (übr. hss. formen von scamian), und der gemeinsame (aber sehr nahe liegende) fehler 34,17 *quando* (fragewort): IDH þonne. Es kann nicht geleugnet werden, dass ein paar von den fällen mit ähnlichen doppelglossen recht auffallend sind; das durchaus vereinzelte vorkommen derartiger übereinstimmungen macht es indessen höchst gewagt, hier irgend welche spezielle und direkte abhängigkeit entdecken zu wollen. — Ausnahmsweise weicht H von D ab. An solchen stellen habe ich ein paar spezielle übereinstimmungen zwischen I und H notiert, von denen indessen nur eine der erwähnung wert erscheint: 106,28 *necessitatibus:* IH neadclammum (D lemma ohne glosse, ABC neaddearfnissum, GJ neadum). — Aus K, die mir von allen hss. am wenigsten bekant ist, habe ich ein paar spezialübereinstimmungen mit I notiert, die indessen gar keine beweiskraft besitzen.

Eine etwas eingehendere behandlung erfordert die frage nach etwaigen berührungen von I mit den hss. E, G, J und F.

Über die hs. E, ist Wildhagen, Eadwine-Psalter, sowie derselbe verf. in Engl. Stud. 39,189 ff. zu vergleichen. Bekanntlich ist die erste hälfte der glosse (Ps. 1—77) von korrektoren stark überarbeitet worden. Die von diesen herrührenden glossen stehen überhaupt dem „typus D" recht nahe. Aber auch die hauptglossierung dieses teils von E scheint (vgl. Wildhagen, Engl. Stud. 39,193) vom typus D beeinflusst gewesen zu sein. Meine vergleichung

hat ergeben, dass zwischen I und E vor allem im ersten teile des Psalters gewisse spezielle übereinstimmungen vorkommen, deren bedeutung indessen nicht hoch geschätzt werden kann.

Einige von diesen übereinstimmungen seien hier erwähnt. Nicht selten haben IE zu latein. *mons* die glosse „dun“, wo alle übr. hss. „munt“ gebrauchen so 49,10. 79,11. Hy. 5,3 u. ö. Ferner einige einzelfälle: Ps. 4,3 *graui*: I (þwere l.) sware, E* (= korrektor) swære (l. heuie; übr. hss. hefige); 13,1 *insipiens*: I se unsnotera (l. se unwita), E (se unwise l.) unsnotræ; vgl. auch die glossen zu 21,3 *insipientiam;* 20,3 *desiderium:* I gewilnunga, E gewilnunge (l. gyrninge = DFH); 32,15 *singillatim:* I synderlice (= E; todæledlice DFH, wrixendlice ABCJ); 40,11 *resuscita:* I arær, E æwece (vgl. ABCDHJ) l. (korrektor) arer; 44,15 *uirgines:* I mædenu, E femnæn (= ACDFHJ) l. (korr.) medenan; 48,21 *comparatus:* I gemætfæsted, E gemetfest (l. efenmeten = ABC, wiðmeten DHJ, togetealdd F); 54,12 *usura:* I gafol, E gestreone (= DFHJ) l. gauel (ABC westemsceat). Nur in E finden sich glossen, die mit I übereinstimmen, z. b. zu 48,13 *honore:* IE weorðmynte; 80,17 *adipe:* IE fætnysse; 88,16 *motum:* IE styrunge; 88,46 *confusione:* IE gescændnysse; 88,51 *sinu:* IE bosme; 134,15 *simulacra:* IE deofolgyld. Ein paar fälle von ähnlichen doppelglossen (zu 10,7 *procellarum* u. 20,3 *commouebitur)* sind recht bedeutungslos, da die betreffenden glossen sehr gewöhnliche wörter sind (yst—storm, astyrian—awendan).

Die hs. G ist mir, wie ich schon öfters hervorgehoben habe, recht ungenügend bekannt, weshalb es schwierig ist, über die stellung derselben zu I ein abschliessendes urteil zu fällen, wie überhaupt eine vollständige ausgabe von G (die ja in aussicht gestellt worden ist) für die beurteilung der verwandtschaftsverhältnisse der ae. Psalterversionen durchaus nötig ist. Dass sich G im allgemeinen dem „typus D“ nähert, habe ich schon in meinen Studien zu ae. Psalterglossen, s. 123, ausgesprochen, und auch Wildhagen vertritt Engl. Stud. 39, 196 dieselbe ansicht. G ist ebenso wie J (und z. t. F) sehr reich an glossen, die offenbar nicht auf dem eigenen lateintext beruhen, sondern lesarten des Ps. Rom. übertragen. Was nun das verhältnis zwischen I und G betrifft, fehlt es nicht ganz an stellen, wo man eine ableitung der glossen beider hss. aus einer gemeinsamen quelle vermuten könnte.

Von speziellen übereinstimmungen zwischen I und G habe ich folgende notiert: 21,16 *aruit:* I adruwode (= ABC) l. (von and. hd) forsearode, G astiþuden (= DEFH) l. . . . searode (J aheardode); 27,4 *adinuentionum:* I (3te glosse) u. G afundennysse, und ähnlich 98,8. — 39,5 *insanias falsas:* I wodnessum leasum l. gewitlystum, G . . . witleastum lease; 47,3 *fundator:* IG staðeliend; 67,7 *exasperant:* IG tyrwiaþ (FJ æbiliaþ), so auch 77,8 *exasperans:* IG tyrwiende (FJ teonful); 73,16 *auroram:* I dægriman (= G) l. roderlihtinge (FJ dægsteorran); 79,17 *suffossa:* IG underholunga (FJ underdelf); 93,4 *effabuntur:* I hig spelliaþ (= G) l. (and. hd.) togænaþ (FJ gesepað); 98,4 *directiones:* gerecednesse (= FJ) l. rihtinga (= G); 134,7 *fulgura:* I (leoman l.) lighræscas (= G; lægas D; legite ABCEFJ); 138,5 *nouissima:* I þa nywestan (C niwe) l. (and. hd.) þa ændenihstan (= G; ða nestan ABDEFJ). Schliesslich habe ich ein paar fälle noticrt, wo I und G gemeinsame doppelglossen haben: Ps. 21,21 *semen:* I ofspryng l. sæd l. cyn, G sæd l. cyn (ABCDEH sed, J cynred); 85,14 *potentium:* IG ricra l. mihtigra (ABCF mehtigra, DHJL ricra); 85,16 *ancillae:* I þinenne (= F) l. mennenne (= DHJL, menenes AB, þeowyne CK, þeowre E), G mennene l. þinenre; bemerkenswert ist, dass in demselben Psalm (85) I sonst überhaupt sehr selbständig erscheint und häufig im gegensatz zu G steht. Es verdient erwähnt zu werden, dass an vielen von den oben zitierten stellen die lateinische lesart des Ps. Rom. von derjenigen des Ps. Gall. abweicht, so 27,4. 47,3. 67,7. 73,16. 77,8. 79,17. 93,4. 98,4. 8 — also an den stellen, wo die übereinstimmung zwischen I und G vielleicht am schlagendsten ist. Der glossator von G hat an diesen stellen von seiner etwaigen vorlage vom „typus D“ keinen nutzen gehabt und hat vielleicht von einer anderen quelle gebrauch gemacht. Falls zwischen G und I direkte beziehungen anzunehmen sind, was mir sehr zweifelhaft erscheint, wäre wohl I der gebende, G der empfangende teil; vgl. u. a. die oben angeführte glosse zu Ps. 39,5, wo G einen nachlässigen gebrauch von der glossierung in I gemacht haben kann, das umgekehrte aber höchst unwahrscheinlich wäre.

Die hs. J nimmt im verhältnis zu den anderen Psalterglossen offenbar eine recht eigentümliche stellung ein. Ohne auf die frage näher einzugehen, möchte ich es als meinen eindruck von der durchmusterung der hss. bezeichnen, das J im ersten drittel des Psalters überhaupt mit der gruppe ABC nicht zu verkennende berührungen aufweist, und dass der abschnitt Ps. 63—75 einen ähnlichen charakter hat. Dagegen steht J in dem abschnitt Ps. 52 (oder 53, die nächstvorhergehenden Psalmen zeigen beeinflussungen von verschiedenen seiten) bis 62 sowie in der ganzen zweiten hälfte des Psalters und wohl auch in den Hymnen in offenbaren beziehungen zu dem „typus D" und zum teil wohl besonders zu der überhaupt diesem typus recht nahe stehenden hs. F. — In meinen Studien zu ae. Psalterglossen, s. 120, hatte ich die möglichkeit näherer beziehungen zwischen I und J angedeutet. Die eingehendere beschäftigung mit beiden hss. hat mir indessen die überzeugung beigebracht, dass sich für derartige beziehungen keine stichhaltigen beweisgründe anführen lassen.

Die „spezialübereinstimmungen" zwischen I und J bestehen meist in dem übereinstimmenden gebrauch einiger recht gewöhnlichen und nahe liegenden glossen. Entsprechungen nur in J (wenigstens soweit mein material ausreicht) haben z. b. folgende glossen in I: 2,9 *confringes:* tobrytst; 2,12 *disciplinam:* steore; 5,3 *dirige:* gewissa (aber 7,10 hat nur I gewissa); 5,13 *coronasti:* gewuldorbeagodest; 6,7 *stratum:* (2te glosse) beddinge; 7,5 *merito:* be gecarnunge; 25,2 *renes:* lendenu; 74,2 *narrabimus:* we reccaþ; 145,3 *erigit:* I ahræreþ, J aræreþ; 148,14 *hymnus:* lofsang; 149,8 *nobiles:* æpelborenan.

Entschieden bedeutender als alle bisher erörterten übereinstimmungen sind, wie ich schon in meinen „Studien" hervorgehoben habe, die berührungen der hss. I und F. Ich denke hier nicht an die zahlreichen fälle, wo die lesart von I derjenigen einer grösseren gruppe von hss. ähnlich ist, zu welcher auch F gehört (gewöhnlich DFH oder DEFH, woran sich häufig auch J und bisweilen noch andere hss. schliessen), sondern an spezielle übereinstimmungen zwischen I und F im gegensatz zu den übrigen hss. Diese recht zahlreichen übereinstimmungen verdienen es, etwas eingehender geprüft zu werden.

Zu vielen gewöhnlichen lateinischen wörtern geben die beiden hss. I und F oft ein und dieselbe glossierung, die von derjenigen abweicht, welche die übrigen hss. (wenigstens soweit sie mir bekannt waren) an den entsprechenden stellen darbieten. Oft kommt es auch vor, dass die hs. I, die ja sehr reich an doppelten und mehrfachen glossen ist, sowohl die in den anderen hss. wie die in F stehende glosse nebeneinander enthält.

Einige charakteristische fälle dieser art seien hier angeführt. Latein. *ira* wird in den Psalterhss. meist durch „yrre" wiedergegeben, welches auch in I häufig vorkommt. Daneben hat aber I eine offenbare vorliebe für das wort „grama", welches recht häufig auch in F steht; grama[1]) in IF gegen sonstiges yrre steht z. b. 7,7. 20,10. 58,14. 89,11. — Zu latein. *uirtus* hat I ausser (oder neben) „mægen" sehr häufig auch die glosse „miht". Die meisten hss. gebrauchen rgm. mægen, nur F stimmt nicht selten mit I überein; so z. b. 30,11. 32,6. 45,2. 48,7. 64,7. 67,35. 110,6. — Latein. *tempus;* IF tima (übr. hss. tid) z. b. 68,14. — Latein. *terra;* die meisten hss. rgm. eorðe, I daneben oft „land", welches wort bisweilen auch in F steht; vgl. z. b. 15,3. 104,32. — Latein. *refugium;* I und F haben eine gewisse vorliebe für das frei-

[1]) Hier und im folgenden wird nicht besonders hervorgehoben, ob — was sehr häufig der fall ist — die eine oder die andere hs. (sehr oft I) neben dem betreffenden worte auch eine andere glosse hat.

lich auch sonst vorkommende, aber doch recht seltene wort „gener“, vgl. z. b. 31,7. 89,1. 90,2. 9 143,2. — Latein. *semita;* IF haben einigemal „pæð“ (übr. hss. stig, siðfæt), z. b. 8,9. 22,3. 118,35. 105. — Latein. *ecclesia;* IF ein paar mal „gelaðung“ (allein oder neben einer anderen glosse), so z. b. 21,23. 25,12. — Zu latein. *cognatio, generatio, progenies* haben einigemal nur IF die glosse „mægð“, so 48,12. 73,8. 77,4. 6. — Latein. *nequitia;* IF bisweilen „man“ (allein oder neben and. gl.), z. b. 7,10. 72,8 (übr. hss. meist nið). — Latein. *sperare* wird in den Psalterhss. meist durch (ge)hyhtan übertragen; auch I hat sehr häufig dieses wort. Aber daneben steht in I, oft in übereinstimmung mit F, nicht selten die glosse „hopian“; vgl. z. b. 9,11. 12,6. 20,8. 32,22. 33,23. 41,6. 61,9. 85,2. 111,7. 129,5. 142,8 u. ö. — Latein. *docere;* I hat oft „tæcan“, allein oder als doppelglosse zu „læran“, welches in den meisten hss. die rgm. glossierung ist; nicht selten hat aber auch F tæcan, so IF tæcan 17,35. 36. 24,4. 5. 9. 104,22. 118,12. 143,1. — Latein. *dicere* wird in I neben „cweðan“ oft durch „secgan“ wiedergegeben, wobei nicht selten F allein unter den übrigen hss. letzteres aufweist, z. b. 13,1. 29,7. 30,13. 138,11. — Latein. *saluum facere* wird in den meisten hss. rgm. durch „halne don“ übersetzt. Neben diesem ausdruck haben I u. F nicht selten „gehælan“, so 3,7. 7,2. 118,94. 146. 144,19. — Latein. *(prae)parare;* I hat eine offenbare vorliebe für das wort (ge)gearcian (gærcian). Übrige hss. (und bisweilen auch I) gebrauchen (ge)gyrwan, -gearwian. F geht bisweilen mit I in der glossierung (ge)gearcian, z. b. 20,13. 67,11. — Zu latein. *(con)tribulare* u. *tribulatio* kommen in I und F bisweilen die glossen (ge)drefan, gedrefednes vor, z. b. 3,2. 9,10. 17,7. 22,5. 50,19. 119,1 u. ö. — Latein. *circumdare;* I hat neben dem in den anderen hss. in der regel gebrauchten „ymbsellan“ öfters auch „ymbtrymman“, das bisweilen damit übereinstimmend auch in F vorkommt; vgl. z. b. 7,8. 17,6. 21,13. 117,11. — Zu latein. *magnificare* hat I neben gemiclian recht oft (ge)mærsian; letzteres steht bisweilen damit übereinstimmend auch in F, so 33,4. 34,27. — Latein. *(a-, con-, di)uertere* wird in den Psalterhss., häufig auch in I, mit (a-, ge)cyrran übertragen. Daneben hat aber I und bisweilen auch F awendan, z. b. 12,1. 13,7. 53,7. 89,3. 118,37. 142,7. — Zu erwähnen ist ferner übereinstimmender gebrauch in IF von „begyman“ zu *intendere:* 44,5. 60,2. 68,19. 76,2 etc. (übr. hss. meist behealdan, belocian), von „behealdan“ zu *(pro-, a-, re)spicere:* 24,19. 30,8. 52,3. Hy. 2,3; und von „togeanes“ *(aduersus, -um)* 26,3. 34,3. 40,9. 82,4.

Die oben angeführten übereinstimmungen sind gewiss beachtenswert. Doch verdient ein wichtiger umstand hervorgehoben zu werden. Sehr häufig kommt es nämlich vor, dass nur I die in den mitgeteilten beispielen gebrauchte glosse enthält, wogegen F mit den anderen hss. geht. So stehen nur in I die glossen „grama“ 68,25. 75,8. 77,31. 49. 50. 82,16. 84,5. 6 u. ö.; „miht“ 32,16. 47,14. 62,3 etc.; „tima“ 31,6. 74,3. 88,46. 101,14 (wo tid in ABCDEFGHJL steht) etc.; land 24,13. 36,22. 29. 48,12. 84,10 u. ö.; gener 30,3; pæð 77,50. 138,3; gelaðung 21,26. 39,10. 67,27; man 27,4. 54,16; hopian 30,15. 35,8. 43,7. 54,24. 70,14 u. ö.; tæcan 70,17. 93,10. 12. 118,64. 66. Hy. 6,13 u. ö.; secgan 12,5. 35,2. 63,6. 113,2 etc.; gehælan 30,3. 67,21. 85,2. Hy. 2,17 u. ö.; (ge)gearcian 10,3. 22,5. 64,7. 88,3. 146,8 etc.; gedrefan 33,19. 41,11 etc.; ymbtrymman 16,9. 47,13. 48,6. 90,5; (ge)mærsian 9,39. 11,5. 68,31 u. ö.; awendan 77,38. 105,23; begeman 79,2; togeanes 108,5. 15. 20. — Und andererseits kommt es sehr oft vor, dass die erwähnten glossierungen zu den betreffenden latein. wörtern nur in F vorkommen, wogegen I und die übrigen mir bekannten texte andere übertragungen haben; so grama 2,13. 9,25. 17,9.16. 26,9. 76,10. 77,49. 105,23 etc.; miht 17,33. 20,14. 21,16. 28,4. 70,9. 109,2 etc.; land 43,23. 45,11. 71,16. 105,22. 118,19; gener

58,17; pæð 16,5. 138,23. 141,4; mægð 44,18. 76,9. 78,11. 88,5. 101,25; hopian 5,12. 15,1. 17,3. 26,3. 31,10. 36,3. 41,12. 61,11. 113,9. 140,8 u. ö.; tæcan 50,15. 131,12; secgan 30,23. 31,5. 32,9. 104,34; gearcian 7,14; drefan 26,2. 106,13; gedrefednys 49,15; ymbtrymman 17,5. 108,3; gemærsian 125,2; awendan 26,9. 131,10; begyman 140,1. 141,7; behealdan 13,2. 24,16. 32,13.14. 101,18 etc.; togeanes 12,5. 30,14. 34,15 etc.

Ich bin weit davon entfernt, die bedeutung der angeführten tatsachen zu überschätzen. Ganz ohne interesse sind dieselben aber doch nicht. Sie scheinen mir zu beweisen, dass übereinstimmungen der erwähnten art zwar keine direkte abhängigkeit zwischen I und F voraussetzen, aber auch, dass in bezug auf wortgebrauch und übersetzungsprinzipien eine gewisse verwandtschaft zwischen beiden texten vorhanden ist. Freilich handelt es sich ja meist um gewöhnliche wörter, die z. t. mit derselben latein. entsprechung auch in einer oder in mehreren von den übrigen hss. anzutreffen sind (vor allem gilt dies von „secgan", das ich überhaupt nur zögernd in das obige verzeichnis aufgenommen habe); meine kenntnis der Psalterhss. erlaubt mir aber zu behaupten, dass in der verwendung dieser glossierungen I und F einander besonders nahe stehen.

Es giebt noch eine beträchtliche anzahl spezieller übereinstimmungen zwischen I und F, von denen einige vielleicht in das oben mitgeteilte verzeichnis hätten aufgenommen werden können; auch hier kommt es nicht selten vor, dass das betreffende wort auch in I oder in F an stellen vorkommt, wo die andere hs. es nicht hat. Ich finde es nicht nötig, alle fälle dieser art hier vorzuführen, sondern beschränke mich auf einige verhältnismässig prägnante stellen:

Ps. 8,6 *honore:* IF wyrðmynte (ABCJ are, DEH arweorðunge), aber z. b. 44,10. 48,13 hat I wyrðmynt, F andere glossierungen. — 15,4 *sanguinibus:* I blodum (= die meisten hss.) l. blodwitum (= F). — 17,19 *protector:* I scyldend (= EJ, gescildend ABCDGH) l. bewerieud (= F), aber 30,3. 143,2 hat nur I bewerieud. — 34,4 *reuereantur:* I anðracian, F aðracian; aber 39,15 steht anðracian nur in I (so auch 34,26 anðracunge), und andererseits 6,11 aðracian *(conturbentur)* nur in F. — 58,3 *uiris sanguinum:* IF werum blodum, also ein gemeinsamer fehler, der indessen recht nahe liegt. — 68,10 *zelus:* I (trega l.) anda (= F), auch 78,5 haben IF anda. — 97,6 *ductilibus:* I gelædendlicum (= DHJ) l. onaslagenum (F aslagenum, ein wenig radiert). — 104,31 *bruchus:* IF plural. ceaferas (DJ cæfer, C ceafyr). — 115,16 *ancillae:* I þinenne, F ðinenre; vgl. auch 122,2 I þinenne (anfang von korr. auf rasur, viell. korrig. aus mennenne), F þinenne (ABCDGJL mennene, -es). — Hy. 4,19 *tremor:* I ege (oga l. ege J, ewaecung AC, fyrhto DE) l. bifung (= F). — Dazu ein paar fälle mit übereinstimmenden doppelglossen in I und F: 1,6 *peribit:* I forwyrð (= DGJ) l. losað, F loseað l. forwyrþaþ; 9,18 *absconderunt:* IF hig bedygledon l. behyddun (aber zu dem folgenden worte *comprehensus* hat I gehæft l. gelæht, F gegripen); 17,51 *semini:* I sæde (= die meisten hss.) l. ofsprynge, F ofspringe l. sæd; 39,18 *tardaueris:* I ylde þu (= DH) l. lata ðu (= ABCEJ), F yld ðu l. lata ðu. Aber z. b. 17,8. 49. 18,2 haben I und F beide doppelglossen (was in F überhaupt nicht sehr häufig vorkommt), aber gebrauchen dabei gänzlich verschiedene wörter.

Wie aus dem angeführten hervorgeht, fehlt es nicht an übereinstimmungen zwischen I und F. Dennoch ist eine direkte abhängigkeit der einen hs. von der anderen oder die benutzung einer gemeinsamen vorlage meines erachtens zwar möglich, aber keineswegs über jeden zweifel erhaben. Wohl aber habe ich aus meiner vergleichung der Psalterhss. miteinander den eindruck gewonnen, dass von allen hss. F diejenige ist, die in bezug auf den allgemeinen glossierungstypus I am nächsten steht.

Anm. Wie unabhängig I und F trotz alledem einander gegenüberstehen, geht vor allem aus der überaus grossen zahl der sonst nirgends belegten glossierungen in I hervor. Und es sei hier besonders er-

wähnt, dass ich unter den zahlreichen fällen, wo I doppelte oder mehrfache glossen zu einem latein. wort darbietet und eine oder mehrere von diesen glossen auch in anderen texten vorkommen, mehr als 120 stellen notiert habe, wo keine der glossen von I in F wiederzufinden ist.

Zahlreiche stichproben haben mir die überzeugung beigebracht, dass die sog. Blickling Glosses (EETS. 63, s. 253 ff) und der sog. Pariser Psalter keine nähere verwandtschaft mit dem Lambeth-Psalter aufweisen.

Ich werde zuletzt den mutmasslich von einem korrektor (oder von korrektoren: ich gebrauche im folgenden der kürze halber rgm. die einzahl) geschriebenen, in den vorhergehenden ausführungen schon berücksichtigten, glossen einige zusammenfassende bemerkungen widmen und zu ermitteln suchen, ob diese glossen in einem anderen verhältnis zu den übrigen Psalterhss. stehen als die hauptglossierung des Lambeth-Psalters.

Der korrektor hat vor allem eine grosse anzahl von parallelglossen zu glossen des hauptglossators eingetragen. Es läge von vornherein nahe zu vermuten, dass er dabei in besonders grossem umfang von irgend einer bestimmten vorlage gebrauch gemacht hätte und dass diese vorlage vielleicht einer von den uns bewahrten Psaltertexten gewesen wäre oder jedenfalls grosse ähnlichkeit mit einem von denselben gezeigt hätte. Dieses scheint indessen nicht der fall gewesen zu sein. Vielmehr verfährt der korrektor in überaus zahlreichen fällen durchaus selbständig; jedenfalls habe ich unter den vom korrektor geschriebenen parallelglossen beinahe 300 angetroffen, die in dem mir zugänglichen glossenmaterial sonst nicht vorkommen. Und auch wo der korrektor eine einzelglosse zu einem lateinischen worte schreibt, bietet sich dasselbe bild dar — mehr als 100 mal ist diese glosse nur der hs. I eigen. Es kommt sogar vor, dass der korrektor zwei sonst nicht vorkommende glossen zu demselben lemma schreibt: so zu 102,16 *amplius;* 118,81 *salutare;* 118,121 *calumpniantibus.*

Zahlreich sind aber natürlich auch die fälle, wo die vom korrektor geschriebene glosse auch in einer oder mehreren anderen hss. vorkommt. Mein material ist hier nur für die fälle mit doppelglossen in I vollständig. Sehr häufig ist die glosse des korrektors ein gewöhnliches wort, das in allen oder so gut wie allen anderen hss. steht (ca. 80 mal). Oder die glosse des korrektors stimmt zur „gruppe A“ oder zur „gruppe D“ (beides etwa 40 mal).

Es kommt aber auch vor, dass die vom korrektor geschriebene glosse sich nur in einer einzigen anderen hs. oder höchstens in ein paar hss. findet. Die fälle dieser art sind unter den oben angeführten „spezialübereinstimmungen“ zwischen I und einzelnen anderen Psaltertexten schon berücksichtigt worden. Vereinzelte übereinstimmungen mit anderen hss. kommen bei den glossen des korrektors ganz so wie bei den glossen der hauptglossierung vor. Am zahlreichsten sind hier wie dort die übereinstimmungen mit der hs. F.

In einigen fällen hat der korrektor offenbar ein vom hauptglossator geschriebenes gewöhnliches wort ein wenig verändert; so sind z. b. 101,25. 135,14 „midlunge“ aus „midle“, 103,1 „ymbscryddest“ aus „scryddest“ und 118,165. 140,9 „æswicung“ aus „æswic“ korrigiert worden. Der korrektor hat in diesen fällen keine angleichung an sonst belegte glossen, sondern vielmehr eine für I eigentümliche glossierung zu stande gebracht.

Die tätigkeit des korrektors unterscheidet sich also in bezug auf das verhältnis zu anderen Psaltertexten nicht wesentlich von der hauptglossierung. Die von ihm gemachten zusätze zeigen jedenfalls keine grössere verwandtschaft mit anderen Psaltertexten als die sonstige glossierung. Eher scheint das gegenteil der fall zu sein. Im letzten drittel des Psalters steht die hauptglossierung dem typus D etwas näher als sonst; in den ausführungen oben s. 37—38, die sich auf die glosse als ganzes bezogen, ist dieses vielleicht nicht genügend hervorgehoben worden. Der korrektor dagegen, dessen tätigkeit gerade in diesem teil des LPs. von bedeutung ist, hat hier zahlreiche sonst nirgends vorkommende glossen eingeführt.

Das ergebnis der vorausgehenden untersuchung lässt sich etwa folgendermassen zusammenfassen:

Die glosse des Lambeth-Psalters, zeichnet sich überhaupt durch eine grosse selbständigkeit aus. Der reichtum an glossen, die in den übrigen Psalterversionen nicht anzutreffen sind, ist geradezu überraschend. Daraus folgt aber keineswegs, dass nicht bei der glossierung unseres denkmals vorlagen benutzt worden wären; dieses ist vielmehr, vor allem in anbetracht der nicht seltenen anklänge an andere lateinische lesarten als diejenigen des eigenen lateintextes, recht wahrscheinlich. Von den glossen des Lambeth-Psalters stimmen zahlreiche mit demjenigen glossentypus überein, den wir oben als „typus A“ bezeichnet haben, und noch zahlreichere mit dem „typus D“. Es ist auch gar nicht ausgeschlossen, dass manche glossen des LPs. ihren ursprung aus Psalterversionen ableiten, die diesen typen angehören; vor allem möchte man bei einigen den hss. D und I gemeinsamen glossen dieses vermuten. Doch lässt es sich nicht mit bestimmtheit beweisen, dass die glossatoren des LPs. eine der uns bewahrten Psalterversionen in der hand gehabt haben, wenn dieses auch andererseits keineswegs unmöglich ist. Verschwindend klein ist die zahl von fehlern, die dem LPs. mit anderen Psalterglossen gemeinsam sind, und gerade solche fehler sind es, welche die sichersten beweise für abhängigkeit oder gemeinsame abstammung liefern. — Dem Lambeth-Psalter am nächsten steht dem allgemeinen charakter nach die Psalterversion der hs. Stowe 2.

Diese bemerkenswerte selbständigkeit und der grosse reichtum an doppelten und mehrfachen glossen verleihen der Lambethglosse als sprachquelle aus spätaltenglischer zeit einen nicht geringen wert.

Nachträge zu Kap. III.

Zu s. 19: Schreibfehler sind vielleicht noch 104,21 *ealles (gsf. *omnis*) f. ealre; 118,63 *þinre (apn. *tua*) f. þine; 141,2 *mine (abl. sg. f. *mea*) f. minre; 143,5 *þines (*tuos*) f. þine; Hy. 3,5 *þe, f. þa. — Zu s. 20—22: Beeinflussungen seitens anderer latein. lesarten zeigen vielleicht noch 9,31 *pauperum:* þane ðearfan (A—E *pauperi*); 48,8 *redimit:* alesde (A—E *redemit*); 81,1 *diiudicat:* toscæt (Ps. Rom. *discernit*) l. (and. hd) todemeþ; 88,22 *confirmabit:* getrymþ l. (and. hd) gestrangaþ (übr. hss. *confortabit*); 118,110 *laqueum:* grynu (Ps. Rom. *laqueos*); 120,5 *tuam:* þinre, -r- halbwegs radiert (s. Wildhagen, CPs.); 129,2 *deprecationis:* gebedes (Ps. Rom. *orationem*) l. (and. hd) bene; 134,6 *abyssis:* deopnessum l. neowelnesse (s. Wildhagen, CPs.); 138,16 *formabuntur:* beoð getrymmede (ähnl. in übr. Psaltertexten, vgl. *firmabuntur* in ABDE); 138,20 *cogitatione:* geþohtum

(Ps. Rom. *-onibus*), *accipiant:* hi onfoð (vorherrsch. lesart *-ient*); 140,4 *uerba:* worde (Ps. Rom. *uerbum*); 142,5 *meditabar:* ic smeage (A—EL *-abor*); 143,13 *egressibus:* siðfætum (Ps. Rom. *itineribus*) l. (and. hd) utfærum; 149,8 *manicis:* bendum (Ps. Rom. *uinculis*) l. handcopsum. Die angeführten stellen verändern in keiner weise die richtigkeit der ausführungen auf s. 34—36.

Zu s. 22—24. Altengl. praes. gegen latein. praet. auch 100,7. 118,70; ae. praet. gg. lat. futur. noch 64,4; ae. opt. praes. gg. lat. futur. indik. 34,13. 105,2. 48 (vgl. jedoch Wildhagen, CPs.). 118,15. 136,4; ae. indik. gg. lat. konj. praes. 32,19. 34,27. 141,8; ae. imperat. gg. lat. futur. 50,9. Beim subst. ae. sing. gg. lat. plur. noch 27,4. 37,8. 118,36. 59; ae. plur. gg. lat. sing. 17,12. 31,4. 48,5. 72,28. 77,1. 105,10. 106,2. 138,5. Der dat. ðeowum (auch 118,38. 49) mag adjektiv. flektiert sein; vgl. gp. þeowra in DJ 33,23. 88,51. Schlechte konstruktion 68,10 *opprobria — ceciderunt:* hosp (sing.) — feollon. Nachlässs. wiedergabe d. latein. kasus noch 67,5. 101,16. 103,25. 113,1. 118,61. Substantivisches *mei:* mines 39,15; *tui:* þines 62,7. — Zu s. 25—27: Singularformen auf -nessa (-nyssa) noch öfters; so auch noch einige nom. sg. auf -e von starken femin., und ein paar mask. nap. auf -es u. gs. auf -as, worüber vgl. die bemerkungen zur flexionslehre. Über ds. beboda 118,98 vgl. Wildhagen, CPs. Als parallelglosse zu „hand“ steht „anweald“ noch 21,21. 30,9. 16. Zu *sion* die gl. heannessum 134,21. Die beispiele von veränderter wortfolge bei präpositionen sind nicht erschöpfend aufgezählt.

Zum verzeichnis s. 28—29: Das vorgeschobene „þe“ 3,6. 6,3. 10,8 gehört zu „forþan“; eine ähnliche trennung des relativen „þe“ kommt vor 14,5. 31,1. 75,12. 108,19. Diese erscheinung ist vielleicht ähnlich wie die unten auf s. 27 erwähnten zu beurteilen. — 5,13 *scuto bone uoluntatis tuae:* mid scelde mid þinum godan willan. — Das zu 10,6 etc. bemerkte gilt auch von 9,29. 36,32. 67,13. 118,150. Hy. 15,46. — 10,8 *iustus dominus:* se (!) rihtwisa drihten. — 17,3 „hco“ überflüssig; so auch formen von pronom. 21,23. 30. 36,18. 106,8. 21. 140,7. — 32,12 schlecht konstruiert *gens cuius — cius:* seo þeod þæs þe — his; ähnliche fälle 67,17. 118,35. — 50,12 *spiritum rectum:* gast riht (!). — 68,14 *tempus* (nom. sg.) *beneplaciti:* on timan liewyrðe. — 72,10 *hic* (adverb): þis. — 72,21 *inflammatum:* toþundon (= *inflatum?*) l. anburnan. — 108,13 *una* (zahlwort): samod. — 121,5 *sedes* (subst.): þu sitest. — 121,8. 137,2 inkonsequenter kasusgebrauch. — 126,3 lat. text vom glossator missverstanden. — 138,3 *semitam meam:* min (!) þæþ. — Hy. 3,6 *arcus fortium:* boga stranga.

IV. Zum wortschatz und wortgebrauch des Lambeth-Psalters.

Der wortschatz des Lambeth-Psalters muss als verhältnismässig sehr reich betrachtet werden. Eine durchgehende vergleichung lässt sich ohne grosse schwierigkeit nur mit dem Vespas. Psalter anstellen, da zu den anderen Psalterglossen vollständige glossare nicht vorhanden sind. Die zählung des wortvorrats des VPs. (nach Grimms Glossar) und des LPs. (nach meinem Glossar) hat ergeben, dass der wortschatz des LPs. etwa 700 wörter mehr enthält als derjenige des VPs. und diesen also mit etwa 40 % übertrifft.

Der Lambeth-Psalter ist sehr reich an wörtern, die bisher in anderen altenglischen sprachquellen nicht angetroffen worden sind. Ich habe in meinem Glossar zum LPs. die wörter besonders hervorgehoben, die in den bekannten Wörterbüchern von Bosworth-Toller, Sweet und Hall nicht vorkommen. Bei der ausarbeitung des Glossars hatte ich die übrigen mir zugänglichen Psaltertexte noch nicht durchgehend mit der Lambethglosse verglichen. Eine von mir nachträglich vorgenommene vergleichung ergab das resultat, dass die weitaus überwiegende mehrzahl der betreffenden wörter in den übrigen Psaltern jedenfalls nicht an den entsprechenden stellen und, soweit ich solches habe überblicken können, wohl auch sonst nicht, anzutreffen sind. Der LPs. bleibt somit vorläufig die einzige quelle für eine sehr grosse zahl — ca. 200 — altenglische wörter. Von diesen wörtern sind die meisten auch im LPs. nur ein oder ein paar mal belegt, und einige von ihnen müssen als durchaus zufällige, halbwegs gelehrte bildungen angesehen werden. Es kommen aber auch fälle vor, wo ein sonst nirgends belegtes wort im Lambeth-Psalter recht häufig auftritt; so z. b. das wort „folctruma", das geradezu ein lieblingswort unseres denkmals ist.

Ausser diesen sonst nicht belegten wörtern enthält der Lambeth-Psalter noch eine sehr grosse anzahl freilich auch anderswo (nicht selten in einem oder dem anderen von unseren Psaltertexten) angetroffener, aber immerhin sehr seltener wörter.

Wie Wildhagen in seiner vor kurzem erschienenen abhandlung über das Psalterium Romanum in England und seine Glossierungen (Festschrift für Morsbach, 1913, s. 418 ff.) hervorgehoben hat, zeigt der Regius-Psalter im vergleich mit den älteren Vespasian- und Juniusglossen eine reiche entwicklung des wortschatzes, indem zu einem lateinischen worte oft zahlreiche verschiedene glossen begegnen im gegensatz zu einer einzigen, regelmässig wiederkehrenden übersetzung in den älteren texten. In dieser hinsicht dürfte der Lambeth-Psalter die meisten, vielleicht sogar alle, anderen Psalterversionen übertreffen. Schon die zahlreich auftretenden doppelten oder mehrfachen glossierungen zu ein und demselben lemma deuten

auf ein bestreben des glossators, die hilfsquellen der eigenen sprache bei der übersetzung möglichst vollständig auszunutzen, und auch an verschiedenen stellen des textes kommen in reichem masse verschiedene wiedergaben desselben lateinischen wortes vor. Unter benutzung von Grimms Glossar (das mir bei der ausarbeitung dieses kapitels überhaupt gute dienste geleistet hat) habe ich für zahlreiche öfters vorkommende lateinische wörter die glossierungsart des Lambeth-Psalters mit derjenigen des Vesp. Psalters verglichen. Es stellte sich dabei heraus, dass der LPs. oft eine sehr grosse zahl von glossierungen zu einem lateinischen worte gebraucht, wo der VPs. stets dieselbe glosse giebt oder sich jedenfalls mit ein paar wörtern begnügt. Einige charakteristische fälle dieser art seien hier in alphabetischer folge angeführt:[1]

adeps: VPs. smeoru. — LPs. fætnes, rysel, ungel.
adjuvare: VPs. gefultumian. — LPs. gefultumian, fylstan, gefylstan, gehelpan.
alienus: VPs. fremðe. — LPs. ælfremed, ælðeodig, ælðeodisc, elelendisc, fremde.
auferre: VPs. afirran, onweg afirran. — LPs. abredan, ætbredan, afyrran, afyrsian, animan.
canticum: VPs. song. — LPs. cantic, lofsang, sang.
captivitas: VPs. heftned. — LPs. gehæftednes, gehæftnes, hæftnung, hæftned, hæftnoð..
circumdare: VPs. ymbsellan. — LPs. ymbhwyrfan (ymbhweorfan), ymbsellan (utan ymbsellan), ymbsettan, ymbsittan, ymbtrymman, ymbðringan.
convertere (-verti): VPs. gecerran. — LPs. acyrran, gecyrran, hweorfan, gehweorfan, ahwyrfan, gehwyrfan, awendan, gewendan.
domus: VPs. hus, gehusscipe. — LPs. hus, husræden, husscipe, huswist, hiwræden, hiwscipe.
errare: VPs. dwolian. — LPs. dwalian, dwelian, dwelsian, dwolian.
erubescere: VPs. scomian. — LPs. ablysian, scamian, gescamian, pass. von gescendan, aswæman, aswarnian.
fulgur: VPs. legitu, scima. — LPs. liget (-etu), ligræsc, ligræscung, ligræscetung, leoma, onælet.
fundamentum: VPs. steaðul. — LPs. grund, grundweall, staðol, staðolfæstnes, staðolfæstnung.
generatio: VPs. cneoris. — LPs. cneoris, cnosl, cyn, cynryn, mægð.
ira: VPs. eorre. — LPs. yrre (eorre), yrscipe, grama.
murmurare: VPs. gnornian. — LPs. ceorian, geomrian, murcnian.
nequitia: VPs. nið. — LPs. man, nearoðancnes, niðscipe.
perdere: VPs. forspildan. — LPs. fordon, forspillan, forleosan, amyrran.
psallere: VPs. singan. — LPs. dreman, freadreman, singan, sealmlofian.
psalmus: VPs. salm. — LPs. sealm, sealmcwide, sealmlof, sealmsang, lofsang.
refugium: VPs. geberg. — LPs. frofor, ner, gener, rotnes, socn.
semen: VPs. sed. — LPs. sæd, cyn, cynryn, ofspryng.
sperare: VPs. gehyhtan (hyhtan). — LPs. hihtan, gehihtan, hopian, gehopian, truwian.
substantia: VPs. spoed. — LPs. æht, edwist, sped.
sustinere: VPs. arefnan, abidan. — LPs. forberan, onbidan, anbidian, geanbidian, aræfnan, geðafian, ðolian, geðolian, forðyldigian.

[1] Ich normalisiere in diesem kapitel die lateinische orthographie und bis zu einem gewissen grade auch die schreibung der altenglischen wörter, die ich regelmässig ohne irgend welche diakritischen zeichen gebe.

tabescere: VPs. aswindan. — LPs. acwinan, aidlian, aswæman, aswarcan, aswarcnian, aswindan, swindan, ateorian, weornian.
timor: VPs. ege. — LPs. ege, egsa, oga.
tribulatio: VPs. geswencednis, geswinc. — LPs. geswinc, geswincfulnes, gedrefednes, drefednes, geswencednes, gedeorf, gedeorfnes, unrotnes, geomornes.
vestimentum: VPs. hregl. — LPs. hrægl, gegyrla, reaf, scrud.
virtus: VPs. megen. — LPs. mægen, mægnðrym, miht, strengð.

Dieses verzeichnis könnte leicht bis ins vielfache ausgedehnt werden. Da zu den anderen Psaltertexten spezialwörterbücher nicht vorhanden sind, würde sich eine ähnliche vergleichung mit denselben recht mühsam gestalten. Auch werde ich auf eine solche hier nicht eingehen. Viele von den texten haben offenbar einen sehr reichen wortschatz, doch glaube ich, dass der Lambeth-Psalter bei einer durchgehenden vergleichung den preis davontragen würde.

Charakteristisch für den Lambeth-Psalter sind die bei der übertragung mancher latein. begriffe hervortretenden zahlreichen wortbildungen durch ableitung oder zusammensetzung aus demselben stamme. Folgende beispiele (z. t. schon oben erwähnt) seien hier angeführt: *indignatio:* æbylga, æbylignes; *alienus:* ælðeodig, ælðeodisc; *scandalum:* æswicnes, æswicung; *mandatum:* bebod, bebodræden; *latitudo:* bradnes, tobrædednes; *mortificare:* cwylmian, gecwylmian, gecwylmberian; *judicium:* dom, domfæstnes; *errare:* dwalian, dwelian, dwelsian, dwolian; *incola:* eardbegenga, eardeswræcca; *terribilis:* egeful, egesful, egeslic; *susceptor:* an(d)feng, andfengend, onfond, underfond; *primitiae:* frumsceatt, frumwæstm; *castra:* fyrdung, fyrdwic; *locusta:* gærshoppa, gærstapa; *parare:* (ge)gearcian, (ge)gearwian, gegyrwan; *captivitas:* gehæftnes, gehæftednes, hæftned, hæftnoð, hæftnung; *auditus:* geherednlic, geherendlic; *familia:* hiwræden, hiwscipe; *domus:* hus, husræden, husscipe, huswist; *custodia:* hyrdnes, gehyrdnes, hyrdræden; *retributio:* lean, edlean, edleanung; *lucerna:* leohtfæt, leohtfætels; *fulgur:* liget (-etu), ligræsc, ligræscung, ligræscetung; *illuminatio:* lihting, onlihting, onlihtnes; *laudatio:* lof, lofung, lofherung; *magnitudo:* mærnes, mærsung, mærð; *maturitas:* ripnes, ripung; *fundamentum:* staðol, staðolfæstnes, staðolfæstnung; *firmamentum:* trumnes, trymnes, getrymednes, trymming, trymð; *adhaerere:* geðeodan, geðeodlæcan.

Der reichtum des Lambeth-Psalters an ausdrücken zur wiedergabe ein und desselben lateinischen wortes beruht zum teil (aber nur zum geringen teil) darauf, dass verschiedene teile der glossierung eine gewisse vorliebe für bestimmte wörter zu haben scheinen. Über einige fälle dieser art soll weiter unten gehandelt werden. Nicht selten hat der glossator offenbar abwechslung angestrebt und die wiederholung desselben ae. wortes in einem Psalmenverse vermieden, wo das lateinische zweimal dasselbe wort ohne irgend welchen bedeutungsunterschied giebt. So z. b. 89,1 *a generatione in generatione:* fram cynrene on cneorisse, und ähnlich 101,13. 105,31. 118,90. 134,13 u. ö. Vgl. ferner 77,38 *iram — iram:* yrre — graman; so auch 77,49, wo noch für *indignationis — indignationem:* æbylignysse — æbylgan steht. Ps. 97,5 wird *in cythara* einmal durch „on hearpan", ein anderes mal durch „on hearpslege" wiedergegeben. Ps. 117,11. 12 kommen als glossen für dreimal wiederholtes latein. *circumdare* die verba ymbsellan, ymbtrymman und ymbðringan vor. Und so noch öfters. In der regel

lässt sich aber kein bestimmter grund für die sehr wechselnde wiedergabe vieler lateinischen wörter ausfindig machen. Die überreiche glossierung des Lambeth-Psalters giebt dem denkmal den grossen wert, den es für unsere kenntnis des spätaltenglischen wortschatzes besitzt. Vom standpunkte der übersetzungstechnik als solcher kann man freilich diesen reichtum verschieden beurteilen. Wo es sich um seltene oder schwierige lateinische ausdrücke handelt, sind die zahlreichen doppelten und dreifachen glossen oft ein ausgezeichnetes mittel, um die bedeutung des lemmas zu beleuchten — glossierungen wie 38,12 *tabescere:* aswarcan l. acwinan l. aydlian l. aswindan, und 44,3 *speciosus:* wynsum l. æþele l. ænlic l. wlitig sind geradezu prachtstücke altenglischer synonymik. Andererseits liegt aber die gefahr nahe, dass die übersetzung durch eine allzu wechselnde und schwankende wiedergabe der worte des originales an präzision und festigkeit verliert.

Im ersten kapitel dieser abhandlung wurde an der hand einiger orthographischen und grammatischen erscheinungen dargelegt, dass die Lambethglosse vielleicht in mehrere abschnitte zu zerlegen ist, die von verschiedenen glossatoren geschrieben worden sind, wenn es auch sehr schwierig ist, bestimmte punkte aufzuweisen, wo eine hand aufhört und eine andere beginnt. Ausserdem wurde ein langes verzeichnis von glossen mitgeteilt, die sicher oder möglicherweise von einer anderen hand als derjenigen des jeweiligen hauptglossators geschrieben sind; auch hier bleibt man, wie hervorgehoben wurde, nicht selten im unsichern. Es wurde der versuch gemacht, drei abschnitte des Psalters vorläufig zu charakterisieren, die etwa die Psalmen 1—52, 53—96 und 97—150 umfassen würden. Einen besonderen abschnitt bilden die Hymnen, jedenfalls Hy. 1—14, wogegen Hy. 15 vielleicht gewisse abweichungen von den übrigen Hymnen aufweist. Zahlreich sind die von einem korrektor (bezw. von korrektoren) eingetragenen glossen — überwiegend, wenn auch keineswegs ausschliesslich, parallelglossen zu solchen des hauptglossators — nur im letzten abschnitt des Psalters.

Bei dieser sachlage bietet es selbstverständlich ein nicht geringes interesse zu untersuchen, inwieweit auch in lexikalischer hinsicht verschiedenheiten zwischen denselben abschnitten der glossierung etwa wahrzunehmen sind. Eine solche untersuchung muss natürlich mit grösster vorsicht betrieben und die resultate derselben mit nötiger kritik beurteilt werden. Wo es sich um wörter handelt, die überhaupt im ganzen denkmal nur selten auftreten, bedeutet es offenbar nichts, falls die wenigen belege sich ausschliesslich oder überwiegend nur in einem oder dem anderen abschnitt der glossierung finden. Wenn aber ein einigermassen häufig wiederkehrendes lateinisches wort in einem teile des denkmals vorwiegend durch einen, in einem anderen teile durch einen anderen altenglischen ausdruck wiedergegeben wird, ist man berechtigt, von verschiedenen lexikalischen tendenzen zu reden. Freilich handelt es sich hier gewöhnlich nur um relative verschiedenheiten, aber auch diese sind der beachtung wert, vor allem wenn es sich dartun sollte, dass bei der wiedergabe zahlreicher lateinischer ausdrücke die übereinstimmungen oder die abweichungen der einzelnen teile des denkmals sich überhaupt ähnlich verteilen.

In den folgenden ausführungen werde ich der kürze halber die oben angegebenen drei abschnitte der Psalterglosse mit P^1, P^2 und P^3 und die Hymnen mit Hy. bezeichnen.

Die von korrektoren geschriebenen zusätze bezeichne ich durch hinzufügung eines „k“ (also z. b. P³k = von einem korrektor eingetragene glosse im dritten abschnitt des Psalters).

Meine untersuchung bezog sich auf eine bedeutende anzahl — etwa 50 — einigermassen häufig vorkommende lateinische wörter, für welche im Lambeth-Psalter mehrere glossen geboten werden. Bei vielen von diesen wörtern stellte es sich heraus, dass keine verschiedenheit der wiedergabe in den einzelnen abschnitten des denkmals wahrzunehmen ist. So kommt für *populus* selbstverständlich überall „folc“ vor, aber auch das für den LPs. charakteristische „folctruma“ begegnet sowohl in P¹ und P³ wie, wenn auch seltener, in P². Für *sagitta* ist „flan“ überall die vorherrschende wiedergabe, woneben nur vereinzelt strœl 7,14 und 126,4 und heorufla 56,5 auftreten. Lat. *adeps* wird überwiegend durch „fætnes“ glossiert; daneben kommt in P² „rysel“ und in Hy. „ungel“ vereinzelt vor. Am reichsten an verschiedenen glossierungen zu ein und demselben lateinischen worte ist überhaupt P¹, wo ja der hauptglossierung angehörige doppelte und dreifache glossen zahlreich sind. Nicht selten findet man in P¹ eine grössere auswahl von glossen zu einem latein. wort, wogegen die übrigen abschnitte des LPs. sich überwiegend an das eine oder das andere oder höchstens an ein paar von den in P¹ vorkommenden glossen halten. Ein paar beispiele dieser art seien angeführt. Zu *dolor* bietet P¹ gleich häufig „sar“ und „sarnes“; in P² überwiegt durchaus „sar“, in der hauptglossierung von P³ „sarnes“. Bei latein. *crubescere* bietet P¹ eine sehr grosse zahl von glossen: ablysian, (ge)scamian, aswarnian, aswæman, pass. von gescendan; P² hält sich an „scamian“. Zu *circumdare* hat ebenfalls P¹ sehr zahlreiche glossen: ymbtrymman, ymbhwyrfan (ymbhweorfan), ymbðringan, ymbsettan (-sittan), ymbsellan; P² bevorzugt entschieden „ymbtrymman“ und die hauptglossierung von P³ „ymbðringan“. Lat. *alienus* wird in P¹ neben „ælfremed“ auch vereinzelt durch ældeodig, ældeodisc und elelendisc glossiert; P² zieht „ælfremed“ vor, während in P³ und Hy. ælfremed u. ældeodig — freilich sind die belege sehr spärlich — vorkommen. Von fällen dieser art giebt es noch zahlreiche; die mitgeteilten belege mögen aber genügen.

Ein grösseres interesse als die bisher behandelten wörter bieten einige andere, wo die verteilung verschiedener glossierungen auf verschiedene abschnitte des textes deutlicher hervortritt. Wir werden eine reihe von fällen dieser art in alphabetischer folge anführen:

abyssus: P¹ überwiegend deopnes (nur vereinzelt als parallelglosse dazu neowelnes[1]); so auch P³ (hauptglossierung), wo daneben einmal „grund“ steht. Aber P² hat regelmässig neowelnes; so auch Hy. und P³k, indem vom korrektor neowelnes als parallelglosse zu deopnes u. grund eingeführt wird.

dicere: P¹ cweðan u. secgan, beide häufig und einigemal als parallelglossen nebeneinander gebraucht; P² secgan etwa 7 mal so häufig als cweðan; P³ cweðan vielleicht 8 mal so oft wie secgan, aber P³k secgan mehrere male als pgl. (= parallelglosse) zu cweðan; Hy. durchaus überwiegend secgan.

docere: P¹ læran, doch auch als pgl. dazu tæcan; P² tæcan; P³ læran (gelæran), aber P³k hat oft als pgl. tæcan eingeführt; Hy. tæcan.

[1] Ich normalisiere die schreibung der ae. wörter.

ecclesia: P¹ meist geladung, doch auch gesamnung; P² geladung; P³ gesamnung, aber P³k geladung; Hy. geladung.

intelligere: P¹ meist ongitan, daneben undergitan (und vereinzelt agitan); P² gleich häufig undergitan u. understandan; P³ ganz überwiegend ongitan (agitan), vereinzelt als pgl. oncnawan, aber P³k (freilich nur einmal — 118,93) understandan; Hy. understandan.

intendere (in der bedeutung „acht geben"): P¹ begyman, daneben ein paar mal als pgl. beseon; P² begyman; P³ bebealdan, aber P³k dazu (129,2) pgl. begyman.

invocare: P¹ meist gecigan, vereinzelt cigan, und ein paar mal cleopian; P² überwiegend cigan, ausnahmsweise gecigan; P³ gecigan, selten cigan; Hy. cigan.

ira: P¹ yrre, mehr als drei mal so häufig als grama; P² grama mehr als doppelt so oft als yrre; P³ eorre; Hy. yrre u. grama.

magnificare: P¹ gemiclian (miclian) und (ge)mærsian, letzteres ein paar mal von P¹k; P² (ge)mærsian, ganz vereinzelt gemiclian als pgl. von P²k (91,6); P³ gemiclian, aber P³k dazu einigemal pgl. gemærsian; Hy. (ge)mærsian.

mons: P¹ überwiegend munt, viel seltener dun, letzteres auch einigemal von P¹k; P² überwiegend dun, mehr als 2 mal so häufig als munt; P³ hauptglossierung fast ausschliesslich munt, dagegen P³k, meist als pgl. dazu, dun; Hy. dun.

(*prae*)*parare:* P¹ meist (ge)gearcian, vereinzelt gegearwian und gegyrwan, P² regelmässig (ge)gearcian; P³ meist (ge)gearwian, vereinzelt gearcian; Hy. (ge)gearcian.

perire: P¹ häufig forweorðan, wozu ein paar mal als pgl. losian; P² hat als regel losian, ganz vereinzelt forweorðan; P³ hauptglossierung hat rgm. forweorðan, dagegen P³k als pgl. dazu losian; Hy. losian.

salvum facere: P¹ meist gehælan, einigemal als pgl. dazu die wörtliche übersetzung halne (ge)don; P² gehælan; P³ hauptgloss. meist halne (ge)don, wozu P³k oft pgl. gehælan hinzufügt (indessen scheint 108,26 gehælan P³, halne don P³k anzugehören); Hy. gehælan.

semita: P¹ überwiegend pæð, ein paar mal meist als pgl. siðfæt oder stig; P² pæð; P³ meist stig, vereinzelt siðfæt, aber P³k (als pgl.) oft pæð.

sperare: P¹ meist gehihtan (seltener hihtan), aber sehr oft auch hopian (häufig als pgl. zu gehihtan); P² ganz überwiegend hopian, einigemal truwian, vereinzelt P²k gehihtan; P³ bevorzugt gehihtan, hat aber einigemal als pgl. dazu hopian; P³k hopian; Hy. hopian.

suscipere: P¹ onfon, vereinzelt underfon; P² underfon; P³ onfon u. underfon; P³k hat 106,17 underfon wohl aus onfon korrigiert; Hy. underfon.

tabernaculum: P¹ überwiegend eardungstow, woneben, oft als pgl., auch geteld u. seltener bur; P² rgm. geteld, daneben ein paar mal (meist von P²k) eardungstow; P³ eardungstow; Hy. geteld.

tribulare: P¹ gedrefan, seltener (ge)swencan; P² gedrefan; P³ (ge)swencan, aber P³k gedrefan. — Viel grösser ist aber das schwanken der glossierung bei dem substantiv *tribulatio.* Auch hier haben P² und Hy. in der regel gedrefednes, aber in P¹ kommen neben überwiegendem gedrefednes mehrere andere glossen vor (drefednes, geswencednes, geswinc, geswincnes, geswincfulnes, gedeorf, gedeorfnes, unrotnes) und in P³

schwankt die hauptglossierung stark zwischen geswencednes, geswinc, unrotnes, gedrefednes, geomornes, wogegen P³k gedrefednes schreibt.

virtus: P¹ überwiegend mægen, aber auch recht häufig (meist als pgl. zu mægen) miht (ein paar mal von P¹k); ausserdem seltener strengð; P² neben mægen ganz überwiegend miht; P³ meist mægen, doch auch miht u. vereinzelt strengð u. mægnðrym; P³k hat in der regel miht; Hy. miht.

Wenn es sich auch, wie schon hervorgehoben wurde, meist nur um ein relatives übergewicht der einen oder der anderen glossierung handelt, geht aus den obigen zusammenstellungen indessen eine tatsache unzweideutig hervor: die nahe verwandtschaft von P² (mittlerer teil des Psalters) und Hy. (Hymnen). Bevorzugte wörter in diesen beiden abschnitten des denkmals sind u. a. neowelnes, secgan, tæcan, geladung, understandan, grama, (ge)mærsian, dun, (ge)gearcian, losian, gehælan, hopian, underfon, geteld, miht. Und bemerkenswert ist, dass der korrektor im dritten abschnitt des Psalters (P³k) für dieselben glossen eine offenbare vorliebe zu haben scheint. — Der erste abschnitt des Psalters (P¹) zeichnet sich durch eine grössere variabilität der glossierung aus. Neben den in P² u. Hy. gebräuchlichen glossen kommen hier teils sonst im LPs. gar nicht auftretende glossierungen vor, teils auch die glossen, die in der hauptglossierung des dritten abschnitts des Psalters (P³) die gewöhnlichen sind. Für die überhaupt seltenen zusätze der korrektoren in P¹ u. P² lässt sich kaum ein bestimmtes prinzip entdecken.

Noch ein umstand verdient beachtung. Die oben zusammengestellten, in dem letzten abschnitt des Psalters (P³) gebräuchlichen glossierungen sind überwiegend solche, die teils überhaupt in den meisten Psaltertexten die gewöhnlichen sind, wie z. b. cweðan, læran, ongitan, yrre, gemiclian, munt, (ge)gearwian, forweorðan, halne don, gehihtan, onfon, mægen, teils solche, die in der hs. D gewöhnlich sind, wie deopnes od. grund, gesamnung, stig (die in den meisten hss. vorherrschende glosse) od. siðfæt, eardungstow. LPs. und D haben dabei zwar keineswegs immer dieselbe glosse; doch scheint, wie oben s. 45 hervorgehoben wurde, die hauptglossierung des letzten teils des Psalters in unserem denkmal dem „typus D“ verhältnismässig näher zu stehen als die übrigen abschnitte desselben. — Unter den glossierungen, die oben als für den mittleren teil des Psalters und die Hymnen charakteristisch angeführt wurden, finden sich dagegen mehrere wörter, die auch dem glossator von F geläufig sind, worüber s. 41 f. zu vergleichen ist. — Die in lexikalischer hinsicht an den tag tretende nähere übereinstimmung zwischen dem mittleren teil des Psalters und den Hymnen bestätigt die durch die ausführungen im ersten kapitel gewonnenen resultate; vgl. besonders oben s. 12.

Anm. Indessen kommen erscheinungen vor, die zu dem gewöhnlichen verhältnis zwischen den abschnitten der hs. und auch zu den mutmasslichen grenzen zwischen den abschnitten nicht ganz stimmen. So wird z. b. das überaus häufige *quoniam, quia* in den Psalmen 1–62 überwiegend durch „forðan þe“, Ps. 63–98 meist durch „forði þe“, Ps. 99–150 überwiegend durch „forðon þe“ und in den Hymnen meist durch „forðan þe“ wiedergegeben. Doch lässt sich in den Psalmen 62–63 keine veränderung des graphischen charakters der glossierung wahrnehmen.

Eine besondere beachtung verdient die frage nach dem dialektischen und zeitlichen charakter des im Lambeth-Psalter enthaltenen wortschatzes. Zu dieser frage sind zu vergleichen vor allem Jordan, Eigentümlichkeiten des anglischen Wortschatzes; Wildhagen, Der Psalter des Eadwine von Canterbury, s. 12 ff. und s. 181 ff.; Hecht, Bischof Wærferths von Worcester Übersetzung der Dialoge Gregors des Grossen, Einleitung s. 134 ff.; Deutschbein, Dialektisches in der ags. Übersetzung von Bedas Kirchengeschichte, PBB. 26, s. 169 ff.; Klaeber, Zur altenglischen Bedaübersetzung, Anglia 25, s. 257 ff. u. 27, s. 243, 399 ff. — Bei untersuchungen dieser art ist indessen die grösste vorsicht angebracht, damit nicht vorschnelle behauptungen gemacht werden; vgl. Klaeber, Anglia 25, s. 260.

Von den zahlreichen bei Jordan behandelten wörtern, die er für ausschliesslich oder doch überwiegend anglisch hält, fehlen fast sämtliche im LPs. gänzlich; unser denkmal verwendet bei der wiedergabe der betreffenden latein. ausdrücke in der regel das von Jordan als westsächsisch bezeichnete wort. So enthält der LPs. u. a. folgende glossierungen: *fimbria:* fnæd; *eructare:* bealcan (-ettan, bylcettan); *ecce:* efne, efnenu; *vendere:* becepan, sellan; *adversarius:* wiðerwinna, wiðersaca; *odisse:* hatian; *interrogare:* axian, wozu dreimal die pgl. befrinan, welches wort auch bei Aelfric vorkommt (dagegen fehlt im LPs das einfache frignan); *nocere:* derian; *(in)justus, -itia, justificare:* (un)rihtwis, -nes, gerihtwisian; *labor, -are:* geswinc, (ge)swincan; *umbra:* sceadu (nur einmal — 6,6 — das poet. deaðscufa). Zu *gaudere, exultare* giebt LPs. ganz überwiegend die glossen (ge)fægnian, (ge)blissian; doch kommt einigemal gefeogan (2,11. 5,12. 15,9. 50,10 — ein paar mal mit der pgl. blissian) und zweimal einf. feagan (97,8 als pgl. zu hafetian, *plaudere*, u. 105,5 mit der bedeutung *laetari* vor). — Latein. *sustinere* wird meist durch (ge)ðolian, forðyldigian, auch durch forberan und ein paar andere ausdrücke wiedergegeben. Das verbum ærǽfnan kommt nur 129,3 vor, wo der korr. die pgl. forðyldiga] hinzugefügt hat; dazu 123,5 das adj. unarefnedlic (*intolerabilis*), auch hier mit der vom korr. geschriebenen pgl. unaberendlic. Zu *sagitta* hat LPs. überwiegend (14 mal) flan, nur 2 mal (7,14. 126,4) stræl, einmal (56,5) sonst nicht belegtes heorufla. — Bei latein. plur. *filii* ist es dem glossator vielleicht nicht immer leicht gewesen zu ermitteln, ob „söhne“ oder „nachkommen“ gemeint war; von vereinzelten ausnahmen abgesehen, lässt es sich als regel aufstellen, dass bearn nur für „nachkommen“ gebraucht wird; „sohn“ heisst in der regel sunu, *filia* immer dohtor. Das wort cild glossiert lat. *infans, puer*. Regelmässig heisst es steopcild, nie -bearn. — Interessant ist die sehr häufige wiedergabe von *tempus* durch tima; soweit ich mit benutzung von Grimms glossar habe feststellen können, kommt in ABCDHJL nur tid vor; auch F gebraucht überwiegend tid, nur ein paar mal tima: Vgl. zu diesem worte Jordan, s. 92.

In bezug auf die wörter seað, neosian, neowelnes teile ich die ansicht Jordans, s. 97, 98, 100. Dass in dem verbum oneardian (*inhabitare*) die umbildung eines angl. ineardian angenommen werden müsste, halte ich trotz des bei Wildhagen, Eadwine Ps. s. 189 f., mitgeteilten materiales nicht für ausgemacht, da bildungen dieser art in interlinearversionen sehr nahe liegen. Ob acwinan (*tabescere*, 38,12 — nur im LPs.) mit Jordan, s. 29, als anglisches wort anzusehen ist, scheint mir bei der spärlichkeit der belege keineswegs sicher. — Für *nisi* kommt im LPs. ein paar mal das wohl sicher urspr. anglische nymðe vor, jedesmal — was besondere beachtung verdient — mit pgl. butan (7,13. 118,92). Möglich ist, dass die zahl der

belege von nymðe ursprünglich etwas grösser gewesen ist. da z. b. 123,1. 2. 126,1 butan vom korr. auf rasur geschrieben erscheint. — Neben rgm. „on“ ist ein vereinzeltes „in“ (51,10) sicher nur eine nachlässige wiederholung der latein. praep. in der glosse.

Für das studium des spätwestsächsischen wortschatzes bieten die ausführungen bei Hecht. a. a. o., s. 134 ff. ein nicht geringes interesse. Bei der vergleichung der aus der 1:sten hälfte des 11. jahrhunderts stammenden redaktion der übersetzung der Dialoge Gregors (= hs. H) mit den älteren hss. CO treten eine menge von fällen an den tag, wo gewisse dem spätwestsächsischen wohl nicht ganz geläufige wörter der älteren hss. durch andere ausdrücke ersetzt worden sind. Viele von den latein. wörtern, deren wiedergabe es dort gilt, kommen selbstverständlich auch im Psaltertexte vor. Sehr häufig, wenn auch nicht immer, stimmen die im LPs. gebrauchten glossen mit denjenigen der hs. H der Dial. Gregors überein. Einige solche fälle seien hier mitgeteilt. Lat. *angustia:* CO nearones, H und LPs. 118, 143 angsumnes (ABCEL nearunis, DF angnes; I hat 106,6. 13 nearones in der bedeutung *necessitas*). — *aperire:* CO ontynan, H geopenian; LPs. hat (ge)openian 11 mal. ontynan (an-, un-) 5 mal. — *colloeare:* CO gestaðelian, H gelogian (gerestan). LPs. hat mehrmals gelogian (gestaðelian nur mit anderen bedeutungen wie *firmare, stabilire*); die übrigen Psaltertexte scheinen das (in Aelfrics Homilien sehr gewöhnliche) wort gelogian nicht zu gebrauchen. — *ecclesia:* CO cyrice, H geladung; letzteres, ein bei Aelfric sehr häufig vorkommendes wort, ist auch im LPs. die bei weitem gewöhnlichste glosse zu *ecclesia*, woneben ein paar mal gesamnung gebraucht wird. In den übrigen Psaltertexten, ausser F, erscheint geladung nie oder jedenfalls äusserst selten, und auch in F ist cirice gewöhnlicher als geladung. Vgl. zu diesem worte Mac Gillivray, Influence of Christianity on the Vocabulary of Old English, s. 28. — *honor:* CO ar, H wyrðmynd; im LPs. steht zu *honor* überwiegend das in den anderen Psaltertexten ausser F seltene wyrðmynt. — *imitari:* CO onhyrgean, H geefenlæcan; vgl. dazu den freilich missverständlichen gebrauch von geefenlæcan (*aemulari*) im LPs. 36,1. 7. 8 (DF onhyrigan) — *malitia:* CO hete od. nið, H yfelnes; LPs. rgm. yfelnes. — *numerus:* CO rim, H getel. LPs. hat meist getel, ein paar mal (gewöhnlich als pgl. zu getel) das auch bei Aelfric vorkommende gerim, nie einf. rim. — *turris:* CO torr, H stypel; LPs. überwiegend (3 mal) stypel, daneben einmal (121,7) vom korr. torr. — Die hs. H ersetzt oft älteres ofdune durch nyðer; LPs. gebraucht rgm. niðer. — Aber z. b. zu *modicus*, wo CO medmicel, H gehwæde (od. litel) gebraucht, hat LPs. 36,16 medmicel (= DEH; lytel ABCJ, gehwæde F); doch 41,7 hat von allen Psaltertexten LPs. allein gehwæde.

Einen durchaus spätwestsächsischen charakter haben im LPs. die verbalabstrakta auf -nes (-nys); vgl. Jordan a. a. o., s. 101 f., u. Weyhe, Zu den ae. verbalabstrakten auf -nes und -ing, -ung, s. 9 f. Sehr zahlreich sind im LPs. die bildungen vom part. praet. der schwachen verba, wie tobrædednes, tobrytednes, acennednes, gecwemednes, tocwescednes, todælednes, todræfednes, (ge)drefednes, gefyllednes, forgægednes, hryrednes, behydednes, alesednes, gemengednes, gemetednes, gerecednes, forscræncednes, onasændednes, forspillednes, strecednes, geswencednes, getrymednes, awyrgednes, gewemmednes, awændednes. Zweideutig ihrer entstehung nach sind bildungen wie andetnes, onbryrdnes, endebyrdnes, gehæftnes (daneben gehæftednes), gescyldnes, foresetnes, gescendnes. Ein gemeinwests. wort ist gecyðnes, häufig im LPs., wo indessen einmal auch die sonst nirgends belegte bildung gecyðednes auftritt.

Das wort gehyrnes, das ein paar mal im LPs. vorkommt, ist auch sonst im westsächsischen belegt. Überhaupt zeigen die wörter auf -nes im LPs. eine auffallende ähnlichkeit mit den entsprechenden bildungen in Aelfrics Homilien, worüber vgl. Weyhe, s. 10.

Was im übrigen den wortschatz des LPs. betrifft, ist es selbstverständlich, dass unter den zahlreichen, z. t. sehr seltenen wörtern unseres denkmals solche vorkommen sollen, die bisher nicht in denkmälern von sog. „strengwestsächsischem" charakter angetroffen worden sind. Bemerkenswert ist aber, dass auch unter nicht ganz gewöhnlichen ausdrücken eine stattliche reihe von wörtern sich aufweisen lässt, die bei dem klassiker des späteren westsächsisch, Aelfric, und zwar in so guten Aelfrictexten wie den Homilien (ed. Thorpe) und der Lateingrammatik vorkommen. Angeführt seien z. b. æbylignes, geæbylgan, æmelnes, æswicung, aðswaru, blacung, celing, cynegyrd, dægrima, dymhofe, efenblytta, on emtwa, frumwæstm, forgægan, hæftnung, harung, hefigtyme, hræmman, onhrop, medgylda, gereonian, stanclud, geedstaðolian, geðæslic, geuferian, ungel, wanspedig, gewitlyst. Viele von diesen wörtern kommen, soweit ich es habe kontrollieren können, in den anderen ae. Psaltertexten nicht vor.

Zusammenfassend lässt sich behaupten, dass der Lambeth-Psalter allerdings nicht ganz frei von wörtern ist, die dem strengwestsächsischen überhaupt fremd sind und die vielleicht aus irgend einer vorlage stammen; im grossen und ganzen trägt aber der wortschatz unseres denkmals ein entschieden spätwestsächsisches oder jedenfalls südenglisches gepräge.

V. Bemerkungen zur lautlehre des Lambeth-Psalters.

Dass die sprache des Lambeth-Psalters ihrem grundcharakter nach spätwestsächsisch ist, dürfte auf den ersten blick einleuchten. Bei solchem sachverhalt würde es sich kaum verlohnen, eine vollständige und ausführliche lautlehre des denkmals auszuarbeiten, um so weniger als ja das Glossar zu meiner ausgabe des textes die zahl der belege sämtlicher wörter und wortformen angiebt und somit jedem benutzer desselben die möglichkeit geboten wird, ohne grossen zeitaufwand etwaige statistische zusammenstellungen zu speziellen punkten der lautlehre zu machen. Ich werde mich daher im folgenden hauptsächlich auf eine etwas eingehendere behandlung einiger erscheinungen aus dem gebiete der lehre von den hochtonigen vokalen beschränken, die für die kenntnis der spätaltenglischen schriftsprache von grösserem interesse sind. Dabei wird, im anschluss an die ausführungen oben s. 10 ff., auch zu prüfen sein, inwiefern verschiedene abschnitte der Lambethglosse mehr oder weniger scharf hervortretende eigentümlichkeiten aufweisen. Eine ganz besondere aufmerksamkeit verdienen selbstverständlich solche orthographische abweichungen von dem sog. strengwestsächsischen normaltypus, welche auf eine beeinflussung seitens sächsischer volksmundarten oder nichtsächsischer dialekte hindeuten könnten.

Anm. Der kürze halber werde ich, wo in ableitungen, zusammensetzungen u. s. w. von demselben stammworte ein und dieselbe erscheinung hervortritt, einfach das stammwort mit einem „etc.“ nebst der gesamtzahl der belege angeben. Die wiederholte durchmusterung des textes hat in einigen fällen kleine korrekturen der zahlenangaben des Glossars ergeben. Wo die grammatische form eines beleges kein besonderes interesse hat, wird nicht selten von subst. u. adj. der nom. sing. (mask.) und von verben der inf. angegeben. Kursiv gedruckte ziffern bezeichnen, dass der betreffende beleg mutmasslich von einem korrektor geschrieben ist. Die beispiele werde ich, dem gebrauche der hs. gemäss, ohne irgend welche diakritischen zeichen anführen. Ferner werde ich regelmässig das zeichen *ð* gebrauchen, auch wo die hs. *þ* hat. Für die verschiedenen abschnitte des LPs. gebrauche ich die oben s. 50 angegebenen bezeichnungen.

Wie in altenglischen texten überhaupt der fall ist, herrscht im LPs. in der schreibung nur verhältnismässig selten eine vollständige regelmässigkeit und konsequenz. Wo indessen neben hunderten von fällen einer regelrechten schreibung nur ein paar oder wenige belege mit abweichender form auftreten, hat die sache überhaupt keine prinzipielle bedeutung. Erwähnt sei z. b., dass die sog. tonerhöhung des *a* normalerweise im LPs. als *æ* auftritt; indessen kommen ganz vereinzelte fälle mit der schreibung *e* vor, wie

hredlice 6,11; *westm* etc. 1,2. 51,16. 66,7 (*wæstm* etc. 19); *gers* 146,8 (*gærs* etc. 10) und ein paar andere belege. — Wg. *a* vor nasal erscheint im LPs. normalerweise als *a*; doch kommen einige fälle der schreibung *o* vor, wie *londe* 105,7; *yglondum* 105,27; *womme* 14,2; *wongas* Hy. 5,25; *gesomnian* 3 u. *ætsomne* 1 neben häufigem *gesamnian*, *samod*; so auch *monig* etc. 4 neben *manig* etc. 32 (*mænig* s. u. *i*-umlaut). Zu bemerken ist, dass die belege mit *o* sich auf verschiedene abschnitte des textes verteilen. Dagegen lässt sich konstatieren, dass die formen *hwænne* 4, *ðænne* 17 zum allergrössten teil dem abschnitt P1 angehören, wo indessen auch die schreibungen *hwanne*, *ðanne* und *hwonne*, *ðonne* (letzteres die im LPs. überhaupt am häufigsten belegte form) vorkommen. Auch die wenigen belege (i. g. 4) von asm. *ðæne* (neben häufigem *ðane* und *ðone*) kommen in P1 vor. Die formen *forðan* und *forðon* sind beide sehr häufig, doch so, dass *forðan* in Ps. 1—62 und in den Hymnen vorherrscht (nur in Ps. 44—52 ist *forðon* daneben recht häufig), wogegen die hauptglossierung von Ps. 98—150 (in Ps. 63—97 wird das wort kaum gebraucht, vgl. oben s. 53) *forðon* die regel ist (der korrektor aber gebraucht meist *forðan*). — Für wg. *e* kommt neben der regelmässigen schreibung *e* ganz vereinzelt *æ* vor, wohl meist in der nachbarschaft eines *r* oder *w* (vgl. Bülbring, Ae. Elementarb. § 92 anm. 1 und Cosijn, Aws. Gramm. § 20); so *sprǽcað* 93,4; *spǽcende* 108,3 (neben 41 formen mit *e* von demselben verbum); *cwǽðst* 40,9 (44 *e*-formen); *gemǽtfæsted* 48,21; ferner die sonderbare schreibung *hrǽgnas* (pluvias) 104,32 neben sonstigem *ren* (5), und *forsǽwennesse* 122,4 (5 belege mit *e*, 1 mit *a*); schliesslich sind zu erwähnen die *æ*-formen von *stre(g)dan*: 3. sg. *(geond-, to-)strǽt* 147,16 (2) neben imp. sg. *tostregd* 11,4 (dagegen rgm. *e* in den 6 belegen von *ætbredan*). — Für kurzes und langes *i* wird nicht selten *y* geschrieben, wobei indessen die fälle mit *i* die grosse mehrzahl bilden und zahlreiche häufig belegte wörter überhaupt nur mit *i* auftreten. Es ist nicht leicht, irgend welche regel für die schreibung mit *y* zu entdecken. Höchstens liesse sich behaupten, dass für kurzes *i* die schreibung *y* öfter als sonst auftritt, wo (wenn auch nicht immer strengwestsächsisch) *u*/*o*-umlautsbedingungen nahe liegen, und dass labiale umgebung vielleicht einen gewissen einfluss ausübt, wenn auch sehr zahlreiche wörter mit *w* vor *i* rgm. nur mit *i* belegt sind. Schwierig ist es auch, in dieser hinsicht eine verschiedenheit der einzelnen abschnitte des LPs. zu konstatieren. Doch sei erwähnt, dass das überaus häufig vorkommende *swiðe* etc. in P1 und P3 meist mit *i* geschrieben wird, in P2 und den Hymnen (sowie in P3k) dagegen überwiegend mit *y*. Im gegensatz dazu kommen nicht selten *y*-schreibungen von *idel* etc. in P1 und P3, nicht aber in P2 vor. — Nur ganz ausnahmsweise steht *e* für wg. *ū* : *wæteredrana* 41,8 (korrigiert aus *-ædrana*) neben *æd(d)re* 5; *neddran* 57,5 neben *nædd(d)re* 8; dazu in weniger betonter stellung *wæstmbere* 2 (*-bære* etc. 6), so auch das vereinzelte *gecwylmberode* 1. — Neben zahlreichen belegen mit *eo* erscheint im abschnitt P1 dreimal *io* für wg. *eu* : *lioht* 35,10 (2) gegen *leoht* etc. 26, und *diopnyssa* 32,7 neben *deop* etc. 15. Ob in der schreibung *io* kentischer schreibgebrauch mit im spiele ist, bleibt bei der überaus geringen zahl der belege unsicher. — Auf dem gebiete der brechungen herrscht im LPs. überhaupt gemeinwestsächsischer gebrauch. Nur ein paar mal kommt ungebrochenes *a* vor *l* + kons. vor: *alderas* 1 (*ealdor* etc. 30), *baldlice* 1; ausserdem *salm* etc. 3 neben *sealm* 19 (und selbstverständlich *saltere*, *palmtreow*). Vor *r* + kons. ist *a* rgm. gebrochen ausser in dem namen *silharwan* 5. Über *gærcian* neben *gearcian* vgl. unten. Neben *ea* kommt vor *h* einigemal monophthongierung (*æ*, *e*) vor, worüber unten gehandelt werden soll. Die übrigen brechungen verlangen keine bemerkung.

Fälle, wo es sich nicht um rein lautliche erscheinungen handelt, sondern um analogische übergriffe des einen oder des anderen vokaltypus innerhalb der wortbiegung, sollen, soweit dieselben von interesse sind, bei der behandlung der flexionslehre zur besprechung gelangen.

Die fragen, auf welche ich im folgenden ausführlicher eingehen werde, fallen ins gebiet des *i*-umlauts, des *u*/*o*-umlauts, der *w*-einflüsse und der palatalwirkungen. Es sollen zunächst die tatsächlichen verhältnisse im LPs. dargestellt, und sodann in einem zusammenhange die wichtigsten erscheinungen näher geprüft werden.

I. Zum *i*-umlaut im Lambeth-Psalter.

1. Der umlaut eines *a* vor nasal.

Neben dem im ws. vorherrschenden umlautsvokal *e* ist im LPs. *æ* sehr häufig belegt. Dabei gestalten sich aber, wie schon oben s. 10 f. angedeutet wurde, die verhältnisse in verschiedenen teilen des denkmals recht verschieden. Die sache verdient eingehender dargelegt zu werden.

Von den in betracht kommenden wörtern sind einige im LPs. nur mit *e* belegt. Bisweilen handelt es sich um wörter, die überhaupt nur ein oder ein paar mal im LPs. vorkommen, wie *ent* 18,6; *forglendrad* 43,23; *besprengc* 50,9; *mennenne* 85,16; *beclencton* 104,13; *eardbegenga (-begengnes)* 119,5. 6; *nemneð* 146,4; *mennisc(nys)* Hy. 15,35. 36. 38. Aber auch ein paar häufig belegte wörter treten nur mit *e* auf: *fremede, ælfremed* etc. (12 mal) und *fremman* etc. (17), und zwar beide in verschiedenen teilen der hs. ($P^1$11, $P^2$8, $P^3$6, Hy. 1—14 : 2, Hy. 15 : 2).

Von der weitaus grössten mehrzahl aller belegten wörter kommen im LPs. fälle mit *e* und mit *æ* vor. Hierher gehören: *gremian* etc (12 *e*—4 *æ*); *wemman* etc. (14 *e*—2 *æ*); ds. u. nap. *men(n)* etc. (16—2); *fenn* (1—3); *denu* etc. (4—1); *aðenian* etc. (14—1); *cennan* etc. (18—2); *bend, bendan* etc. (4 *e*—5 *æ*; dabei sind von dem verbum nur formen mit *æ* belegt); *gehende, -an* (3—1); *ende* etc. (27—15); *lendenu* (4—1); *elelendisc* (3 *e*) und *inlænde* (2 *æ*); *sendan* etc. (30 *e*—6 *æ*); *-wendan* etc. (34—20); *scendan* etc. (15 *e*—13 *æ*; daneben 17 mal *y*, worüber unten gehandelt werden soll); 3. sg. prs. *stent* etc. (3 *e*—3 *æ*); *engel* (11—2); *feng* (1—1), dazu *andfeng* etc. (5 *e*); *leng, gelengan* etc. (3 *e* —3 *æ*); *gemengan* etc. (4—1); *tynstrenge, -ed* (1—2); *strengð* (16—17), dazu komp. *strengra* (1 *e*); *drenc, drencan* etc. (5 *e*—2 *æ*); *-sencan* (3—3); *tostencan* etc. (8—21); *swencan* etc. (24—3); *ðencan* etc. (4—1).

Einige wörter sind nur mit *æ* belegt. Meist sind es wieder ganz selten vorkommende wörter, wie *længten* 73,17; *hræmde* 77,31; *awæned* 130,2; *ðunwængum* 131,5; *cæmpa* (*cempa*) Hy. 4,4. 5,18. Etwas häufiger belegt sind *scænean* etc. 35,9. 59,5. 68,22 und *forscrænean* 16,13. 17,19. 36,31. 40,10. 139,5. 144,14. — Eine sonderstellung nimmt *mænig* etc. (neben *manig, monig*, s. oben s. 58) ein, indem hier bei *i*-umlaut rgm. *æ* erscheint (24 mal); dazu *mæniu* 43,13. — Gemeinwests. ist das *æ* in *bærnan* etc. (2), vgl. Sievers, Ags. Gr. § 89, a. 4.

Falls *mænig* nicht mitgerechnet wird, stellt es sich heraus, dass die fälle mit *æ* etwa 32 %, also fast $^1/_3$ aller belege vom umlaut eines *a* vor nasal im LPs. bilden (mit *mænig* ca. 36 %).

Die prozentverhältnisse der belege mit *æ* und *e* weichen aber in den verschiedenen teilen der hs. voneinander beträchtlich ab (ich lasse hier wieder *mænig* ausserhalb der zählung). Für P^1 sind die *æ* kaum 13 % aller fälle, für P^2 aber ca. 65 %; für P^3 (hauptglossierung) nur ca. 9 %; für Hymn. 1—14 beinahe 70 %; Hy. 15 hat dagegen nur *e*. Der korrektor in P^2 (= P^3k) schreibt etwas häufiger *æ* als *e*. — P^1 und ganz besonders die hauptglossierung von P^3 und Hy. 15 zeichnen sich somit durch ein entschiedenes überwiegen von *e* aus. Dagegen bilden in P^2 und in Hy. 1—14 die fälle mit *æ* etwa $^2/_3$ aller belege.

Wie aus dem oben mitgeteilten verzeichnis hervorgeht, gestaltet sich bei den einzelnen wörtern das zahlenverhältnis zwischen den *e*- und den *æ*-belegen recht verschieden.

Dieses beruht hauptsächlich nur auf der grösseren oder geringeren zahl von belegen des wortes, die auf den einen oder den anderen teil des denkmals fallen. Dass eine bestimmte lautliche umgebung die eine oder die andere schreibung begünstigte, lässt sich kaum konstatieren. Höchstens wäre man geneigt, ein grösseres überwiegen der *e*-schreibungen in offener als in geschlossener silbe anzunehmen; vielleicht ist ausserdem vor *m* die relative zahl der belege mit *e* grösser als vor *n*. Doch ist dies wahrscheinlich nur ein zufall. — Eine interessante verteilung der *e*- und der *æ*-fälle auf verschiedene abschnitte der hs. zeigt das gewöhnliche wort *strengð* (*strencð*) dessen belege deshalb hier der reihe nach aufgezählt werden mögen: mit *e*: 17,2. 3. 40. 20,14. 27,8 28,11. 30,4. 37,13. 38,11. 42,2. 45,1; mit *æ*: 58,10. 17. 59,9. 60,4. 67,7. 36. 89,10. 92,1; mit *e*: 117,14. 135,15. 137,3. 144,6. 146,10; mit *æ*: Hy. 1,3. 2,9. 3,7. 14. 4,2. 7. 17. 5,5. 27.

Anm. Es wurde oben hervorgehoben, das *mænig* etc. offenbar eine ausnahmestellung einnimmt, indem hier in der umgelauteten form nur *æ* erscheint. Das einfache adjektiv tritt im LPs. durchaus überwiegend in der gestalt *manig* auf (23 mal in verschiedenen teilen der hs.); daneben 1 mal *monig* 118,157 und 1 mal *mænig* 21,13. In den ableitungen *manigfeald, manigfealdnys, manigfealdlice, gemanigfyldan* (*-fealdian*) kommt dagegen *mænig-* sehr häufig vor; i. g. tritt in diesen wörtern *manig-* 9 mal, *monig-* 3 mal, *mænig-* 23 mal auf. Dazu *mæniu* 43,13. Eine scharfe verteilung der verschiedenen formen auf die einzelnen abschnitte des denkmals lässt sich nicht beobachten. Doch ist *mænig* der hauptglossierung von P³ wohl fremd; die wenigen fälle dieser form scheinen ein vom korrektor aus *a* hergestelltes æ aufzuweisen. Der grösste teil der belege mit *æ* gehört dem abschnitt P¹ an. — Eigentümlich ist *stryngum* (chordis) 150,4; vgl. damit die adj. formen *tynstrengum* 32,2 und *tynstrængedum* 91,4. 143,9. Bosworth-Toller giebt nur die form *streng*. Ein übergang *e* > *i* (vgl. Morsbach, Me. Gramm. § 109) kann in ae. zeit nicht angenommen werden; schwer ist es ebenfalls an irgend welche sog. umgekehrte schreibung zu denken. Ein *o*-stamm *string* ist soweit mir bekannt nirgends belegt. Es handelt sich vielleicht hier nur um eine nachlässige schreibung.

2. Umlaut des *o*.

Der *i*-umlaut eines *o* ist normalerweise *e*: *dehter* 1, *efes* 1, *ef(e)stan* etc. 4, *ele* etc. 14. Neben *mergen* 5,4. 58,17 kommt die schreibung *mærgen* 54,18. 56,9 vor; vgl. den umlaut des *ō*.

Anm. In diesem zusammenhange seien die interessanten formen *weolcne* (nube) 77,14 und *weolcnu* (nubes) Hy. 8,9 zur diskussion vorgenommen. Daneben kommen im LPs. die formen *wolcnu* 17,13. 76,18. 96,2 und *wolcnum* 17,12. 35,6. 56,11. 67,33. 77,23 vor. Die erwähnte stelle in Hy. 8,9 ist der einzige beleg dieses wortes mit *eo* bei Bosw.-Toller. Ein in den wörterbüchern von Sweet und Hall angeführtes *welcn* = *wolcen* scheint nicht belegt zu sein; vgl. auch Sievers § 243 anm.: „Nur unsicher belegt ist ein umgelauteter plural *welcnu*“. Indessen kommen *eo*-formen auch sonst ein paar mal in mir bekannten ae. quellen vor. So im Cambridger Psalter 17,12 *weolcnum* und 17,13 *weolcnu*; sonst scheint das denkmal rgm. (etwa 12 mal) *wolcen* zu gebrauchen. Die übrigen ae. Psalterglossen, soweit diese mir zugänglich waren, haben ebenfalls nur die form *wolcen*. Ferner kommen in der hs. W von Aelfrics Grammatik u. Glossar zweimal formen mit *eo* vor; vgl. die variantenangaben in der ausgabe von Zupitza zu s. 53,8 und s. 306,5 und die Diss. von Brüll, s. 15. Diese hs. (aus der Kathedralbibliothek zu Worcester) stammt indessen aus dem 12. jahrh. (s. Brüll s. 3) und die betreffenden formen sind wohl sicher nicht dem original zuzuschreiben.

Wie sind nun die formen *weolcne, -u* des LPs. zu erklären? Die formen stehen in den abschnitten P³ und Hy. 1—14, die ja in vielen punkten übereinstimmungen aufweisen. P² hat daneben (vgl. oben) auch mehrere belege mit *o*, welches im abschnitt P¹ die regel ist. Es liegt nun sehr nahe, in der schreibung *eo* eine sog. umgekehrte schreibung zu sehen. Da die gruppe *weo* im späteren ae. in grosser ausdehnung zu *wo* wird, wobei aber sicher oft nur traditionell an der schreibung *weo* festgehalten wird, wäre es keineswegs unerwartet, einigemal *weo* auch für älteres *wo* zu finden. Ein *weo* für *wy* durch umgekehrte schreibung liegt

vor in *weormcynna* 90,13 neben *wyrm* 21,7; *wyrmcynna* 139,4; vgl. Bülbring § 280 anm. Zu bemerken ist auch, dass neben dem rgm. *(ge)worhte* (38 mal) die form *(ge)weorhte* im LPs. 13 mal vorkommt, darunter 11 mal in den miteinander verwandten abschnitten P² (67,29. 77,12. 94,6 und wohl hierher auch 97,1), P³k (*113*⁴,3. *134*,6. *138*,15) und Hy. 1,7 4,23. 5,20. 6,3. Auch hier handelt es sich vielleicht um eine umgekehrte schreibung, wenn auch analogische beeinflussung seitens des subst. *weorc* sehr nahe liegt und mir wahrscheinlicher vorkommt; dieses wort hat in den betreffenden abschnitten des LPs. rgm. die form *weorc* (fünf fälle vor *worc* kommen in P¹ vor). In P² und Hy. 1—14 wird rgm. *weoruld* (nie *woruld*) geschrieben. Hat der schreiber in den zuletzt erwähnten worten trotzdem schon *worc, woruld* gesprochen, liesse es sich ja denken, dass er auch ein paar mal *weolcen* für gesprochenes *wolcen* geschrieben hätte. Freilich fehlt es in unserem denkmal sonst an belegen mit *weo* für älteres *wo* (doch sind die in betracht kommenden wörter überhaupt wenig zahlreich) und die regelmässigkeit der schreibung *weorc, weoruld* in P² u. Hy. 1—14 macht die annahme einer aussprache mit *wo* etwas gewagt. Jedenfalls ist aber die erklärung der formen *weolcne, -u* durch umgekehrte schreibung möglich und bietet vielleicht weniger schwierigkeiten als andere erklärungsversuche.

Doch möchte ich auch an eine andere möglichkeit erinnern. Es liegt nahe, *weolcne, -u* mit dem ne. worte *welkin* zusammenzubringen, dessen älteste belege man in einigen frühme. formen mit *eo* hat entdecken wollen. Solche formen kommen in der Ancren Riwle vor (vgl. Ostermann, Bonner Beitr. 19, s. 20); so auch in texten der sog. Katherinegruppe (s. Stodtes Diss. s. 22), in beiden denkmälern je zweimal in der gestalt *weolcne*. Ferner ist dieselbe form in der älteren Layamonhs. zu finden (s. Lucht, Palæstra 49, s. 36). Es giebt sodann im me. belege mit dem stammvokal *e* (vgl. Stratmann-Bradley); schon in der mittelkent. Evangelienhs. Hatton 38 steht Matth. 17,5 *brihtwelcan*. Alle diese formen sind meist als umlautsformen — zunächst mit dem laute *ö* — erklärt worden, mit alter abstufung des suffixes; vgl. Morsbach, Me. Gramm. § 120 a. 1, Bülbring in Bonner Beitr. 15, s. 132 sowie Ostermann, Stodte und Lucht in den zitierten schriften. Diese auffassung, die viel wahrscheinlicher ist als die von Sweet, HES. § 660, und Kaluza, Hist. Gramm. II, s. 32 befürwortete, trifft wohl in bezug auf die vorgeschichte von ne. *welkin* das richtige. Eine gleichstellung der form *weolcne* im LPs. mit der gleich geschriebenen form in Ancr. Riwle liegt freilich sehr nahe, ist aber nicht frei von schwierigkeiten. Wir hätten es hier mit dem einzigen falle zu tun, wo im LPs. der *i*-umlaut eines (kurzen oder langen) *o* einen *ö*-laut aufwiese, denn, falls es sich um einen *e*-laut handelt, würde man wohl *welcen* erwarten. Dass der umlaut eines *o* in diesem einen falle als (*eo* =) *ö* bewahrt geblieben wäre, könnte auf einem die rundung erhaltenden einfluss des *w*- beruhen.

Es sei mir erlaubt, auf eine dritte, freilich sehr wenig wahrscheinliche, aber immerhin denkbare erklärung der form *weolcen* hinzuweisen. Könnte es sich in *wolcen* — *weolcen* vielleicht nicht um suffix-, sondern um stammablaut handeln: *wolcen* — **welcen*? Kluge, Etym. Wb. verbindet „wolke“ mit „welk“ (urspr. = feucht). Die ae. form *weolcen* hätte dann regelrecht im ws. u. kent. *eo* durch brechung des *e* vor *l* + kons. Freilich ist die annahme einer soviel ich weiss sonst nicht bezeugten stammform des substantivs bedenklich. Auch würde man wohl in Ancr. Riwle u. Kath. Gruppe am ehesten eine form mit *e* durch ebnung erwarten; indessen ist die möglichkeit einer rundung zwischen *w* und *l* wohl nicht ausgeschlossen.

3. Umlaut von *ō*.

Der umlaut eines *ō* ist im LPs. in der regel *ē*. Die zahl der belege dieses umlauts-*ē* beträgt ca. 550.

Neben *ē* kommt etwa 25 mal *ǣ* als umlautsvokal vor. Die belege sind: *bæc* 39,8 (neben *bec* 1); *sæcan* etc. 60,8. 68,7. 69,5. 70,13. 24 (neben 38 *e*, darunter zahlreiche belege in P²); *æhtspæde* 103,24 (*sped* etc. 11); *stæfgefæg* 70,16; *swæg* etc. 76,18. 146,7 (*sweg* etc. 11); *infærde* 25,1 (*feran* etc. 9); *wæstene* 94,9 (17 *e*); *gemættan* 84,11 (24 *e*); *æðelas* 95,7 (1 *e*); 3. sg. *dæð* 67,7. 20 (20 mal *e* in *dest, deð*); *æhtan* 7,2. 68,3. 100,5. 108,31. 141,7 (21 *e*); *hwæne* 8,6; *wænunga* 123,4 (*wenan* etc. 16); endlich (vielleicht mit kürzung) *geblætsad* 71,18; *blætsungum* 20,4 (neben mehr als 80 belegen mit *e*) und *gedræfde* 76,17 (neben *drefan* etc. 95). Die meisten

der angeführten belege (15) gehören dem abschnitt P² an. Das auftreten des æ ist etwas durchaus sporadisches; fast überall stehen neben den *æ*-schreibungen zahlreiche belege mit dem gewöhnlichen *e*. Ein einfluss der lautlichen umgebung des vokals lässt sich nicht beobachten.

4. Umlaut von *u* und *ū*.

a) Umlaut von *u*.

Der *i*-umlaut eines *u* ist im LPs. normalerweise *y*. Von zahlreichen wörtern sind überhaupt nur *y*-formen belegt; solche formen zählen nach hunderten.

In nicht geringer ausdehnung erscheint aber im LPs. *i* für odér gewöhnlich neben einem umlauts-*y*. Die hierher gehörigen fälle verdienen eine genauere betrachtung, wobei auf den charakter der lautlichen umgebung achtgegeben werden muss.

Durchaus überwiegend steht in allen teilen der hs. *i* vor *ht*: *drihten* (sehr häufig), *hiht* 20, *hihtan* etc. 48 (daneben 3 mal *hyhtan* 36,40. 41,6. 111,7); (*ge*)*nihtsum* etc. 19. Neben *tihtan* 77,40. 58. Hy. 6,23 steht *tyhtan* 77,58. Hy. 6,14 (also *i* und *y* in denselben Ps. u. Hy.). Im ganzen steht also vor *ht* überaus häufig *i* und nur 5 mal *y*.

Einen stark entrundenden einfluss hat offenbar auch ein nachfolgendes *ng*. Nur *i* hat *hingrian* 5; so ist auch die kurzform *cing* (*king*) 9 mal belegt, *kyng* nur 3 mal. Bemerkenswert ist, dass die längere form *cyning* 59 mal *y*, nur 3 mal *i* aufweist. Fast alle formen mit *i* (sowie überhaupt alle kurzformen) kommen in P² und in Hy. 1—14 vor; doch weisen diese abschnitte auch andere formen des wortes auf. Rgm. mit *y* erscheint *syngian* etc. 8, vielleicht im anschluss an *synn*. — Vor *sc* (nur ein wort belegt) überwiegt *i* (*ī*?) in *hiscan* etc. 5,7. 32,10. 41, 11. 43,17 neben *hyscan* 2,4. 36,13. 79,7.

Sonst überwiegen, wo fälle sowohl mit *y* als mit *i* belegt sind, die *y*-schreibungen. So vor *g* (*cg*): *hrycg* etc. 8 (in verschied. teilen der hs.), *hricge* 20,13; *hycgan* etc. 7, *ymbhydig* 1 u. *ingehyd* 7 (mit ausfall des *g* und dehnung des vokals), *ingehygdnes* 1, *ymbhigdinyssum* 13,1. — Vor *c* (*cc*) steht *y* in *ofðryccendra* 88,13; *i* in *ofðriccetan* 17,6. Nur mit *y* belegt ist *gebryce* 105,23. — Vor *lg* steht *y* in *fylgan* etc. 3; *y* neben *i* in *ælylga* etc. (*y* 6 mal, *i* nur in *æbiligness* 84,4). — Nur *y* haben *byrgen* 6, *bebyrgan* 1; neben ds. *byrig* 1 steht *birig* 30,22. — Neben *wyrhta* etc. 1 steht *-wirhta* 2,9 (2 mal); nur mit *y* belegt sind *gewyrht* 1, *fyrhtu* 4. Das verbum *wyrcan* ist 53 mal mit *y* (nie mit *i*, über *e*, *eo* s. u.) belegt. — Nach *sc* kommt ein paar mal *i* vor, indem *scyld*, *unscyldig* etc. neben 9 *y*-belegen 2 belege mit *i* aufweisen (7,9. 9,29); nur *y* haben *forscyttan* 1, *scyttels* 1, *scyfe* 1. — Von ganz sporadischen *i*-schreibungen seien noch angeführt: *didest* 9,5 (*dyde* etc. 60); *giltas* 24,7 (*gylt*, *agyltan* etc. 21); *gefilsta* 26,9 (*gefylsta*, *fylstan* 10); *astirod* 12,5 (*styrian* etc. 45); *grimetodon* 34,16 (*grymetian* etc. 4). Schliesslich ist zu erwähnen *ahlinnað* 23,9 neben *tohlynnað* 23,7 (mit unetymologischem *h*; vgl. BT. Supplement s. v. *ālynian* und Napier OEG. s. 31). Beachtenswert ist, dass die in diesem stücke erwähnten belege mit *i* fast ausnahmslos dem abschnitt P¹ angehören.

Zusammenfassend lässt sich konstatieren, dass vor *ht*, *ng* (und vielleicht *sc*) die entrundung $y > i$ im LPs. vorherrscht; sonst wird in der weitaus überwiegenden mehrzahl aller fälle *y* geschrieben.

Es bleibt aber noch eine erscheinung zu besprechen, die ein grösseres interesse darbietet. In einigen, freilich wenig zahlreichen und durchaus sporadischen fällen erscheint als umlaut des *u* der vokal *e*. Die betreffenden belege sind folgende: 3. sg *dede* etc. 17,20. 34; plur. *dedon* 13,3. 43, 18; opt. *dede* 35,4; vgl. Sievers § 429 a. 1; *ymbtremedun* 17,6 (neben *trymman* etc. 47); *begerde* 17,33 (*gyrdan, -el* 10); *gemente* 104,9 (*gemyntan* 1); *ðremsetl* 88,30 (*ðrym* etc. 10); *ymbhwerft* 95,13 (*-hwyrft* 36); *wyrðment* 98,4 (*-mynt* 5); *endeberdnesse* 109,4; *-byrdian* etc. 2). In den zuletzt erwähnten fällen, wo es sich um einen zweiten zusammensetzungsteil handelt, mag geringere betonung mit im spiele sein; dieses ist wohl sicher der fall in dem häufigen *cynren* 20 neben *-ryn* 15, wo ja im ae. überhaupt *e* sehr gewöhnlich ist. Vereinzelt erscheint *embhwyrfte* 11,9; *embtrymð* 48,6 neben häufigem *ymb-*. Nur *e* hat LPs. in *wylsprengas, -um* 17,16. 41,2. Schliesslich ist zu erwähnen *wercendum, -e* 80,24. 43,2 neben *wyrcan* etc. 53. — Es verdient vielleicht beachtung, dass die meisten belege mit *e* dem abschnitt P[1] (sehr zahlreich sind dieselben im Ps. 17) angehören.

Anm. Umgekehrte schreibung liegt vor in *weormcynna 90,13* neben *wyrm* etc. 21,7 139,4; vgl. *w*-einflüsse. In 3. sg. prs. *weorcð* 135,4 neben rgm. *wyrcan* könnte dasselbe der fall sein, falls nicht vielmehr einwirkung von *weorc* anzunehmen ist. Eigentümlich ist die schreibung *næsðeorlu* 113,6 (vgl. noch das sonderbare *wagþeorles* 61,4), wo jedenfalls schwache betonung wahrscheinlich ist.

b) Umlaut von $\bar{u}$.

Dieser umlaut ist im LPs. in der regel $\bar{y}$. Die zahl der belege beträgt etwa 200. Daneben kommen einige fälle mit $\bar{i}$ vor. Vor *g* steht *i* in *drigum* 104,41; *drignesse* 67,23 neben *drygnessa* 94,5 u. *adrygdest* 73,15. Sonst treten nur ganz sporadisch *i*-schreibungen auf: *unafilede* 17,31; *behidde* 68,6 (*behydan* etc. 22); *gelitludest, -ode* 8,6. 106,38 (*lytel* etc. 15). Hierher wohl auch *ðiwað 102,9* (neben *ðywað, ðydest* etc. 5), vgl. Sievers § 408 a. 12. 18.

Anm. Imp. sing. *bryc ðu* (zu *brucan*) 78,11 ist entweder ein schreibfehler oder eine analogische bildung nach 2. 3. sg. prs. ind.

5. Umlaut von $\bar{a}$.

Dieser umlaut ist fast durchgehends $\bar{æ}$. Neben etwa 750 belegen mit *æ* kommen ganz vereinzelte *e*-schreibungen vor. Auf schwächerer betonung beruhen wohl *genealecað* 1 (neben *-læcan* 31) und *hyrdredenne* 1 (*-ræden* 5). In *utadrefdest* 1 (neben *-dræfan* etc. 17) mag verwechslung mit *drefan* vorliegen. Es bleibt noch *geclensa* 18,13 (kürzung?; *geclænsian* etc. 4, u. a. 18,14). Diesen ganz sporadischen schreibungen kann keine prinzipielle bedeutung beigemessen werden.

Anm. Eine eigentümliche schreibung tritt auf in *gemearu, -a* 58,14. 64,6. 71,8. 73,17. Hy. 6,11 neben regelmässigem *gemæru, -a, -um* 2,8. 7,7. 18,5. 21,29. *45,10. 47,11.* 60,3. 66,3. 97,3. 103,9. 104,31. 33. *147,14.* Die fälle mit *ea* gehören sämtlich den miteinander verwandten abschnitten P[1] und Hy. 1—14 an. Eine schreibung *ea* in diesem worte wird bei BT. nicht erwähnt. Es könnte nahe liegen, an eine umgekehrte schreibung zu denken, indem vielleicht die aussprache des schreibers schon zur monophthongierung des alten $ēa > ǣ$ hinneigte. Für die nicht ganz seltenen fälle mit *ea* für *æ* in Aelfrics Lives of Saints schlägt Schüller in seiner Dissertation s. 61 eine solche erklärung vor. Es ist indessen zu beachten, dass im LPs. *æ* und *ea* überhaupt scharf auseinander gehalten werden. Vielleicht könnte man in *gemearu* an eine (lautliche oder nur graphische) beeinflussung seitens des bedeutungsverwandten *(ge)mearc* denken.

6. Umlaut eines *ea*.

a) *ea* durch brechung vor *l* + kons.

Der umlaut erscheint im LPs. mit wenigen ausnahmen in der spätws. gestalt *y*: *yld, yldan, yldran, -hyldan, wyldan, myltan*, 3. sg. *fylð* u. s. w., i. g. ca. 85 belege mit *y*. — Nur ganz vereinzelt treten belege mit *e* auf, i. g. 4 mal: *onhelde* 17,10 (*-hyldan* 36); *ahwelf* 58,12; *welle, -um* 35,10. 113,8 (*wyll* etc. 8). Die belege kommen in verschiedenen teilen der hs. vor. Es mag vielleicht nicht ganz ohne bedeutung sein, dass *e* vor allem nach *w* auftritt; vgl. Sievers, Idg. Forsch. 14, s. 38 fussn.

b) *ea* durch brechung vor *r* + kons.

In der überwiegenden mehrzahl der fälle ist der umlautsvokal *y*: *ahyrdan, amyrran, yrnð, fyrdwic* u. s. w., i. g. ca. 165 belege mir *y*. — Daneben sind die belege mit *e* nicht ganz selten. So steht *gerd* 3 mal (darunter 22,4. 73,2) neben *gyrd* 6; *generewe 68*,16 (1 *y*); *gehwerf, -e* 67,23. 79,4 (*hwyrfan* etc. 18); von *wyrgan* etc. kommen 7 belege mit *e* vor: 5,6. 30,21. 36,8. 9. 61,5. 108,28. 118,21 (neben 14 *y*, 2 *i*); von *cyrran* etc. 6 belege mit *e*: 29,12. 31,4. 50,11. 53,7. 55,10. 125,1 (56 *y*); pp. *gegerlad* 92,1 (*gegyrla* 3); *scerptan* 63,4; neben *yrfweardian* etc. (35 mal *yrf-*) erscheint *erf-* 60,6. 68,36. Hy. 7,14. Also i. g. 24 mal *e*. Es ist wohl nur ein zufall, dass ziemlich viele von diesen belegen auf P2 kommen. — Auch hier sind die fälle mit *e* nach *w* verhältnismässig zahlreich. — *i* für *y* ist nur 2 mal belegt: *awirgedan, -endra* 9,36. 21,17.

c) *ea* durch brechung vor *h*.

Hier erscheint der umlaut im LPs. fast durchgehends als *i*, selten als *y*: *miht* u. abl. 84 (daneben 9 mal *y*, wovon 8 in P3); prt. *mihte* 4; *niht* etc. 31; prs. plur. *hlihchað* 51,8. Aber neben 3. sg. prs. *ðuyhð* 57,11 steht 2. sg. *ðwehst* 50,9 und neben 3 sg. *ofslihð* Hy. 4,12 die 2. sg. *ofslehst* 138,19 und subst. ds. *slehte* 143,1. Auch hier verteilen sich die wenigen *e*-formen auf verschiedene abschnitte der hs.

d) *ea* durch einfluss eines vorhergehenden palatals.

Der umlaut ist regelmässig *y*: *cyle, scyppan, -end, (a-, be)scyrian*. Ebenso einmal *unscyððinysse* 83,13 (vgl. Bülbring, Anglia Bbl. IX, s. 98) neben *unscæðiġ* etc. 10 (in P1 und P2).

7. Umlaut eines *ēa*.

Dieser umlaut ergiebt im LPs. in der mehrzahl aller fälle *ȳ*; daneben erscheint, fast nur vor *c, g, h*, nicht selten *ī*. Recht zahlreich sind aber auch die belege mit *ē* (daneben 3 mal *ǣ*). Nur einmal kommt das im altws. gewöhnliche *ie* vor: *tocwiesð* 28,6.

Wir geben zunächst eine übersicht der belege, wobei die fälle, in denen auf den stammvokal ein *c, g, h* folgt, gesondert vorgeführt werden sollen.

1. Hauptmasse der belege.

a) Nur mit *y* sind belegt:

adyban 78,11. *108*,17. Hy. 3,9; *aflyman* Hy. 6,12; *hryman* 68,4; (*hefiġ-, wiðer*)*tyme* 34,13(2). 54,4; *forhyman* 81,3; *nyten* 20 (3 mal in Ps. 1—45, 2 mal in Ps. 46—52; 4 mal in P2, 7 mal in P3, 4 mal in Hy. 1—14); *tobrytan* etc. 29 (Ps. 1—45 : 13 mal, P2 : 8, P3 : 3, P3k : 3, Hy. 1—14 : 2 mal, aber *forbretest* 47,8, wenn nicht vielleicht schreibfehler für *forbrecest*); *hlyt* 21,19. 30,16; *rypan* 34,10; *hryrednesse* (praecipitationis) 51,6; vgl. Napier OEG. s. 61.

Anm. 3 sg. prt. *aytte* (depastus est) 79,14 habe ich in meinem Glossar zu *ayðan* (= altws. *aiečan*) geführt und finde diese erklärung ebenso wahrscheinlich wie eine zusammenstellung mit *ahyðan*. Freilich hat A an der entsprechenden stelle *ahiðende* (nach Zeuner, Diss. s. 47, der einzige fall mit *i* als umlaut von *u*) und im anschluss daran hat B dieselbe form und C *hyðynde*. Der bedeutung nach stehen die beiden verba einander sehr nahe. — Eigentümlich ist *hryrenesse* (procellae) 106,25 (nur im LPs.). Das wort ist wahrscheinlich mit *hrernis* (north. *hroernis*) identisch. In solchem falle liegt hier eine umgekehrte schreibung vor, welche bei der beurteilung der schreibung *y–e* im abschnitt P[1] nicht ohne interesse ist. Oder hätte man an eine bildung im anschluss an *hryre* zu denken? — Die umgelauteten belege von *ætywan* haben rgm. *y*: 4,6. 16,15(2). 17,16. 58,12. 70,20; daneben 12 mal formen mit *eo*.

b) Mit *y* und *i* erscheint:

anlipig (*æn-*) 7,12, *41*,11. 140,10. *144*,2. Hy. 6,9. 7,15; *-lypig* 79,14 (*y* v. korr. aus *i* korrig.). 105,11.

c) Mit *y* und *e* sind zahlreiche häufig vorkommende wörter belegt:

gehyran etc.; mit *y* 56 (Ps. 1—45 : 27, Ps. 46—52 : 1, P[2] : 24, Hy. 1—14 : 4); — mit *e* 62 (Ps. 1—45 : 16, Ps. 46—52 : 3, P[2] : 10, P[3] : 33).

gelyfan etc.; mit *y* 14 (Ps. 1—45 : 3, P[2] : 3, P[3] : 1, Hy. 1—14 : 5, Hy. 15 : 2); — mit *e* 6 (P[2] : 1, P[3] : 4, Hy. 15 : 1).

(a-, to)lysan etc., mit *y* 52 (Ps. 1—45 : 21, P[2] : 20, P[3] : 4, P[3]k : 1, Hy. 1—14 : 6); — mit *e* 37 (Ps 1—45 : 8, Ps. 46—52 : 5, P[2] : 2, P[3] : 21, P[3]k : 1).

begyman etc.; mit *y* 13 (Ps. 1—45 : 4, P[2] : 8, P[3]k : 1); — mit *e* 10 (Ps 1—45 : 5, P[2] : 5).

(ge-, uta)nydan; mit *y* 21,10. 88,39; — mit *e* 43,3. 10. 23. *73*,1. *107*,12; dazu *hæftned* 13,7. Hy. 6,59. *stypel*; mit *y* 47,13; — mit *e* 60,4. 121,7.

Neben *y* erscheint *æ* im zweiten zusammensetzungsteile bei *(hæfen-, gewit)lyst* 39,5. 43,24. 87,10 *106*,41; *(gyme-, weg)læst* 24,7. 106,40.

d) Nur mit *e* sind belegt:

dreman 46,7. 97,5. 6. 107,2. 143,9; *freadreman* 20,14. 46,2. 97,4. 99,2; *wlitesceene 80*,4.

e) Neben *y* steht *ie* (vgl. oben) in *cwysan* etc. 36,24. *101*,11. 109,6. 136,9; *tocwiesð* 28,6.

2. Belege mit *c, g, h* nach dem stammvokal:

a) Nur mit *y*: *rycels* 140,2.

b) Nur mit *i*: *gebigan* 37,7. 43,25. 56,7. 68,24. Hy. 5,7.

c) Mit *y* und *i*: *hyg* (foenum) mit *y* 7 mal in P[3], mit *i* 36,2. 102,15. — *lyg* (*lyget* etc.) mit *y* 17,13. 105,18. 143,6; mit *i* 17,13. 15(2). 76,19. 82,15. *105*,18. 134,7. *143*,6(2). Hy. 6,56.

d) Mit *y, i* und *e*:

cygan etc.: mit *y* 15 (= 48,12. 49,1. 4. 15. 98, 6(2). 101,3. 104,16 und noch 7 mal in P[3]); — mit *i* 16 (= 4,2. 13,5. 17,4. 7. 19,8. 10. 30,18. 41,8. 52,6. 55,10. 78,6. 79,19. 85,5. 88,27. 104,1. 117,5); — mit *e* 6 (= 74,2. 80,8. *101*,25. Hy, 1,5. 6,3. 9,8).

dygol etc.; mit *y* 11 (= 9,16. 30. 16,12. 14. 30,21. *50*,8. 63,5. 77,4. 138,15(2). Hy. 5,20); — mit *i* 9 (= 4,5. 9,1. 29. 10,3. 16,14. 18,13. 26,5. 43,22. 80,8); — mit *e* 1 (*degelice* 100,5).

yglondum 105,27; *igland* 96,1; *egland* 71,10.

Hierher auch superl. *nyhst* etc.; mit *y* 7 (= 11,3. 14,3. 37,12. 72,17. 87,19. *100*,5. Hy. 6,41); — mit *i* 5 (= 14,3. 23,4. 27,3. *138*,5 Hy. 6,28); — mit *e* 3 (= 14,4. 44,15. 121,8). Dazu ohne umlaut *neaxta* 34,14.

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e) Mit *y* und *e*:

ycan etc.; mit *y* 7 (= 40,9. 60,7. 70,14. 76,8. 77,17. 88,23. 104,24): — mit *e* 2 (= 68,27. 113²,14).

hyhst; mit *y* 10 (davon 8 mal in P²; Hy. 6,10. 9,8); — mit *e* 5 (= 9,3. 46,3. 49,14. 67,9, 91,9). Unsicher ist, ob *hæhstan* 135,12 eine abart von umgelaut. *hehst* ist, oder aus unumgelaut. *healist* (*heaxt*) 7 hervorgegangen ist.

f) Nur mit *e*: *smec* 36,20. 67,3. 101,1.

Im ganzen LPs. bilden die belege mit *e* ca. 32 % oder ungefähr $^1/_3$ aller belege. Verhältnismässig spärlich sind dieselben in der stellung vor *c, g, h* (ca. 16 % aller belege); in anderer stellung betragen die fälle mit *e* etwa 38 % sämtlicher belege.

Sehr verschieden gestalten sich indessen, wie aus den oben angeführten belegen hervorgeht und schon s. 11 angedeutet wurde, die verhältnisse in verschiedenen abschnitten unseres denkmals. Ich finde es zweckmässig, hier den überhaupt mit P¹ bezeichneten teil des Psalters in zwei teile zu zerlegen: Ps. 1—45 u. Ps. 46—52 (vgl. oben s. 10). Die prozentzahlen der *e*-belege (einschl. d. wenigen fälle mit *æ*) gestalten sich für die einzelnen abschnitte folgendermassen:

	Ps. 1—45.	Ps. 46—52.	P².	P³.	P³k.	Hy. 1—14.	Hy. 15
1) Vor anderen lauten als *c, g, h*:	30 %	66 %	21 %	78 %	17 %	4 %	33 %
2) Vor *c, g, h* . . . . . :	10 %	29 %	20 %	15 %	17 %	30 %	(kein beleg)

Die prozentzahlen für die ganz kleinen gruppen (Ps. 46—52, P³k und Hy. 15) haben natürlich eine verhältnismässig geringe bedeutung; dasselbe ist der fall mit den zahlen für die i. g. nicht sehr reichlich vertretenen fälle mit *c, g, h* nach dem stammvokal, da bei einer geringeren zahl von belegen der zufall in jeder statistik eine beträchtliche rolle spielt. Im grossen und ganzen sind aber die mitgeteilten zahlen recht interessant. Bemerkenswert ist vor allem in der gruppe von belegen, wo ein anderer laut als *c, g, h* auf den stammvokal folgt, die überaus grosse zahl der fälle mit *e* in P¹, wogegen P², P³k, und Hy. 1—14 einander darin nahe stehen, dass *y* durchaus überwiegt, und Ps. 1—45 eine mittlere stellung einnehmen. Vor *c, g, h* sind dagegen die verhältnismässig hohen prozentzahlen in P² und Hy. 1—14 etwas auffällig; doch beträgt die gesamtzahl der belege mit *e* in dieser stellung im LPs. nur 21, weshalb, wie eben hervorgehoben wurde, die prozentzahlen hier von geringer bedeutung sind.

Abgesehen von der stellung vor *c, g, h* scheint die lautliche umgebung überhaupt keinen einfluss auf die gestaltung des umlauts auszuüben. So erscheint z. b. nur *e* in *dreman, freadreman*, wogegen in *begyman* die belege mit *y* zahlreicher sind als die mit *e*. Dass *nyten, tobrytan* auch in P³ nur mit *y* auftreten, kann wohl kaum mit dem folgenden laute in zusammenhang gebracht werden.

Der vokal *i* kommt als umlaut ausser von *c, g, h* nur in *anlipig* vor; vielleicht ist die geringere betonung hier mit im spiele. Vor *c, g, h* ist *y* etwas zahlreicher als *i* (62 *y* — 49 *i*). Bemerkenswert ist, dass mehr als die hälfte aller fälle mit *i* dem abschnitt P¹ angehören. In P³ dagegen sind die belege mit *i* selten.

8. Umlaut eines aus *i* gebrochenen *iu*.

1. Vor r + kons.

Das ergebnis des umlauts ist im LPs. normalerweise *y* : 3 sg. *forcyrfð 128,1; forwyrð(eð)* 1,6. 9,19. 36,28. 40,6. 48,18. 111,10; 2. 3. sg. *-wyrpst, -ð* 32,10. 51,7. 76,8. 87,13. 93,14. 139,11; *hyrdræden* 78,1. 89,4; *gyrning* 1; *wyrsta* 33,22. Rgm. heisst es *afyrran* 4 (u. a. 21,20 38,11 *39,15*), *(a)fyrsian* 17. Neben *smyrian* etc. 4 steht *gesmiredum* 17,51. — Nur wenige fälle mit unumgelautetem (*iu* >) *eo* kommen vor. So steht neben *yrre, yrscipe, yrsian* etc. 44 (wovon *yrsian* etc. wenigstens 5 mal in P3) *eorre* 101,11. 105,23. 137,7; *geeorsod* 105,40. Wenn neben *-wyrðe* etc. 7 auch *deorweorðe* 115,15 steht, handelt es sich vielleicht um beeinflussung seitens *weorð*; vgl. indessen Bülbring § 263 a 2. Verschiedene bildungen mögen auch in *(ge)hyrdnes* 38,2. 78,1. 140,3 und *heordnes* 129,6 vorliegen.

2. Vor *h*.

Hier ist *i* die im LPs. vorherrschende gestalt des umlauts, wenn auch nicht selten *y* daneben vorkommt: *gerihtan* 1, *rihting* 5; subst. *gesihð* 38 (in verschied. teilen der hs.) neben *gesyhð* 13 (in P1 u. P2); 2. 3. sg. *-sihst (-sixst), -sihð* 14 (in allen teilen der hs.), neben *-syhst, -syhð* 57,11. 88 49. 90,8. 93,7. Hy. 6,49; dazu noch der analogische imp. sg. *-sih* 24,19. 118,132 137,8 (neben *-seoh* 20).

II. Einige bemerkungen zu dem *u/o*- umlaut und dem sog. *w*- umlaut.

In bezug auf diese erscheinungen weicht der LPs. überhaupt von den allgemein bekannten spätws. verhältnissen nicht ab. Die schwankungen, die in unserem denkmal vorkommen, treten in den meisten ws. texten auf. Auch lässt sich ein prinzipiell verschiedenes verhalten der einzelnen abschnitte des LPs. in dieser hinsicht nicht beobachten. Bei solcher sachlage beschränke ich mich auf einige kurze bemerkungen über einzelne wörter.

Wie das ws. überhaupt, hat auch der LPs. im grössten umfang in der flexion nichtumgelautete formen durchgeführt; so heisst es im dat. plur. rgm. *welum, werum* u. s. w. Wenn nun ein vereinzelter dp. *weogum* 80,14 neben *wegum* 6 (u. a. 90,11) begegnet, lässt sich darin kaum eine ws. form (nach Sievers § 104,4 u. Bülbring § 233) erblicken, sondern (falls nicht ein schreibfehler vorliegt) eine dialektische schreibung, sei es eine sog. sächsische patoisform (Bülbring § 253 a. 2) oder ein kentizismus (vgl. die form *weogas* in den kent. Glossen; Williams, Bonner Beitr. 19, s. 116).

Schwanken zwischen *e* und *eo* findet im LPs., sowie in vielen anderen ws. texten (s. Sievers § 104 a.2, Cosijn s. 39), statt in *werod* (schaar) Hy. 7,5 neben *weoroda* Hy. 7,4 und in *werod* (süss) 24,8; *werodnes* 30,20 neben *weorode* 54,15 u. *weorodran* 18,11. Sehr verbreitet ist auch das schwanken in *clifa (clyfa)* — *cleofa;* LPs. hat *clyfan* 35,5; *(in)clyfum* 4,5. 104,30; *(in)cleofum* 103,22. 149,5; so auch in der 3 sg. prs. von *libban*, wo im LPs. *liofað* 21,31 (einziger beleg mit *io* im LPs.), *leofað* 4 (z. b. 48,10. 88,49. *118,175*) neben *lifað* 2 steht; dazu pp. *geleofad* Hy. 2,11.

Sehr stark ist das schwanken in *clypian -ung* etc. Hier lässt sich bis zu einem gewissen grade ein abweichendes verhalten in verschiedenen teilen der hs. beobachten. Nur einmal belegt ist der im altws. (Cosijn s. 48) oft auftretende stammvokal *i*: 26,7; von formen mit *y* hat P[1]7, P[2]5, P[3]2, Hy. 1—14: 2; *eo* (häufig in den hss. der Cura Past.) steht in P[1]4, P[2]4, P[3]13. Daneben kommt *clepian* etc. mit *e* recht häufig (10 mal) in P[1] vor, sonst nur 1 mal in P[3]. Eine verteilung der schreibungen auf verschiedene formen des paradigmas ist nicht zu konstatieren. Die schreibungen *i, y, eo* sind in ws. denkmälern alle reichlich vertreten. Dagegen verdient das in P[1] häufig belegte *clepian* einige aufmerksamkeit. Diese schreibung scheint im ae. überhaupt sehr selten zu sein. In den kent. Glossen kommt *clepað* 1 mal vor (Williams, BBtr. 19, s. 117), so auch im Eadwine-Psalter *clepode* 1 (Wildhagen, s. 80). Williams und Wildhagen sehen in den erwähnten formen nachlässige und willkürliche schreibungen. Aus den Gesetzen Knuts führt Wroblewski (Diss. s. 27) *becleped* 1, *clepiende* 1 an. Im Pariser Psalter 33,6 steht *clepode*. Sonst scheinen erst in me. zeit zahlreichere belege dieser schreibung zu begegnen. Aus den späteren teilen der Chronik von Peterborough führt Meyer (Diss. s. 15) einige beispiele an. Bei der grossen zahl der belege im teile P[1] des LPs. (*clepige* 21,3. 29,9; *-ode* 16,6. 17,7. 30,23. 33,7; *-odon* 17,42. 21,6. 33,18; *clepung* 17,7; ausserdem nur *clepodon* 106,28) handelt es sich wohl nicht um fehlerhafte schreibung, sondern es muss eine andere erklärung gesucht werden. Dass ein und dieselbe person (der glossator von P[1]) in seiner gesprochenen sprache *clypian, clipian, cleopian* und *clepian* als verschiedene aussprachevarietäten nebeneinander gebraucht hätte, ist selbstverständlich unmöglich. Höchstens kann man etwa den gleichzeitigen gebrauch einer umlautlosen und einer auf umlaut gegründeten form zugeben. Die schreibung *clepian* mag für *clypian* stehen durch den einfluss der für umlauts-*y* bisweilen (und nicht selten gerade in den Ps. 15—35) auftretenden, wohl kentisch gefärbten schreibung *e*. Oder man hat es hier schon mit einem anzeichen der monophthongierung von *eo* zu tun, die in me. zeit allgemein wird. Freilich hält LPs. überhaupt *e* und *eo* recht scharf auseinander; wie sich die aussprache aber tatsächlich gestaltet hat, wissen wir ja leider nur zu oft nicht.

Anm. 1. In diesem zusammenhange möchte ich auf eine andere eigentümliche schreibung hinweisen, die freilich in anderen teilen der hs. auftritt, die aber vielleicht geeignet ist, das eben angeführte zu beleuchten. Für lat. *ecce* kommt neben dem rgm. *efne* (26 mal in allen teilen der hs.) auch *eofne* 8 mal vor: 51,9. 72,27. 82,3. 86,4. 91,10. Hy. 1,2. 2,12. 10,2. Bosw.-Toller (einschliesslich Supplement) belegt diese form nur aus dem LPs. und ich kenne keine anderen beispiele derselben. Es ist schwer zu glauben, dass es sich hier um eine lautliche, nicht bloss graphische, erscheinung handeln sollte. Man wäre geneigt, an eine umgekehrte schreibung zu denken, die freilich nur dann wahrscheinlich ist, wenn das lautgesetzliche *eo*, z. b. in *heofon* (im LPs. nebst ableitungen ca. 100 mal belegt) schon monophthongiert oder der monophthongierung jedenfalls nahe gerückt wäre. — Und wie verhält es sich mit der eigentümlichen form *ceodorbeamas* 28,3 neben sonstigem *ceder-* (8 mal, u. a. auch in Ps 28,5)? Eine form *cedortreowcu* kommt in demselben Psalmenverse im Pariser Psalter vor, aber ein *ceodor* habe ich sonst nicht antreffen können. Falls es sich hier nicht um einen schreibfehler handelt, läge es wieder nahe, eine umgekehrte schreibung zu vermuten. Auf grund dieser einen stelle eine form *ceodor* mit nichtwestsächsischem (etwa kentischem) *u*-umlaut neben dem gewöhnlichen *ceder* zu konstruieren, wäre m. e. recht gewagt.

Anm. 2. Formen wie die bei Bülbring § 253 a. 1. 2. besprochenen *ofergeotolnes, geofu* etc. kommen im LPs nicht vor; es heisst hier rgm. (*for-, ofer*)*gytol, gyfa* oder *-gitol, gife* u. s. w. — Dagegen, nach Bülbring § 253, *ceoriað* 58,16; *ceolre* (zu *ceolor*) 149,6.

Schwanken tritt zum vorschein in dem worte *nywelnes* 32,7 41,8 neben *neowelnes* 70,20. *103,6. 105,9. 106,26. 148,7*; dazu noch die eigentümliche schreibung *nywelnes* 76,17. 77,13 — die wie eine kontamination der schreibungen *nywel-* und *neowel-* aussieht. Vgl. zu diesem worte Sievers § 73, und Weyhe, Kleine Beiträge zur westgerm. Grammatik, s. 81.

Mehrere erscheinungen des *u/o*-umlauts werden unten bei der behandlung der *w*-einflüsse noch berücksichtigt werden.

III. Zu den wirkungen eines *w*.

1. Während die verschmelzung der negation mit prs. plur. und praet. von *witan* im LPs. rgm. *nyton, -an, nyste* ergiebt, wozu noch das subst. *nytennys*, kommt bei der verschmelzung derselben mit dem opt. prs. von *willan* sowohl *nylle* 10 als *nelle* 6 vor. Dabei scheint *nelle* vor allem dem abschnitt P[1] anzugehören, während die übrigen teile der hs. *nylle* bevorzugen. Beide formen sind bekanntlich in ws. texten vertreten, s. Sievers § 428 a. 2.

2. Die behandlung der fälle, wo vor dem stammvokal *i* ein *w* geht und *u-* bezw. *o*-umlautsbedingungen vorhanden sind, weicht im LPs. von den allgemeinen spätws. verhältnissen, wie sie bei Sievers §§ 105,1. 107,3 und Bülbring § 264 dargestellt werden, nicht ab. Ausgleichungen u. dgl. haben nicht selten doppelbildungen mit und ohne *u/o*-umlaut hervorgerufen.

Rgm. heisst es *wudu, -es, -a, -ana* 8; so auch, mit schwund des *w*, *cucan* 2, *uton, -an* 17. Neben *swutol* etc. 24,4. 10. 14. 49,3. 79,2 steht mit anderer bildung (Sievers § 104,4 u. 105 a. 1) *geswēotolian* 49,7. 50,8. 78,10. 143,3. 147,20. Neben *wuduwe* 67,6. 93,6 steht unumgelautetes *wyduwe* 77,64. 131,15. 145,9 und noch *weoduwe* 108,9; eine verteilung der formen auf verschiedene abschnitte der hs. lässt sich somit nicht beobachten. Alle diese formen kommen auch in Aelfrictexten vor (vgl. z b. die Diss. von Wilkes über Aelfrics Heptateuch, s. 45, und die Diss. von Schüller über die Lives of Saints, s. 26; ein *weodewe* erwähnt Wilkes s. 122). Dass die vereinzelte schreibung *weoduwe* im LPs. wirklich eine gesprochene form des Glossators wiedergäbe, muss bezweifelt werden. Wechselnde bildungen, ebenfalls ohne deutliche verteilung auf verschiedene abschnitte der hs. zeigt *swigian* 6, *swygian* 1, *swugian* 3, *sugian* 1, *suwian* 2; sämtliche typen sind in P[1] vertreten, vgl. 27,1. 31,3. 34,22. 49,3. 21. — Nur unumgelautete formen sind belegt von plur. prt. *witon*; *gewita, witodlice*; *swīpu, -um, twygu, hwīða*.

Anm. Neben einander belegt sind *betwux* 6,8. 9,12. 25,6. 54,19. 67,14; *betwyx* 72,13. 87,6. 95,3. 98,6 und *betweox 21,19.* 103,14. 104,1. 105,33. 125,3 — also mit einer freilich nicht scharf hervortretenden und vielleicht nur zufälligen verteilung auf verschiedene abschnitte der hs. Zur erklärung dieser formen, worüber auseinandergehende ansichten ausgesprochen worden sind, vgl. vor allem Sievers, Zum ags. Vocalismus, s. 47 f. und Bülbring, Ae. Elb. § 520 u. Anglia Bbl. XV, s. 157 ff.

3. Behandlung der gruppe *weo-*. Es scheint zweckmässig, zunächst die fälle mit *eo* durch brechung, sodann diejenigen mit *eo* durch *u/o*-umlaut zu behandeln.

a) Durch brechung entstandenes *eo*. Bekanntlich kommen im laufe der ws. sprachentwicklung die typen *weor-, wor-, wur-, wyr-* vor. Der LPs. weist beispiele aller dieser schrei-

bungen auf, jedoch keineswegs in derselben proportion bei den einzelnen in betracht kommenden wörtern.

Durchaus vorherrschend ist *eo* in *weorc* (*geweorc*) 58 mal in verschiedenen teilen der hs. Nur 5 mal kommt daneben in P¹ *worc* vor: 27,5(2). 32,4. 15. 45,9. Nur mit *eo* belegt ist *weornode* (tabescebam) 118,158.

Nur *eo* zeigt das subst. *weorð* 43,13. 48,9. 61,5. In den ableitungen *weorðian, arweorðian, -weorðlic, -weorðung* steht 6 mal *eo*: 48,21. 49,15. 23. 138,17. 146,1. Hy. 6,24; daneben 6 mal *u*: 21,27. 25,8. 36,20. 71,14. Hy. 15,4. 28. Das einmalige *arwyrðað* Hy. 7,2 mag durch das adj. *wyrðe* beeinflusst sein. Auch in *weorðmynt* 48,13 — *wyrðmynt* 8,6. 28,2. 44,10. 95,7. 98,4 wäre ich geneigt, die verschiedenheit von *weorð—wyrðe* widerspiegelt zu sehen.

Von *sweord* sind die formen mit *eo* die häufigsten (16): 16,13. 43,4. 7. 58,8. 62,11. 63,4. 77,62. 64. 88,44. 149,6. Hy. 4,12. 6,36. 56. 58 (dazu noch das unklare *sweordtige* 9,7); interessant ist 143,10: *sweorde* l. (vom korr.) *sworde*, der einzige beleg mit *o*. Die form *swurd* ist 7 mal belegt: 7,13. 21,21. 34,3. 36,14. 15. 44,4. 56,5; nur 1 mal *swyrd* 75,4.

Recht häufig belegt sind praesensformen von *weorpan* und *weorðan*. Hier sind die 2. 3. sg. prs. auszuscheiden, wo rgm. umlauts-*y* (< *io*) steht. Es ist nicht ausgeschlossen, dass dieses *y* analogisch im imp. sg. *-wyrp* 50,13. 118,10 (neben *weorp* 54,23. 70,9) erscheint. Andere *y*-formen von *weorpan* sind nicht belegt, sondern das verbum hat im prs. in der regel *eo*: 8,3. 61,5. 88,34 (+ die beiden belege vom imp. *weorp*). Daneben kommen aber in P¹ ein paar fälle mit *e* vor: inf. *awerpan* 2,3 und pprs. *awerpende* 16,11. Die formen sind nicht leicht zu erklären; vgl. das oben s. 68 über *clepian* (ebenfalls in P¹) bemerkte. Mehrdeutig ist das bei BT. sonst nicht belegte subst. *forwyrpnes* 21,21 (spätws. *wyr-* für älteres *weor-* oder *y* im anschluss an das subst. *wyrp*). Die formen von *weorðan* zeigen neben 4 *eo* (36,20. 48,11. 68,26. 145,4) nicht weniger als 12 mal *u* (alle belege in Ps. 1—40) und 4 mal *y*: *forwyrðað* 36,34. 101,27; *forwyrðan* 67,3; *forwyrðe* 108,15. Hier lässt sich in dem *y* kaum etwas anderes sehen als die spätws. umgekehrte schreibung *wyr-* für *wur-*, vgl. Bülbring §§ 268 a. 1 u. 280. Freilich hat unser denkmal kein beispiel von *wur-* für etym. *wyr-*. Über die umgekehrte schreibung *weormcynna* 90,13 (neben *wyrmcynna* 139,4; *wyrm* 21,7) sowie über einige unrgm. formen von *wyrcan* vgl. oben s. 63. Dehnung nach ausfall von *h* liegt wahrscheinlich vor in *ðweor* (*ðweorr*), *-e, -um* 6, wozu wohl auch *ðwere* 4,3; vgl. die ähnliche schreibung in den kent. Glossen bei Williams, BBtr. 19, s. 107.

Es geht aus den mitgeteilten belegen hervor, dass das wort *weorc* eine sonderstellung einnimmt, indem da fast immer *eo* erscheint, woneben nur wenige *o* in P¹. Im übrigen schwankt im LPs. die schreibung sehr. Nur selten kommen *y* und *e* vor (abgesehen von den fällen, wo *y* wahrscheinlich durch analogische anlehnung zu erklären ist). Reichlich vertreten sind dagegen die schreibungen *eo* und *u*, letztere meist nur in P¹, wo auf dieselbe die mehrzahl aller belege fällt; Hy. 15 hat rgm. — freilich i. g. nur 2 mal — die schreibung *u*.

b) *eo* durch *u*/*o*-umlaut. Ein solches *eo* erhält sich in *gesweotolian* 5 (woneben die abweichende bildung *geswutelian* etc., s. o.); so auch, insofern der umlaut überhaupt eintritt, in *weorod* etc.; s. o. s. 67. Ein besonderes interesse bietet das wort *w(e)orold*, worüber vgl. oben s. 11. Dieses sehr gewöhnliche wort erscheint in den Ps. 1—43 rgm. als *world* (ca. 20 mal); nur Ps. 43,9 kommt *weorld* vor. In den folgenden Psalmen sind die belege: *world* 44,7(2). 18(2);

weorld 47,15(3). 51,16(2); *weorulđ* 51,11. Diese letztgenannte form *weorulđ* steht sodann ausnahmslos in den Ps. 54—96 (ca. 20 mal); sie kommt noch dazu Ps. 101,29. 144,21(3). 148,6 vor. Sonst ist aber im letzten drittel des Psalters *weorld* die normalform (ca. 45 mal). Die Hy. 1—14 haben rgm. *weorulđ* (ca. 8 mal); Hy. 15 hat *worulđ* (2 mal: 15,33. 34). In bezug auf die form dieses wortes gehen also die verschiedenen teile unseres denkmals in bemerkenswerter weise auseinander. Wie weit es sich hier um verschiedenheiten der aussprache und nicht bloss um abweichende schreibung handelt, ist nicht leicht zu entscheiden. Immerhin sei darauf hingewiesen, dass *wor(u)ld* denjenigen teilen der hs. (Ps. 1—45 u. Hy. 15) eigen ist, in denen *wur-* für ein durch brechung entstandenes *weor-* häufig auftritt.

4. Von dem bei Bülbring § 281 behandelten spätws. übergang *wor-* > *wur-* vor konsonant giebt es im LPs. nur wenige spuren. Neben *word* (51 mal in allen teilen der hs.) steht in P^1 ein paar mal *wurd*: 18,5. 35,4; *word* ist 21,2 aus *wurd* korrigiert worden. Das pp. *gewurdene* 13,3 neben *geworden* 66 mag ein schreibfehler sein.

IV. Zu den älteren und jüngeren palatalwirkungen.

a) Diphthongierung primärer palatalvokale nach palatalen konsonanten.

1. Wg. *a*, ae. *æ*.

Dieses erscheint in zahlreichen fällen in der diphthongierten gestalt *ea*; doch kommen daneben auch häufig belege mit einfachem vokal vor.

Die belege sind folgende: *ceaster* 9,7. 30,22(2). 47,2. 3. 9. 54,10. 68,36. 71,16. 78,3. 100,8. 106,4. 7. 36 und noch 6 mal in P^3; daneben *cæster* 58,7. 59,11. 72,20; *cester* 86,3. — *ceaferas* 104,34. — *cæflas* 65,17.

Prt. sg. *-geat* 48,13. 21. *101*,5. 118,95. 99. 100. 104. *153. 176*; daneben *begęt* 77,54; *forgæt 118*,30. *61. 109. 141*.. — Prt. sg. *forgæf* 56,4. Hy. 5,13. — Subst. *gæt 117*,20; dp. *geatum* 2 (darunter 9,18) neben *gatu*, *-a*, *-um* 15 (und ds. *gate* 3).

sceal 2 (darunter 14,1). — *sceattas* 14,5; *frumsceattas* 104,36. — *scæftes* Hy. 5,13.

Im LPs. als ganzem bilden die fälle mit *ea* die mehrheit, wenn auch die belege mit einfachem vokal recht zahlreich sind. Wichtig ist die tatsache, dass die fälle mit *æ* (*e*) ausschliesslich in P^2, P^3k und Hy. 1—14 vorkommen, wo sie zweimal so zahlreich sind wie die belege mit *ea*. Über den charakter der monophthongischen formen soll später gehandelt werden.

2. Wg. *ā*, ws. *ēa*.

ceacan 31,9. — *gear* 76,6. Hy. 2,11; *-a* 89,10. 94,10. Hy. 2,2 (und noch 1 mal); *-um* 89,15; *-as* 30,11; daneben *gær* 60,7. 77,33. 89,5. 9. 10; *-es* 101,28; *-a* 89,4; *-um* 89,10. — Prt. 2. sg. ind., plur. u. opt. von *-gytan* und *-gyfan*: *-geate*, *-un*, *-on* 13,4. 27,3. *41*,10. 43,18. 105,7. *13. 21. 118*,139. 138,3; daneben *-gæte* Hy. 6,25; *-on*, *-an* 57,10. 72,12. 77,11. 81,5. Hy. 4,18; *angetun* 13,3. — *forgeafe* 31,5; *-gæfe* 59,6. 60,6. 84,3. — *sceap* 8,8. 43,22. 48,15. 77,52. 78,13. 79,2. 94,7. 99,3. 106,41. 118,176. 143,13; *-a* 77,70. 113,4. 6; *-um* Hy. 6,18; daneben *scæp* 73,1. 76,21; *scep* 43,12.

In diesem zusammenhange seien auch die belege von (*on-*, *to*)*gean(es)* angeführt: *ongean* 3,2. 49,20. 21; *togeanes* 2,2(2). 14,3. 26,3(2). 34,3. 40,9. 43,16. 49,20. 101,9. 108,3. 5. 13. 20. 118,23. 139,9.

— *ongen* 12,5. 70,26; *agen* 12,5 etc. (13 mal in P¹); *agenes* 22,5; *togenes* 30,19. 63,9. 68,13. 70,4; vgl. noch subst. *genryne* 18,7. — *ongæn 145*,4. Hy. 3,9. 4,21; *togænes* 53,3. 55,3. 6. 74,6. 76,3. 82,4. 6. 93,16(2); vgl. noch *gænryne* 58,8; *gænhwyrfte 125*,1.

Auch hier treten die verschiedenheiten der einzelnen abschnitte des LPs. recht scharf zu tage. Mit einer einzigen ausnahme kommen nämlich *æ*-schreibungen nur in P² (26 mal), in P³k (2 mal) und in Hy. 1—14 (4 mal) vor. Die (mit ausnahme von *agen* etc. seltenen) *e*-schreibungen gehören hauptsächlich P¹ an. Zweifelhaft ist, ob bei der gestaltung des vokals den nachfolgenden lauten irgend welche bedeutung zukommt, da nebeneinander *geara, -um* und *gæra, -um* belegt sind. Freilich steht in P² u. Hy. nur *sceapa, -um* (2), wogegen neben *sceap* (4) auch *scæp* (2) vorkommt; doch sind die belege zu spärlich, um irgend welche schlussfolgerung zu erlauben. Eine eingehendere diskussion dieser erscheinungen wird später folgen.

3. Wg. *e*.

LPs. hat hier nie das altws. *ie*. In der regel steht *y*, oder seltener *i*; es fehlt aber auch nicht an fällen mit *e*. Die belege sind folgende:

(*a-, for*)*gyfan* etc. 11 mal mit *y* in verschiedenen teilen der hs., 4 mal mit *i* in P¹; dazu *forgyf*(*e*)*nys* Hy. 9,10. 13,7; *gifé* 44,3. 83,12; *gyfa* 71,10. — *andgyt*, (*for-, ofer*)*gytol* etc. meist mit *y* (ca. 20 mal) in verschiedenen teilen der hs., 4 mal mit *i* (meist in P¹); (*be-, for-, on-, under*)*gytan* (praes. stamm — ein verschiedenes verhalten der 2. 3. sg. im vergleich mit den übrigen formen lässt sich nicht beobachten — und part. praet.): meist mit *y* (ca 25 mal) in allen teilen der hs., 9 mal mit *i* in Ps. 1—44; dazu 2. sg prs. *forgetst* 43,24. — *gycelstan* 147,17; *gysterntic* 89,4. — (*a-, for*)*gyldan* 25 mal mit *y* (darunter ca. 10 mal 2. 3. sg. prs.) in verschiedenen teilen der hs.; daneben *geldan* sowohl in 2. 3. sg. prs. *ageldest* 130,2 (randglosse), *agelt* 17,23. 30,24 wie in anderen prs. formen 21,26. 27,4. 40,11. 50,14. 65,13. 78,12. 115,12. 18. — *deofolgyld* 105,28. 36. 38. 113,4. 134,15; *-geld* 105,37; *medgylda* 39,18. — *scyld* (scutum) 34,2. 75,4. 90,5; daneben *sceld* 5,13. 45,10.

Im gegensatz zu den fällen mit urspr. ws. *æ* und *æ* lässt sich hier keine deutliche verteilung der formen auf verschiedene abschnitte des LPs beobachten. Die *e*-formen sind freilich am zahlreichsten in P¹, kommen aber auch in anderen teilen der hs. vor. Dagegen kann es kein zufall sein, dass — mit ausnahme des vereinzelten *forgetst* — die schreibung *e* nur vor *ld* (und in dem analogischen *agelt*) erscheint. Vielleicht mag eine früh eintretende tendenz zur dehnung vor *ld* der diphthongierung entgegengewirkt haben.

b) Jüngere diphthongierung durch vorausgehende palatale.

1. Zur diphthongierung von umlautsvokalen.

scendan etc.; hier sind im LPs die verhältnisse recht bunt, indem nebeneinander *scendan* 15, *scændan* 13, *scyndan* 17 stehen; vgl. oben s. 59. Die verschiedenen abschnitte des denkmals zeigen ein voneinander gewissermassen abweichendes verhalten: in P¹ (= Ps. 1—52) herrscht *scyndan* vor (13 mal), in P² *scændan* (9 mal), in P³ (hier auch in P³k) *scendan* (10 mal, d. h. P³6 u. P³k 4); doch kommt *y* je 2 mal in P² und P³ vor. Interessant sind 30,2 *gescynded* l. (vom korrektor) *gescænd* und 118,78 *gescynde* l. (korr.) *gescende*.

Nur mit *æ* belegt ist *scænean* etc. 35,9. 59,5. 68,22.

Die entwicklung $\bar{e}$ ($> \bar{\imath}e$) $> \bar{y}$ liegt vor in *gescy* 59,10. 107,10.

Umlauts-*ā* (aus *ā* < wg. *ai*) bleibt unverändert in *toscænde 104*,41. So auch in der 3. sg. prs. *toscæt* 81,1; neben dieser form erscheinen auch *tosceat* 102,12 und *toscat* 67,15 — letzteres in deutlicher anlehnung an unverändertes *toscadan*, welches 49,4 belegt ist und womit auch das schwach flekt. prt. *toscaddon* 65,14 übereinstimmt. Die 3. sg. *tosceat* ist nicht eindeutig; es kann sich um *toscēat* mit diphthongierung aus *toscæt* handeln, oder aber um *tosceāt* mit steigendem diphthong aus dem analogischen *toscāt* oder, wohl richtiger, in direkter anlehnung an ein *tosceādan*, welcher typus wahrscheinlich in dem imp. sg. *tosceād* 42,1 und praet. *tosceādde* 105,33 vorliegt (vgl. Bülbring § 303). Auch in *gesceād* 37,11. Hy. 15,43 und *gesceādwis* Hy. 15,34. 40 bin ich geneigt umlautlose formen (mit *ā* > *eā*) zu sehen. Für P^2 (vielleicht auch für Ps. 46—52) charakteristisch wäre dann das unveränderte bestehen von *ā* nach *sc*, während Ps. 1—45, P^1 u. Hy. 15 das eintreten eines gleitlautes (*ā* > *eā*) begünstigen; dieses in analogie mit der behandlung des kurzen *a*, worüber gleich unten.

Über *unscæððig* s. oben s. 64; ein *-sceaððig* kommt im LPs. nicht vor.

2. Zur diphthongierung von kurzem und langem *a*, *o*, *u*.

α) Nach *j*. Die worte „jung", „jüngling", „jugend" haben ganz überwiegend keine diphthongierung des *u*, wobei aber die schreibung des *j*-lautes zwischen *i*, *g*, und vereinzelt auch *gi* schwankt. Die belege sind: *iung* 68,32. 118,9. *143*,12. 148,12(2). Hy. 6,36; *gung* 67,26; *iungling* 36,25. 67,28. *118*,9. 118,141. *148*,12; *gungling* 77,63; *iugoð* (*-uð*, *-eð*) *24*,7. 42,4. 87,16. 128,1. *143*,12; *gugoð* 70,5. 17; *giugoðhad* 24,7. Daneben kommt nur einmal *geogeð* 102,5 vor. Diese form ist wohl der aussprache des glossators fremd. Dem ganzen LPs. ist offenbar unverändertes *ju*-eigen. — Dazu stimmt unverändertes *o* in *ioc* 2,3.

Dagegen heisst es rgm. *geomrian* etc. in verschiedenen teilen der hs.: 6,7. 11,6. 30,11. 37,9. 10. 58,16. 78,11. 101,6. 21. 118,143.

Anm 1. Sehr stark auseinander gehen die schreibungen der überhaupt recht unklaren und schwierigen praep. u. vorsilbe *geond* (vgl. Sievers § 74). Die verschiedenen teile der hs. weichen dabei einigermassen voneinander ab. Die ws. normalform *geond* steht als praep. 91,3. 104,39. 120,6 (2, einmal vom korr.) und als vorsilbe 90,6. *104*,13. *118*,6; die schreibung *iand* (prp.) 7,12. 12,2. 21,3. (vors.) 8,9; *gind* (prp.) 41,11. (vors.) 38,7. 43,12. 44,3; *gynd* (prp.) Hy. 7,6. 15; vereinzelt *gendgute* 88,46. Interessant ist vor allem die viermal in P^1 auftretende form *iand*.

Anm. 2. Die mit dunkelvokalischen endungen versehenen formen von *gear* sind oben s. 71 behandelt worden, da hier wohl sicher frühe durchführung des dem sing. zukommenden stammvokals stattgefunden hat.

β) Nach *sc*.

a ausser vor nasal. Belege: *sceaða* 7,7. 9,7. *73*,15. — *sceadu* etc. 16,8. 22,4. 43,20. 67,15. 101,12. 106,10. 14. 108,23. 139,8. 143,4. Hy. 9,11; daneben *scadu* etc. 56,2. 79,11. 87,7. 90,4. Hierher gehören, wenn auch z. t. nicht ganz eindeutig (vgl. Sievers § 368, 2 u. anm.), wohl sicher auch einige formen von *sc(e)acan* sowie pp. *gesc(e)apen*: pprs. *tosceacyndes* 28,8, aber *ofascacendra* *126*,4; pp. *ofascacen* *108*,23. In der 3. sg. *asceacð* 7,13 könnte diphthongierung eines umlautsvokals *e* vorliegen, was indessen in anbetracht des rgm. unveränderten *unscæððig* weniger wahrscheinlich ist; vielmehr hat man es wohl hier mit einer im anschluss an *sceacan* etc. gebildeten form mit steigendem diphthong zu tun. — Pp. *gesceapen* etc. 32,9. 101,19. 103,30. 148,5 und 8 mal in Hy. 15; daneben *gescapen* 89,2; *gescapennysse* *102*,14. — Es zeigt sich somit, dass

ea die regel ist in P¹, P³ u. Hy. 15, wogegen in P² und P³k unverändertes *a* durchaus überwiegt.

Über fälle mit *ā* nach *sc* (nur *sc(e)ādan* etc.) s. oben s. 73.

a vor nasal. Belege: *fotsceamol* 98,5. 109,1; *sceamu* etc. 6,11. *24*,2. 30,18. 34,26. 39,16. 68,20. 108,29; daneben *scamu* etc. 6,11. 24,20. 34,4. 26. 43,16. 68,7. 69,3. 4(2). 70,13. 82,18. 85,17. *108*,29. Also in P¹ schwanken zwischen *a* u. *ea*, in P³ nur *ea*, aber in P² fast ausschliesslich unverändertes *a* und so auch (freilich nur ein beleg) in P³k.

Ae. *o*. Hier überwiegt unverändertes *o*: *scort* etc. 36,10. *104*,12; *scotian*, *-ung*, 54,22. 63,5. 6; daneben *sceotian* 10,3; pp. *utascofene* 35,13; daneben *utasceofan* 36,9. Die beiden formen mit *eo* stehen im P¹.

Langes *ō* nach *sc* ist nur unverändert belegt: prt. *ofasceoc* *135*,15; *gescop* 6 mal in verschiedenen teilen der hs.

Ae. *u* nach *sc* ist unverändert in *sculdor* 1, *deaðscufan* 6,6; dagegen steht neben (*on-*, *a)sceunian* etc. 5,7. 32,10. 52,2. 55,6. 58,13. *87*,9. *105*,10. 106,18. *118*,163. Hy. 6,23 auch *-sceonian* etc. 13,1. 32,10. 34,6. 7 — also 4 mal in P¹.

Langes *ū* ist unverändert: *scur* 4, imp. *ascuf* 54,10.

c) Die gruppe *sel-* (s. Bülbring § 304).

Es heisst im LPs. in der regel *sylf* etc. 43 mal in allen teilen der hs.; nur 2 mal kommt *self* vor: 99,3. 104,22. — Über *seltcuðe* Hy. 6,24 vgl. Bülbring § 304 a. 2.

Sehr stark schwankt das praes. von *sellan*. In P¹ kommen 10 formen mit *e* (wozu 2 *e* von P¹k), 7 mit *y* vor; P² hat 5 *e* (wozu P²k 1 mal *e*), 8 *y*; P³ 23 mal *e*; Hy. 1—14 rgm. (5 mal) *y*. Hierher noch *sylena* (dona) 67,19. Also hat P³ nur *e*, Hy. 1—14 nur *y*; P¹ u. P² schwanken stark, wobei in P¹ *e*, in P² *y* überwiegt.

d) Zu den wirkungen nachfolgender *e*, *g*, *h*.

Vor *ht* steht für urspr. *ht* im LPs. rgm. *i*: *cniht*, *riht* u. s. w. (i. g. ca. 360 belege). — Über *meocsmiligan* 80,7 vgl. Bülbring § 311.

Der im spätws. häufige übergang *ea* > *e* vor *h* (Bülbring § 313) ist im LPs. sehr selten. Neben ca. 60 *ea* (*scah*, *geðeaht* u. a.) kommen nur wenige fälle mit *e* vor: prt *beseh* 39,2; imp. sg. *ofsleh* 58,12; subst. *wex* 21,15 (neben *weax* 57,9. 67,3. 96,5); wohl auch *hlehtredon* 21,8. Einigemal kommt *æ* vor: prt. *-sæh* 77,62. 96,4; *geðæht* 88,8; prt. *astrehte* 54,21; pp. *ascæht* *77*,63 u. *awræht* 77,63. Sämtliche belege mit *æ* gehören dem abschnitt P² an.

Die bei Bülbring § 317 behandelte monophthongierung *ēa* > *ē* vor *c*, *g*, *h* ist dem LPs. so gut wie unbekannt. Es heisst rgm. *eac*, *forebeacn*, *eage*, *heah* u. s. w. Ausnahmsweise kommt neben *ðeah* 21 auch *ðeh* 1 und *ðæh* 89,10 vor. Ferner ist zu erwähnen *nehgebur* 2 neben *nealgebur* 4 (und einf. *neah* 2, *forneah* 2, *nealiice* 1). Die superlative *hehst* (*hext*, *hæhst*) und *next* sind wahrscheinlich umlautsformen; vgl. oben s. 65 f.

e) Übergang *ēa* > *e ā* > *ā*.

Auf dem kombinierten einfluss des vorausgehenden *sc* und des nachfolgenden *w* beruht wohl die akzentverschiebung und der darauf eintretende schwund des ersten elementes des diphthongs in *scawung* 72,4; *forescawodon* Hy. 6,41 (neben *-sceawian* etc. 10; ob mit *ēa* oder *eā*

ausgesprochen, lässt sich selbstverständlich nicht ermitteln); vgl. Bülbring § 333: Klaeber, Anglia 27, s. 428; Schiebel, Diss. s. 28 (*bescawiende* 1, *bescawunge* 2 in den Aldhelm-Glossen); Hermanns, Diss. s. 78 (*forascawunga* 1 in der Benediktinerregel). Ähnlicher art scheint die lautentwicklung zu sein in *scafas* (manipulos) 125,6.

Die vorhergehenden ausführungen haben ergeben, dass — wie schon oben s. 10 f. in aller kürze hervorgehoben worden ist — verschiedene abschnitte des Lambeth-Psalters in mehreren punkten der lautgestaltung oder jedenfalls der schreibung voneinander abweichen. Die wichtigsten eigentümlichkeiten seien hier kurz zusammengestellt.

P¹:

i-umlaut von *a* vor nasal überwiegend *e*; nur ca. 13 % belege mit *æ*;

als *i*-umlaut von *u* kommt neben *y* (woraus in gewissen stellungen *i* geworden ist) öfter als in anderen teilen des denkmals (jedoch i. g. nur etwa 12 mal) *e* vor; es heisst fast ausnahmslos *cyning* (*kyning*);

i-umlaut von *ēa* (ausser vor *c*, *g*, *h*) in Ps. 1—45 in ca. 30 % aller fälle *ē*; in Ps. 46 — 52 beträgt die zahl der *ē* ca. 66 %;

neben dem sonst im LPs. ausschliesslich belegten *weore* steht 5 mal *wore*;

sonst steht in Ps. 1—45 neben dem durch brechung entstandenen *weor-* häufiger *wur-*;

Ps. 1—45 schreiben fast immer *world*, Ps. 46—52 *weorld*;

neben dem sonst im LPs. ausschliesslich belegten *word* steht 2 mal *wurd*;

primäres *æ* und *ǣ* nach palatalen werden fast immer diphthongiert; je einmal belegt sind *angetun*, *scep*; — neben *ongean* 3, *togeanes* 9 steht (*on-*, *a*)*gen* 14, (*a-*, *to*)*genes* 2, *genryne* 1; — es heisst überwiegend *scyndan*; nach *sc* werden *a*, *ā* in der regel zu *ea*, *eā*; bei *a* vor nasal und *o* sind diphthongierte und unveränderte formen gleich häufig; neben *scunian* etc. 2 steht *sceonian* etc. 4; — es heisst *iand* 4, *gind* 4; — *sellan* etc. hat *e* etwas häufiger als *y*;

die formen *lioht* 2, *diopnyssa* 1 und *liofaþ* 1 sind wegen des *io* bemerkenswert;

häufig sind *hwænne*, *ðænne* (sonst im LPs. selten); asm. *ðæne* nur in P¹.

P²:

i-umlaut von *a* vor nasal in 65 % aller fälle *æ*;

i-umlaut von *ō* häufiger als in anderen teilen des denkmals (jedoch nur 15 mal) *ō̈*;

neben *cyning* (*kyning*) 7, *kyng* 2 steht *cining* (*kining*) 2, *king* 5;

bemerkenswerte schreibungen sind *gemearu*, *-a* 4 und *gærcian* 2 (sonst nur 1 mal in P¹);

i-umlaut von *ēa* meist *ȳ*; nur 21 % *ē*;

eigentümliche formen sind dp. *weogum* 1, *cofne* (ecce) 4 (wozu noch 51,9);

weor- durch brechung ist meist bewahrt; ein paar mal *wur-* und *wyr-*;

es heisst rgm. *weoruld*;

für primäres *æ*, *ǣ* noch palatalen kommt meist *æ* (6), *ǣ* (16) vor, jedoch auch *ea* (4), *ēa*

(9) und vereinzelt *e*; *togænes* 9, *gænryne* 1, *(on-, to)gen(es)* 4; — meist *scandan*; — *a* (auch vor nasal) und *ā* meist unverändert nach *sc*; so auch *o*, *u*; — *geond* 2, *gend* 1; — *sellan* hat *y* etwas häufiger als *e*;

einigemal *ea* > *æ* vor *h*: *sæh, geðæht, astræhte, æw(r)æht* (i. g. 6).

P¹ (hauptglossierung):

i-umlaut von *a* vor nasal meist *e*, nur ca. 9 % *æ*;

rgm. *cyning* (24);

i-umlaut von *ēa* in ca. 78 % aller fälle *ē*;

weor- durch brechung in der regel bewahrt; ein paar mal *wyr-*;

weorld ca. 45, *weoruld* 4;

primäres *æ*, *ǣ* nach palatalen fast ausnahmslos diphthongiert; rgm. *togeanes* 7; — meist *scendan*; — *a* (auch vor nasal) und *ā* nach *sc* diphthongiert; — rgm. *geond* 2; — neben dem sonst im LPs. ausschliesslich belegten *sylf* steht 2 mal *sēlf*; *sellan* rgm. mit *e*.

P³k:

i-umlaut von *a* vor nasal etwas häufiger *æ* als *e*;

i-umlaut von *ēa* meist *ȳ*, nur etwa 17 % *ē*;

für primäres *æ* nach palatalen erscheint *ea* 3, *æ* 5; für primäres *ǣ* steht *ēa* 3; *ongæn* 1, *gænhwyrft* 1; — *scendan* 4; — *a* (auch vor nasal) nach *sc* unverändert; — *geond* 3.

Hy. 1—14:

i-umlaut von *a* vor nasal in 70 % aller fälle *æ*;

es heisst *eing* 4, *kyng* 1;

i-umlaut von *ēa* fast immer *ȳ*, nur 4 % *ē*;

die schreibung *gemearu* kommt 1 mal, *eofne* 3 mal vor;

weor- durch brechung bleibt erhalten;

es heisst rgm. *weoruld*;

primäres *æ* nach palatalen erscheint als *æ* (2); für primäres *ǣ* steht 2 mal *ǣ*, 3 mal *ēa*; *ongæn* 2; *gynd* 2; — *syllan* rgm. mit *y*.

Hy. 15:

i-umlaut von *a* vor nasal rgm. *e*;

i-umlaut von *ēa* häufiger *ȳ* als *ē*;

weor- durch brechung > *wur-* (2 mal);

woruld (2 mal);

a, *ā* nach *sc* werden diphthongiert.

Anm. Die Ps. 46—52 sind in dieser abhandlung überhaupt mit Ps. 1—45 unter der benennung P¹ zusammengeführt worden, wenn auch öfters (so schon s. 10 f.) betont worden ist, dass sie einige eigentümlichkeiten aufweisen und eine gewissermassen selbständige stellung einnehmen. Nur in seltenen fällen zei-

gen sie die für P^2 charakteristischen züge, wie in den schreibungen *toscadan* 49,1 u. *cofne* 51,9. In mehreren punkten haben diese Psalmen eigentümlichkeiten, welche Ps. 1—45 und P^3 (im gegensatz zu P^2 u. Hy. 1—14) gemeinsam sind; so z. b. überwiegt *e* als umlaut von *a* vor nasal und primäres *æ* nach palatal wird diphthongiert (freilich auch nicht selten in P^2). In ein paar punkten stimmen Ps. 46—52 zu P^3 im gegensatz zu den anderen teilen der hs.; so vor allem in dem überwiegen von *ē* als umlaut von *ēa* und in der schreibung des wortes *weorld*. An Ps. 1—45 erinnert *gesęndan* 1, *ðæne* 1. Noch ein paar kleinigkeiten könnten erwähnt werden; doch sind die schwankungen der schreibung im LPs. überhaupt so gross und der umfang der betreffenden Psalmen so gering, dass vorsicht am platze ist.

Aus den soeben mitgeteilten zusammenstellungen geht eine tatsache hervor, auf welche im laufe unserer untersuchung schon öfters hingewiesen worden ist, nämlich die in vielen punkten geradezu schlagende übereinstimmung zwischen P^2 und Hy. 1—14, an welche sich, soweit das geringfügige material eine beurteilung ermöglicht, meist auch P^3k schliesst. In diesen abschnitten ist der *i*-umlaut des *a* vor nasal meist *e*, der umlaut von *ēa* überwiegend *ȳ*. Ein durch brechung entstandenes *weor-* bleibt meist erhalten; es heisst rgm. *weorld*. Primäres *æ*, *ǣ* nach palatal erscheint sehr häufig als *e*, *ē*. Dazu gewisse einzelheiten, wie die schreibungen *gemearu* und *eofne*. In ein paar von diesen punkten nehmen die Hy. 1—14 einen gewissermassen konsequenteren standpunkt ein als P^2, so z. b. in bezug auf den umlaut von *ēa*, wo die fälle mit *ē* in Hy. 1—14 sehr spärlich sind —. Die abweichungen der betreffenden abschnitte voneinander sind recht unbedeutend und z. t. wohl bloss zufällig. So hat P^2 *geond* (*gend-*), Hy. 1—14 *gynd*; die in P^2 vorkommenden schreibungen *geðeht* u. ä. und *gereian* scheinen den Hymnen fremd zu sein. Im grossen und ganzen haben wir es aber mit ein und demselben sprachtypus zu tun, der sich u. a. durch *e* als umlaut des *a* vor nasal, und durch häufiges auftreten von *e*, *ē* nach palatalen auszeichnet.

Die abschnitte P^1, P^3 und Hy. 15 stehen in gewissen punkten einander nahe und im gegensatz zu der eben behandelten gruppe P^2 etc. So vor allem in dem überwiegen von *e* vor nasal und in der vorherrschenden diphthongierung nach palatalen. Es giebt aber auch wichtige unterschiede zwischen P^1 (ich denke hier vor allem an Ps. 1—45; über Ps. 46—52 vgl. das oben gesagte) und P^3. Vor allem ist in P^3 *ē* als umlaut von *ēa* durchaus überwiegend, während in Ps. 1—45 *ȳ* mehr als doppelt so häufig ist als *ē*. Bemerkenswert ist auch, dass in Ps. 1—45 die form *world* gilt, während P^3 *weorld* gebraucht, und dass *wur-* aus einem durch brechung entstandenen *weor-* in P^1 häufig auftritt, aber P^3 fremd ist. In diesen beiden punkten, wo ja P^1 für das spätws. charakteristische gestaltungen aufweist, steht Hy. 15 dem abschnitt P^1 besonders nahe. — Überhaupt bietet P^1, wo ja doppelte und mehrfache glossierungen überaus häufig vorkommen, auch in bezug auf die schreibung vielleicht ein bunteres bild dar als die übrigen abschnitte des LPs.

Ich werde im folgenden einige besonders wichtige erscheinungen zur genaueren prüfung vornehmen, nämlich 1) *e* als umlaut von *a* vor nasal, 2) das auftreten von *e* als umlaut des *u*, 3) *ē* als umlaut von *ēa*, 4) den übergang *weor-* > *wur-*, 5) die gestalt des wortes *w(e)or(u)ld*,

6) die behandlung von primärem *a*, *ā* nach palatalen, und 7) das auftreten von formen wie *sæh, gedæht.* Ich werde dabei die betreffenden verhältnisse in einer anzahl von meistens späten texten aus dem südlicheren altenglisch berücksichtigen und zu ermitteln suchen, ob unter diesen texten einer oder der andere eine kombination von merkmalen aufweist, welche für einzelne abschnitte des LPs. charakteristisch ist.

Ich habe bei dieser vergleichung von zahlreichen, z. t. schon früher erwähnten, Dissertationen gebrauch gemacht, die ich im folgenden, soweit ich dieselben zitiere, nur mit dem namen des Verfassers bezeichne. Fischers abhandlung „The stress-vowels of Aelfrics Homilies" (Publ. of the Modern Language Association of America, IV, 2) ist mir leider nicht zugänglich gewesen.

1. *æ* als umlaut eines *a* vor nasal.

Das häufige auftreten von *æ* in den frühesten ae. denkmälern (Dieter s. 13) kommt bei der beurteilung der verhältnisse in einem denkmal aus dem 11. Jh. wenig in betracht. Von spätaltenglischen texten aus dem südlicheren sprachgebiete zeigen auch diejenigen, wo *e* als umlaut von *a* vor nasal durchaus die regel ist, meist vereinzelte schreibungen mit *æ*, die indessen neben der überwältigenden zahl der *e*-schreibungen gänzlich zurücktreten.

In einer nicht geringen zahl von späteren texten kommt neben überwiegendem *e* die *æ*-schreibung einigermassen häufig vor (in etwa 10 bis 20 % aller fälle). Solche denkmäler sind, soweit die angaben in den auf dieselben bezüglichen dissertationen eine klare auffassung der sachlage ermöglichen, z. b. die Interlinearversion der Benediktinerregel (Hermanns s. 56 f.), die Harley-Glossen (Boll, Bonner Beitr. 15, s. 36) und die Soliloquien Augustins (Hulme s. 36 f.). Auch in Aelfrics Lives of Saints (Schüller s. 18) und in einigen hss. von Aelfrics Grammatik (vor allem hs. H; vgl. Brüll s. 9) sind die *æ* recht zahlreich. — Die erwähnten denkmäler lassen sich in dieser beziehung mit den abschnitten P^1 und P^3 des LPs. einigermassen vergleichen.

Es giebt aber auch texte, in denen die *æ*-schreibungen einen viel grösseren teil der gesamtsumme der belege bilden. Hierher gehören z. b. die hs. C der Dialoge Gregors (Hecht s. 10 f.) und einige z. t. sehr späte denkmäler wie der Apollonius von Tyrus (Märkisch s. 2), die junge Nicodemus-version in der hs. Vespas. D. XIV (Straub s. 15 f.) und der Sermo in Festis Sanctae Mariae Virginis (Vance s. 19). Diese texte erinnern in bezug auf die häufigkeit des *æ* an die abschnitte P^2, P^3k und Hy. 1—14 des LPs.

Über *æ* als umlaut von *a* vor nasal in spätaltenglischen texten sind voneinander einigermassen abweichende ansichten geäussert worden. Sievers § 89 a. 5 lässt den gebrauch von *æ* auf gewisse dialektisch, namentlich kentisch, gefärbte texte beschränkt sein. Bülbring § 171 spricht von bewahrung des *æ* in „den südöstlich-sächsischen Patois (an der kentischen Grenze) und sporadisch auch anderwärts im Süden"; vgl. auch Morsbach, Me. Gramm. § 108. — Von reinen kentischen texten haben die kentischen Glossen rgm. *e* als umlaut des *a* vor nasal (Irene Williams, Bonner Beitr. 19, s. 112); im kent. Psalm kommt *æ* neben *e* vor, und auch in den Urkundensammlungen sind beide schreibungen belegt (Wolff s. 19 f.; Taxweiler s. 22; Görnemann s. 18). Innerhalb des kentischen gebietes mögen in spätaltenglischer zeit örtlich verschiedene tendenzen geherrscht haben. Immerhin scheinen mir in der in gewissen teilen des LPs. durchaus überwiegenden schreibung *æ* am ehesten einflüsse der von Bülbring a. a. o. bezeichneten art vorzuliegen. Da bei anderen arten von umlauts-*e* sowie bei wg. *e* im LPs.

e-schreibungen nur ganz vereinzelt vorkommen, lässt sich in dem überaus häufigen *e* vor nasal sicher kein zeichen einer offenen aussprache aller *e*-laute erblicken (vgl. Kluge, Grundriss[2] I, s. 1038).

2. *ē* als umlaut von *u*.

e aus *y* als umlaut von *u* kommt im LPs. recht selten und durchaus sporadisch vor, etwas häufiger nur im abschnitt P[1]. Abgesehen von fällen, wo geringere betonung mit im spiele ist (vor allem das ziemlich häufige *emb, -e* neben *ymb, -e*) sind solche *e*-schreibungen in spätws. hss. überhaupt sehr selten. Von hss., wo dieselben verhältnismässig reichlich auftreten, seien erwähnt: die Boëthius-übersetzung (Krawutschke s. 22); ein paar hss. (vor allem DJ) von Aelfrics Grammatik (Brüll s. 16); die Aldhelm-Glossen (besonders häufig in hs. H, s. Schiebel s. 52 f. und die Einleitung zu Napier's Old English Glosses); die Blickling Homilies (Hardy s. 22). Über den charakter des *e* herrscht, soviel ich weiss, nur eine meinung. Es handelt sich um einflüsse spätkentischer schreibart. In den älteren kentischen Urkunden ist *e* noch selten (Wolff s. 41 f., Taxweiler s. 30 f., Görnemann s. 27 f.), in den kentischen Glossen dagegen durchaus überwiegend (Irene Williams, BBtr. 19, s. 109 f.), sowie meist im Mittelkentischen (Danker s. 11 f.). Auch in den Vices and Virtues, deren sprache nach Morsbach, Me. Gr. s. 10 ein südöstlich-sächsischer, dem kentischen benachbarter dialekt ist, tritt *e* sehr häufig auf (Schmidt s. 25 f.).

3. *ē* als umlaut von *ēa*.

Diese für die ausserwestsächsischen dialekte charakteristische gestalt des umlauts von *ēa* erscheint nur selten in einigermassen reinen „strengwestsächsischen" texten; fälle mit *ē* kommen z. b. gar nicht oder fast gar nicht vor in den ws. Evangelien (Trilsbach s. 119 f.) und Aelfrics Heptateuch (Wilkes s. 116 f.). Auch in mehreren solchen texten, die sonstige abweichungen vom strengws. gebrauch aufweisen, fehlt dieses *ē* so gut wie vollständig. Nicht ganz selten tritt *ē* auf in einigen hss. von Aelfrics Grammatik (Brüll s. 20), bildet aber neben den rgm. *ȳ* jedenfalls nur eine ausnahme.

Texte, die einen grossen prozentsatz von *e*-schreibungen aufweisen, sind z. b. die Boëthius-übersetzung (Krawutschke s. 26 f.), die hs. B des Martyrologiums (Stossberg s. 97 ff.), die Soliloquien Augustins (Hulme s. 63). Im Sermo in Festis S. Mariae Virginis (Vance s. 21) und in der jungen Nicodemus-version (Straub s. 35) herrscht *e* fast ausnahmslos. Die Harley-Glossen haben in ca. 40 % aller fälle *e* (Boll a. a. o., s. 39). In den reinen kentischen denkmälern herrscht *e*; so in den kent. Glossen (I. Williams a. a. o., s. 114) und im kent. Psalm u. Hymnus (Wolff s. 57). Über die Urkundensammlungen, deren inhalt dialektisch recht gemischt ist, vgl. Wolff s. 56 f., Taxweiler s. 34 f., Görnemann s. 32 f.

Für die erklärung der *e*-schreibungen im LPs., die im abschnitt P[1] recht zahlreich, in P[3] durchaus überwiegend, und auch sonst einigermassen verbreitet sind (am wenigsten in Hy. 1—14), kommen zwei möglichkeiten in betracht, die übrigens einander keineswegs ausschliessen. Es mag sich um einflüsse gewisser „sächsischer patois" handeln (Bülbring § 183 anm., vgl. auch Straub s. 35) oder es liegt kentische schreibart vor (so über die Boëthius-übersetzung Sievers in der Einleitung zu Sedgefield's ausgabe s. XXXV).

4. *wur-* aus einem durch brechung enststandenen *weor-*.

Die schreibung *wur-* ist nur im abschnitt P¹ (und im Hy. 15) des LPs. stark verbreitet; sonst ist *weor-* durchaus überwiegend.

Wie Bülbring § 268 hervorhebt, laufen in späteren ws. texten *wur-* und unverändertes *weor-* vielfach nebeneinander her. Eine eingehendere darlegung der betreffenden verhältnisse in einzelnen texten würde wenig interesse darbieten. Es sei nur erwähnt, dass in einigen texten *wur-* überaus häufig auftritt; so z. b. in den hss. Cp. und B der ws. Evangelien (Trilsbach s. 83 f., 130 f.); Aelfrics Heptateuch (Wilkes s. 125 f.), Lives of Saints (Schüller s. 26 f.) und Esther (Assmann s. 7); Byrhtferths Handbuch (Smith s. 39); dem Liber Scintillarum (Perlitz s. 21); Apollonius von Tyrus (Märkisch s. 3) und der jungen Nicodemusversion (Straub s. 18). Dagegen herrscht unverändertes *weor-* vor z. b. in der Boëthius-übersetzung (Krawutschke s. 18), im Martyrologium (Stossberg s. 113 f.), in einigen hss. der Prosabearbeitung der Benediktinerregel (Rohr s. 24 f, 46 f.), im Læceboc (L. Schmitt s. 113. 144), im Menologium (Imelmann s. 12) und in den Harley-Glossen (Boll a. a. o., s. 43). So auch in reinen kentischen quellen wie den kent. Glossen (I. Williams a. a. o., s. 106 f.).

5. Die gestalt des wortes *w(e)oruld*.

Die form *wor(u)ld* ist nur den Psalmen 1—45 sowie dem Hy. 15 eigen; die übrigen teile des LPs. gebrauchen rgm *weor(u)ld*. — Über dieses wort handelt Sievers in PBB. XXII s. 255 f. Er bezeichnet *weoruld* als eine form, die nie in absolut reinen ws. texten begegnet, sondern stets nur in verbindung mit anderen dialektformen, die entweder nach Kent oder nach Mercien weisen.

Nur *woruld* (*-old -ld*), höchstens mit ganz vereinzelten ausnahmen, haben z. b. die hs. Cp. der ws. Evangelien (Trilsbach s. 126. 130); Aelfrics Heptateuch (Wilkes s. 125), Lives of Saints (Schüller s. 26) und Esther (Assmann s. 7); auch die hs. O von Aelfrics Grammatik scheint rgm. *woruld* zu schreiben (Brüll s. 12); Wulfstans Homilien (Dunkhase s. 34); Byrhtferths Handbuch (Smith s. 28); die Gesetze Alfreds (hs. H, s. Münch s. 24) und Aethelreds (Karaus s. 35); Menologium (Imelmann s. 12); Liber Scintillarum (Perlitz s. 21). Die Dialoge Gregors (Hecht s. 18 f.) und der Eadwine-Psalter (Wildhagen s. 72 f.) haben kein *weor(u)ld*; so auch nicht die hs. A des Nicodemus-Evangeliums (A. Schmitt s. 78) und einige hss. der Prosabearbeitung der Benediktinerregel (Rohr s. 42. 46). Im Martyrologium ist *wor(o)ld* die durchaus überwiegende form (Stossberg s. 113).

weoruld (*-old, -ld*) neben *wor(u)ld* kommt in der hs. D der ags Annalen vor (Flohrschütz s. 30. 32); in der hs. A. der ws. Evangelien ist *weoruld* öfters belegt (Trilsbach s. 126); aus der Interlinearversion der Benediktinerregel führt Hermanns (s. 66. 69) *woruld* 2, *wuruld* 1, *weoruld* 2 an. In den Gesetzen Knuts herrscht ein bunter wechsel von *weor-, wor-, wur-, wer-* (Wroblewski s. 24. 25). In der Boëthius-übersetzung ist *weoruld* in der hs. C öfter belegt als *woruld* (in hs. B überwiegt *woruld*; s. Krawutschke s. 18) In den Blickling Homilies sind beide formen häufig belegt (Hardy s. 15 f.). Die Soliloquien Augustins haben *weor(u)ld* etwa 3 mal so oft wie *wor(u)ld* (Hulme s. 35. 45 f.).

Ohne diesem kriterium eine zu grosse bedeutung beimessen zu wollen, halte ich es nicht für unwahrscheinlich, dass in der in grossen teilen des LPs. mit schöner regelmässigkeit befolgten schreibung *weor(u)ld* der einfluss kentischer schreibart mit im spiele ist.

6. Primäres *a*, *ā* nach palatalen.

Während in den abschnitten P¹ und P³ des LPs. für *a*, *ā* nach palatalen fast ausnahmslos *ea*, *ēa* eingetreten ist, woneben in seltenen fällen auch das im spätws. (vgl. Bülbring §§ 314. 315) häufige *e*, *ē* vorkommt, ist für die abschnitte P², P³k und Hy. 1—14 ein verhältnismässig häufiges auftreten von formen mit *a*, *ā* charakteristisch.

In den meisten der von mir zur vergleichung herangezogenen denkmäler scheint ein derartiges *æ*, *ǣ* gar nicht belegt zu sein; vgl. z. b. Aelfrics Heptateuch (Wilkes s. 136 f.); Boëthius (Krawutschke s. 9. 23); Interlinearversion der Benediktinerregel (Hermanns s. 44); Prosabearbeitungen der Benediktinerregel (Rohr s. 27. 57); Læceboc (L. Schmitt s. 119); Wulfstans Homilien (Dunkhase s. 36 f.); Byrhtferths Handbuch (Smith s. 37. 66); Nicodemus-Evangelium (A. Schmitt s. 74 f.); Menologium (Imelmann s. 11. 14); Gesetze Alfreds (hs. H, s. Münch s. 20. 29) und Aethelreds (Karaus s. 32. 40); Blickling Homilies (Hardy s. 11. 23); Eadwine-Psalter (Wildhagen s. 56 f., 100 f.); Apollonius von Tyrus (Märkisch s. 2. 5); junge Nicodemus-version (Straub s. 14. 29).

Es giebt aber nicht wenige südenglische texte aus spätae. zeit, wo wenigstens vereinzelt formen mit *æ*, *ǣ* auftreten. So führt Schüller (s. 14 f., 32) ein paar belege mit *æ* (*gæt*, *ongæt*) und ein paar mit *ǣ* (*gær*, *-a*) aus Aelfrics Lives of Saints an. Einige belege mit *æ*, *ǣ* kommen in ein paar hss. (vor allem HJ) von Aelfrics Grammatik vor (Brüll s. 8 f., 17). Aus dem Martyrologium belegt Stossberg (s. 73 f.) ein paar formen mit *æ*. Ganz vereinzelt erscheint *æ* in den Gesetzen Knuts (Wroblewski s. 23), den Aldhelm-Glossen (Schiebel s. 27), den Soliloquien Augustins (Hulme s. 42 f.) und dem Liber Scintillarum (Perlitz s. 19).

Während in den erwähnten denkmälern die belege mit *æ*, *ǣ* als ausnahmefälle erscheinen, ist in den Harley-Glossen (Boll s. 29) *æ* durchaus vorherrschend (*forgæf* etc., *ongæn*). Und nach der angabe bei Hecht s. 8 ist in der hs. C der Dialoge Gregors *æ* (d. h. der kurze vokal; die langen vokale werden in Hechts dissertation nicht behandelt) bei weitem häufiger als *ea* (ebenso heisst es oft *ongæn*). In den kentischen Glossen fehlt die diphthongierung (I. Williams s. 97). Schwierig zu beurteilen sind die verhältnisse in den Urkundensammlungen, worüber vgl. Wolff s. 15. 45, Taxweiler s. 21 f., 32 und Görnemann s. 17 f., 29; fälle mit *æ* sind z. t. nicht selten.

In den häufigen *æ*-schreibungen der abschnitte P² etc. des LPs. liegt es wohl am nächsten formen anzunehmen, die überhaupt keine diphthongierung durchgemacht, sondern *æ*, *ǣ* unverändert bewahrt haben. In solchen formen sieht Bülbring §§ 152 anm. u. 153 anm. eine eigentümlichkeit gewisser sächsischer patois. — Indessen scheint es mir nicht ausgeschlossen, dass in den *æ*-schreibungen eines späten denkmals wie LPs. nicht die bewahrung unveränderter *æ*-vokale, sondern eine monophthongierung von *ea* (*ēa*) vorliegen könnte, die sich zunächst nur nach (und z. t. auch vor, s. u.) palatalen durchsetzt und nicht, wie in der strengws. schriftsprache mit *e* (welches ja auch im LPs. wenn auch seltener vorkommt) sondern mit *æ* bezeichnet wird. Bemerkenswert ist, dass für ein durch brechung entstandenes *ea* nach *g* einigemal *æ* erscheint in *gærcian* (2 mal in P²: 54,₃. 67,₁₁ — freilich neben viel häufigerem *gearcian* etc.; ausserdem *gærcian* nur 10,₃). Zu beachten ist ferner, dass dieselben abschnitte des LPs., wo *æ* nach palatalen häufig ist, für den umlaut von *a* vor nasal die schreibung *æ* bevorzugen; auch kommt die schreibung *æ* für *ē* als umlaut von *ō* (*sæcan* etc.) nicht selten im abschnitt P² vor; (solche schreibungen sind in Aelfrics Lives of Saints verhältnismässig häufig belegt; s. Schüller s. 17).

7. Auftreten von formen mit *æ* aus *ea* vor *h*.

Im abschnitt P² kommen neben überwiegenden formen mit *ea* einige belege mit *æ* vor: *sæh*, *geðæht*, *astræhte*, *æw(r)æht*, i. g. 6. — Schreibungen dieser art sind vereinzelt auch in anderen späteren südenglischen hss. anzutreffen; vgl. z. b. Aelfrics Lives of Saints (Schüller

s. 32); Aelfrics Grammatik (hss. J und T, s. Brüll s. 8); Knuts Gesetze (Wroblewski s. 22); Aldhelm-Glossen (Schiebel s. 27). Eine anglische ebnung kann ich in den zitierten formen des LPs. nicht sehen, da es m. e. prinzipiell höchst bedenklich wäre, in einem unzweifelhaft seinem ganzen charakter nach südenglischen denkmal — und gerade in dem abschnitt P^2 sind die unzweifelhaft südenglischen züge (z. b. überwiegendes *ȳ* als umlaut von *ēa* und fast regelmässige synkope in 2. 3. sg. praes. ind. der verba) auffallend — vereinzelte anglische schreibungen der allergewöhnlichsten wörter (wie *sæh* neben *seah*) anzunehmen. Ich möchte in dem *-æh* nur eine abart des im spätws. häufigen *-eh* aus *-eah* erblicken, welches *-eh* (vgl. Bülbring § 313) wahrscheinlich einen offenen vokallaut hatte, und dabei auf die oben hervorgehobene vorliebe für *æ*-scheibungen im abschnitt P^2 des LPs. hinweisen.

Die oben in aller kürze mitgeteilten angaben über die schreibung zahlreicher spätaltenglischer texte geben an die hand, dass in hss., welche grössere oder geringere abweichungen von dem sog. strengwestsächsischen usus aufweisen, die verschiedenen abweichungen sich auf die einzelnen texte recht ungleichmässig verteilen, weshalb es fast unmöglich ist, mehrere hss. zu finden, welche nur dieselben nicht-strengwestsächsischen züge aufweisen. Dieser sachverhalt ist übrigens durchaus natürlich und von vornherein zu erwarten. Denn es handelt sich hier sicher nicht um scharf ausgeprägte dialektvarietäten. Vielmehr sind wohl die schreiber bestrebt gewesen, die spätwestsächsische schriftsprache zu gebrauchen, sind aber dabei teils den einflüssen ihrer heimatlichen mundart, teils auch schreibertraditionen aus nichtwestsächsischen landesteilen, vor allem Kent, ausgesetzt gewesen; vgl. die treffenden bemerkungen Wildhagens in der Festschrift für Morsbach s. 437. Dass dabei die verschiedenartigsten mischungen hervortreten konnten, die wohl mit wirklich gesprochenen sprachtypen wenig gemein hatten, ist selbstverständlich. Derartige mischungen, wo allerhand ingredienzen in recht ungleichen proportionen hervortreten, werden uns in den verschiedenen teilen der Lambethglosse geboten.

Auf die behandlung der konsonanten gehe ich hier überhaupt nicht ein. Nur ein paar einzelheiten seien erwähnt. Wie schon oben s. 11 hervorgehoben wurde, haben einige teile des LPs. eine vorliebe für die schreibung *-fn*, andere für *-mn*. Die formen *stefn* etc. und *efnes* (*-nys*) werden mit ganz wenigen ausnahmen in den abschnitten P^1 und P^3 gebraucht, während P^2 und die Hymnen *stemn*, *emnys* schreiben; dazu noch *on emtwa* 54,24 und *emnece* Hy. 15,7. 26. Interessant ist *emnys* (vom korrektor) l. *efne* 118,172 und *efnesse* l. (korr.) *emnesse* 142,11. — Während in den übrigen teilen des LPs. die wörter *sprecan*, *spræc* fast immer mit *-r-* auftreten, ist in der hauptglossierung von P^3 *specan*, *spæc* mit wenigen ausnahmen durchgeführt.

Eine eigentümliche schreibung (die leider in meinem Glossar nicht vermerkt worden ist) sei hier erwähnt. Neben *þider* (illuc) 121,4 steht *þiđer* 131,17 und *þiþer* 138,10. Das wort *hwider* ist nur mit *-đ-* 2 mal (138,7) belegt; *hider* kommt im LPs. nicht vor. Bosworth-Toller giebt kein beispiel eines *þiđer*. Indessen ist es schwierig, in dem zweimal belegten *þiđer*, *þiþer* neben einmaligem *þider* nur einen wiederholten schreibfehler zu sehen. Es ist unmöglich, diese formen mit dem erst spätme. (s. NED. s. v. father) übergang *-der* > *-ther* in zusammenhang zu bringen, um so mehr als LPs. nur in diesem einen worte *-đer* für *-der* aufweist. Denkbar wäre eine neigung zu spirantischer aussprache des *d* in *þider* durch einfluss des anlautenden spiranten.

Die vorhergehende untersuchung mehrerer lautlichen oder graphischen erscheinungen im Lambeth-Psalter scheint mir zu folgendem zusammenfassenden urteil anlass zu geben.

Die sprache der Lambethglosse ist ihrem grundcharakter nach spätwestsächsisch. In wichtigen punkten, wie z. b. dem gebrauch von *æ* als sog. tonerhöhung des *a*, der schreibung *a* (nur ganz selten und ausnahmsweise *o*) vor nasal, der vertretung des wg. *ā* durch *ēa*, den brechungen, u. a., stimmt der LPs. zum strengwestsächsischen sprachgebrauch. Doch fehlt es in keinem teile des denkmals an wichtigen abweichungen vom normaltypus der westsächsischen schriftsprache. In dieser beziehung weichen aber verschiedene teile des LPs. beträchtlich voneinander ab. Eine nicht zu leugnende übereinstimmung charakterisiert den mittleren teil des Psalters und die meisten Hymnen; dazu stimmen auch meist die von einem korrektor eingetragenen glossen im letzten drittel des Psalters. Die übrigen teile des denkmals weisen keine derartige schlagende verwandtschaft miteinander auf; doch stimmt der letzte Hymnus in ein paar nicht unwichtigen punkten mit dem ersten teile des Psalters überein.

Was die abweichungen vom strengwestsächsischen schreibgebrauch betrifft, mögen diese z. t. auf einflüssen beruhen, die von sächsischen volksmundarten ausgehen. In manchen beziehungen scheint aber eine nicht zu leugnende einwirkung kentischer schreibart vorhanden zu sein. Wieweit es sich um rein graphische, wieweit um lautliche eigentümlichkeiten handelt, lässt sich kaum mit sicherheit ermitteln. Wahrscheinlich war zur zeit der niederschrift der Lambethglosse der abstand zwischen der gesprochenen und der geschriebenen sprache schon bedeutend.

Anm. Ich will indessen nicht leugnen, dass in bezug auf einen teil des LPs. — den abschnitt P³ (und vielleicht das damit gewissermassen verwandte „übergangsgebiet" Ps. 46—52) eine andere auffassung nicht ausgeschlossen scheint. Die recht grosse zahl von nichtsynkopierten formen der 2. 3. sg. praes. ind. der verba in P³ könnte auf die benutzung einer anglischen oder jedenfalls anglisch gefärbten vorlage bei der glossierung dieses (im vergleich mit den übrigen teilen des denkmals vielleicht weniger „selbständigen" — vgl. oben s. 45) abschnitts des LPs. hindeuten. Doch glaube ich keineswegs, dass eine solche erklärung nötig ist; vgl. die bemerkungen im letzten kapitel dieser abhandlung. Wer dieselbe für wahrscheinlich hält, wird wohl auch in anderen eigentümlichkeiten von P³, vor allem dem häufigen *ē* als umlaut von *ēa*, anglische einflüsse zu spüren geneigt sein. — Dass im LPs. vereinzelte glossen direkt oder indirekt aus früheren auf anglischem boden entstandenen Psalterversionen herrühren mögen, habe ich oben s. 54 f. hervorgehoben; ein derartiges traditionelles fortleben einzelner glossierungen braucht aber den allgemeinen sprachlichen charakter eines denkmals gewiss nicht zu beeinflussen. — Wollte man in einzelnen punkten nach übereinstimmungen zwischen LPs. und anglischen denkmälern suchen, wäre man bisweilen, freilich weniger in der lautlehre als in der flexionslehre, geneigt an Rushworth[1] zu denken, welches denkmal nach der ansicht einiger gelehrten nach dem östlichen mittellande zu verlegen ist. Doch glaube ich kaum, dass die kleinen übereinstimmungen (denen gegenüber unterschiede von fundamentaler bedeutung stehen) mehr als zufällig sind. Es giebt ja überhaupt wenige schwankungen in der schreibung oder formenbildung irgend eines altenglischen denkmals, zu denen sich nicht parallelen in dem sprachlich so gemischten und noch immer im grunde recht rätselhaften und schwer zu beurteilenden Rushworth[1] (vgl. darüber zuletzt Luick, Hist. Gramm. d. engl. Sprache § 24) sich aufweisen liessen.

VI. Bemerkungen zur flexionslehre des Lambeth-Psalters.

Ich werde in diesem kapitel das hauptgewicht auf die darstellung von erscheinungen legen, die von dem gemeinwestsächsischen gebrauch abweichen oder sonst irgend ein prinzipielles interesse besitzen.

Anm. Zahlreiche fehlerhaft geschriebene oder gebrauchte formen sind im dritten kapitel dieser abhandlung berührt worden; indem ich auf die dortigen ausführungen hinweise, lasse ich fälle dieser art im folgenden in der regel bei seite. — Auf eine vergleichung mit den flexionsverhältnissen in anderen denkmälern gehe ich nur in ein paar besonders wichtigen fällen ein, um so mehr als viele von den im fünften kapitel benutzten dissertationen die flexionslehre entweder gar nicht oder nur äusserst knapp behandeln.

A. Deklination.

I. Substantiv.

1. *o*-deklination:

a) Die deklination der mask. und neutr. reinen *o*-stämme im LPs. stimmt in der hauptsache mit dem gemeinws. gebrauch überein. Im gen. sg. kommen neben hunderten von belegen mit der normalendung *-es* etwa 10 fälle mit *-ys* (1 mal *-is*) im ersten drittel des LPs. vor; einigemal erscheint *-as* (vgl. oben s. 25). Der nap. mask. geht etwa 300 mal auf *-as* aus; daneben kommt ca. 10 mal (in verschiedenen teilen des denkmals) die endung *-es* vor (vgl. s. 25).

Die kurzsilbigen neutra haben normalerweise (mehr als 50 mal) im nap. die endung *-u*; daneben erscheint etwa 10 mal (hauptsächlich in den abschnitten P², P³k, Hy. 1—14) die endung *-a*; die form *cræte* (lat. ap. currus) Hy. 4,4 mag fehlerhaft gebraucht sein. Die langsilbigen neutra sind in der überwiegenden mehrzahl der fälle im nap. endungslos; nur etwa 10 mal treten formen mit *-u* oder *-a* auf, z. b. *weorcu* 102,22 — die endung ist vom korrektor hinzugefügt; *gefeohta* 67,31. In formen wie *wordlacu* 18,4; *freolaca* 50,21; *fyrdwicu* 26,3 mag im zweiten kompositionsgliede kürzung des stammvokals eingetreten sein (das simplex *lac* ist im nap. rgm. endungslos). — Die mehrsilbigen neutra haben im LPs mit seltenen ausnahmen alle im nap. endung. Es heisst somit *nytenu* (*-a*), *tacnu* (*-a*), *wundru* (*-a*), *wæteru* (*wætru*, *wætera*) u. s. w. Die endung *-a* ist hier verhältnismässig reichlich vertreten (in mehr als $^1/_3$ aller belege; recht zahlreich in P² u. Hy. 1—14). Endungslose formen kom-

men nur vereinzelt vor: *yfel* 2 (neben *yfelu* 13, *yflu* 8) und *faken* 1 (neben *facnu* 2), falls nicht singularformen hier vorliegen.

Der gen. pl. der *o*-stämme hat normalerweise (ca. 125 mal) die endung *-a*. Einigemal kommen analogische formen auf *-ena*, *-ana* vor: *dagena* 20,5. 101,21. 142,5; *dagana* 38,5. 92,5 (neben *daga* 5); *fingrena* 8,4; *fyrdwicana* 77,28. Der dat. plur. geht ausnahmslos (ca. 300 mal) auf *-um* aus. Überhaupt sind in allen deklinationsklassen abweichungen von diesem normaltypus des dp. (wobei dann die endung *-an* gebraucht wird) im LPs. sehr selten.

Die wörter mit *æ* vor einfachem konsonanten zeigen im LPs. meist den rgm. wechsel zwischen *æ* im sing. und *a* im plural. Einige analogische übergriffe in der einen wie in der anderen richtung kommen indessen vor. So steht *a* in der singularform *paðe 118*,35; so auch in *gate* 68,13. 126,5. Etwas häufiger ist *æ* in pluralformen eingedrungen: *dægas* 143,4; *siðfætum* 16,5. 143,13; *scræfum* 16,12; *gebæcu*, *-um* 67,14. 77,66; *crætum* (überhaupt im ae. oft mit *æ* im plur. belegt) 19,8. Hy. 4,25; nap. *infæras* 67,25(2) und dp. *utfærum 143*,13. Neben plur. *gatu*, *-a*, *-um* 15 steht dp. *geatum* 9,15(2). — Über den vereinzelten dp. *weogum* 80,14 vgl. oben s. 67.

Bei einigen wörtern schwankt im LPs. des grammatische geschlecht. So sind nap. *godas* 8 und *goda* 2 (Hy. 6,21. 51) belegt. Neben nap. *geðohtas* 7 steht *geðohta* 32,10. Von *strǽl* sind im LPs. nap. *strælas* 7,14 und *stræla* 126,4 belegt. Eine in den wörterbüchern nicht erwähnte neutrale pluralform ist *hagalu* 147,17. Von dem worte *gear* erscheint im nap. neben *gear* (*gar*) 7 auch die mask. form *gearas* 30,11; *gæres* 101,28 (Cosijn II s. 1 belegt *þone gear* aus der Cura Past.). Von *fær*, *faru* u. zsg. sind im LPs. mask. fem. und neutr. formen belegt, vgl. Glossar.

b) Die deklination der *jo*-stämme giebt zu wenig bemerkungen anlass. Die endung *-as* im gs. hat *boceras* 44,2. Neben nas. etc. *yrre* (*eorre*) 3 steht (fehlerhaft?) *yrra* 2,13. Im nap. der neutra erscheint neben *-u* (*ricu*, *witu* etc.) einigemal die endung *-a*: *fiðera* Hy. 6,15; *wita* 63,8; *rica* 2,10 (ist wohl plur. trotz des lat. terram); *gemeara* Hy. 6,11. Mit endung versehen ist auch der nap. *unnyttu* 2. Schwache endung im gp. hat *fyðerena* 16,8; *getimbrena* 128,6. Die nom. agent. auf *-ere* haben rgm. mittelvokal. Die flektierten formen der wörter auf *-en* haben meist doppeltes, nur ausnahmsweise einfaches *n*.

Anm. Neben ns. *liget* 1 steht die feminine form *lygtu* 105,13; im nap. sind belegt mask. *ligettas* 17,15 und neutr. *ligetu 143*,6. Neben neutr. nap. *fiðera* 1, *fyðru* 1 steht mask. *fyðeras* 67,14. 103,3 (endung *-as* vom korrektor).

c) Von *wo*-stämmen sind nur solche mit vokal vor dem *w* belegt. Überall, in ursprünglich langsilbigen wie in ursprünglich kurzsilbigen, erscheint *w* in allen kasusformen. Im nap. der neutra herrscht die endung *-a* vor: *eneowa* 1; *treowa* etc. 4, woneben *treowu* 1 und die eigentümliche form *cedertrywe* 36,35 (auch in den ws. Evangelien belegt, s. Trilsbach s. 68. 128).

2. *ā*-deklination.

a) Von den reinen *ā*-stämmen haben die kurzsilbigen im ns. in der regel *-u*: *faru*, *scamu*. Durchaus stark flektiert im LPs. ns. *ðrotu* 2, ds. *ðrote* 2; unsicher ist dagegen die flexion von *swiþu*, da neben ns. *swiþu* 1 nur dp. *swiþum* 1 belegt ist. Verdächtig ist ns.

gifu 44,3, da lat. *gratia* vom glossator als ablat. aufgefasst worden sein mag. Möglich ist auch, dass *dena* (lat. convallem) 107,8 eine pluralform ist. Im übrigen erfordern die spärlichen und selten belegten kurzilbigen *ā*-stämme keine bemerkung.

Anm. Neben as. *wræce* 1 steht gdas. *wrǣce* 5; da auch ein nap. und ein gp. *wræca* (sowie ein ns. *wræce* Hy. 6,47) belegt sind, ist vielleicht neben *wræcu* ein *wrǣc* anzunehmen; vgl. Wright, Old English Grammar § 376.

Die langsilbigen und mehrsilbigen (über die wörter auf *-ung*, *-ing* s. u.) sind im ns. in zahlreichen fällen endungslos: *lar*, *dun*, *ðeod* u. s. w. Recht häufig erscheint aber im ns. ein analogisches *-e*: *steore* 17,36 (aber in demselben verse auch *steor*); *wambe* 16,14. 43,23 (die einzigen belege des wortes); *stefne* 117,15 (neben *stefn* 1, *stemn* 3); *ceastre* 47,3 (der zusammenhang freilich recht unklar); daneben *ceaster* 1, *ecster* 1. Neben *frofor* 70,3 steht nicht weniger als 4 mal *frofre*: 30,4. 45,1. 58,17. 143,2. Fast gleich häufig belegt sind im ns. die formen *sawl* 29 und *sawle* 27 (letzteres 7 mal im abschnitt P1 und 20 mal in P3). Im ganzen habe ich bei lang- und mehrsilbigen fem. (abgesehen von den bildungen auf *-ung*) in etwa 1/3 aller fälle nom. sg. auf *-e* notiert; bemerkenswert ist, dass fast alle diese formen den abschnitten P1 und P3 angehören. Der ns. *earca* 131,8 (für rgm. *earc* oder *earce*?) mag durch das lat. lemma *arca* hervorgerufen sein; endung *-a* hat auch *sawla* 106,5 (falls nicht pluralform?).

In den kasus obliqui des sing. haben die fem. fast immer die normalendung *-e* (200 bis 300 belege). Ein paar mal erscheint *æ*: *stefnæ* 1, *ðeodæ* 1. Einigemal kommt *-a* als endung vor: *flana* (ds.) 90,6. (as., falls nicht vielmehr ap.?) 16,13; *sawla* 106,9 (auch hier mögen missverständlich gebrauchte pluralformen vorliegen). Endungslos ist der akk. sg. *stemn* 76,16 (schreibfehler?; daneben 47 mal das. auf *-e*). Eine zusammensetzung liegt wohl vor in *frofer gast* Hy. 7,8. Endung *-es* hat nur der (falsch gebrauchte) gs. *medes* 126,3.

Im nap. ist die normalendung *-a* mehr als 100 mal belegt. Nur etwa 5 formen (nom. und akk.) auf *-e* kommen vor, von denen ein paar (trotz des lat. lemma) singularformen sein mögen. Im gp. steht neben zahlreichen belegen mit *-a* einmal *strætena* 17,43.

Die fem. abstr. auf got. *-iþa* folgen im LPs. überhaupt der rgm. flexion der langsilbigen *ā*-stämme. Der ns. erscheint überwiegend ohne endung: *strengð*, *mægð*, *wyrðmynt* etc. Nie tritt *-u* als endung auf, wohl aber vereinzelt *-e*: *strengðe* 17,2. Die kas. obl. des sing. haben in der regel *-e*: *ofermetta* (superbiam) 16,10 ist wohl sicher eine pluralform (vgl. Bosw.-Toller) und auch *mærða 144,8* ist vielleicht plur. (vgl. die parallelglosse *micelnessa*). Im nap. erscheint neben *-a* (*strengða*, *mægða* etc.) auch einigemal *-e* in *mægðe* (z. b. 121,4).

Die abstrakta auf *-ung* (*-ing*); vgl. Weyhe, Zu den ae. Verbalabstrakten auf *-nes* und *-ing*, *-ung*. Die zahl dieser wörter ist im LPs. sehr gross. Die bildungen auf *-ung* stehen ganz überwiegend (ca. 80 wörter) in verbindung mit verben der 2. schw. konjugation (einschl. dieser konjugation nahestehender urspr. *ē*-verba). Ausserdem giebt es mehrere wörter auf *-ung* zu verben, die urspr. der 1. schw. konj. angehören, die sich aber mehr oder weniger vollständig der 2. konj. angeschlossen haben (*frefrung*, *grǣmung*, *herung*, *styrung*; auch *wyrgung*, vgl. prt. sg. *wyriode* 54,13 u. s. Weyhe s. 27). Ferner einige bildungen von verben auf *-ettan* (*droppetung*, *grymetung*, *ligrescetung* u. daneben auch *lygrescung*). Zu einem schw. verbum von anderem typus nur *cweceung* 43,15. Die einzige bildung auf *-ung* zu einem st. verbum ist *delnimung 141,6*. — Von bildungen auf *-ing* kennt LPs. etwa 15. Diese

stehen sämtlich in nahem verhältnis zu schw. verben der 1. konj.; u. a. auch *getimbring, smyring, trymming, aðening, unfulfremming* von verben, die im LPs. mehr oder weniger berührung mit der 2. schw. konj. aufweisen. Formen mit *-ung* und mit *-ing* von ein und demselben worte kommen nicht vor; die einzige ausnahme, dp. *gesamningum* 25,12 neben 17 formen mit *-ung*, mag ein schreibfehler sein.

Der ns. dieser wörter ist normalerweise endungslos (ca. 60 mal). Einigemal erscheint der ausgang *-unga*: *gesamnunga* 7,8; *edleanunga* 18,12; *samodherunga* 32,1; *gewilnunga* 111,10. Möglich wäre, dass diese formen (trotz des sing. prädikatsverbs) als plurale aufzufassen sind, wie dies sicher bei *offrunga* 19,4 der fall ist; vgl. oben s. 24. Der ns. *wyldinge* 144,13 mag für *wyldinge* verschrieben sein; der ns. der übrigen bildungen auf *-ing* zeigt fast immer im LPs. den ausgang *-inge*. — Im gs. ist *-unge* bei den wörtern auf *-ung* der normale ausgang, nur selten und unsicher ist *-unga* belegt (z. b. *gemiclunga* 144,12). Im dat. u. akk. sing. (die beiden kasus sind wegen des kasusgebrauchs nach gewissen praepositionen, vor allem *on*, schwer auseinanderzuhalten, vgl. oben s. 26) überwiegt ebenfalls *-unge*; doch ist *-unga* auch sehr häufig belegt, ganz besonders im as., wo ich etwa 25 mal *-unga* notiert habe. Einigemal mag der glossator solche formen pluralisch gebraucht haben; vgl. z. b. die doppelglossen *gearcunga* l. (vom korrektor) *gegearwungnessa* (praeparationem) 9,38. Im nap. ist der gewöhnliche ausgang *-unga*; nur 2 mal habe ich *-unge* notiert. — Die wörter auf *-ing* gehen in gdas. rgm. auf *-inge* aus (15 bis 20 mal). Pluralformen sind äusserst selten: ap. *gyrningce* 36,4; *rihtinga* 98,4. Maskulinum ist im LPs. *sprytting* (germen, propago): nap. *sprytingas* 79,12.

b) Die *jā*-stämme (die bildungen aus *-nes* werden unten gesondert zur behandlung kommen) haben überhaupt die gemeinws. deklination. Doch sind folgende bemerkungen nötig. Neben ca. 30 nom. sg. ohne endung kommen mehrere fälle mit analogischer endung *-e* vor: *blisse* 29,6 (daneben *bliss* 2); *gyrde* 44,7 (in demselben verse auch *gyrd*); *reste* 131,14; interessant ist *sibbe* l. (korrektor) *sib* 121,7. Die endung *-e* ist beinahe die regel in *eneorisse* 4, *eneoris* 1. Mit endung *-u* erscheint *hyrdrædenu* 89,4 (*hiw-, husræden* 5); *lygtu* 105,18 (vgl oben s. 86). Verdächtig (fehlerhaft oder pluralform?) ist *synna* 108,14 (*synn, syn* 4). Einmal belegt ist ein gs. auf *-es*: *hiwrædenes* 113,1; das wort scheint eine neigung zu neutraler flexion zu haben, wie aus dem nap. *hiwrædenu 106,*11 neben *hywrædena* 21,28 hervorgeht. — Der nap. hat überwiegend *-a*, nur ein paar mal *e*. — Die bildungen auf *-en* haben in den flektierten formen gewöhnlich doppeltes, jedoch auch nicht selten einfaches *n*.

Anm. Neben ns. *sp(r)æc* 5 steht *spæce* 103,31. 104,13; das. in der regel *-e*, doch as. *spræc* 1. Nap. *-a* 8, *-e* 6, aber daneben das eigentümliche *sprœcu 11,*7(2). 18,4. 54,22. Diese form, sowie der as. *spræc*, lässt eine beeinflussung seitens der neutralen deklination vermuten.

Sehr zahlreich sind die substantiva auf *-nes, -nys*. Der vokal des suffixes wechselt stark in verschiedenen abschnitten des denkmals (vgl. oben s. 11). Überhaupt herrscht ein regelloses schwanken zwischen *-nes* und *-nys*. Im abschnitt P^3 (hauptglossierung) wird fast ausnahmslos *-nes*, in Hy. 1—14 fast ausschliesslich *-nys* geschrieben. Die suffixform *-nis* kommt im LPs. i. g. nur ca. 5 mal vor.

Im ns. kommt neben überwiegendem *-nes, -nys* (ca. 180 mal) nicht selten auch *-nesse* (seltener *-nysse*) vor: *unrihtwisnesse* 16,3; *staðolfæstnysse* 18,2; *geciðnysse* 18,8; *fulnysse* 23,1

u. s. w. Derartige fälle, i. g. etwa 30, sind verhältnismässig häufig in den abschnitten P^1 und P^3, selten dagegen in P^2 und in den Hymnen. Ein paar mal steht einem lat. ns. entsprechend eine form auf *-nessa*: *deopnessa* 35,7; *mildheortnessa* 107,5. Im gdas. ist *-nesse* (*-nysse*) der normale ausgang (mehr als 700 mal; 1 mal *-nyssæ*). Daneben sind etwa 15 mal formen auf *-nessa*, *-nyssa* belegt (vgl. oben s. 25), hauptsächlich im abschnitt P^1. Es mögen hier z. t., kaum aber immer, pluralformen vorliegen. Im nap. ist die normalform *-nessa*, *-nyssa* (ca. 140 mal); nur ca. 12 mal erscheint *-nesse*, *-nysse* (1 mal *-nessæ*). Wo in verschiedenen kasus obliqui formen auf *-nes*, *-nys* auftreten (8 bis 10 mal), habe ich oben s. 25 nachlässige glossierung (oder den gebrauch einer sog. „crude form") angenommen. Bei der offenbar herrschenden neigung, auch im ns. eine zweisilbige suffixform durchzuführen, wäre die annahme der existenz von endungslosen formen im gdas. sicher sehr gewagt. Vielleicht hat man es hier mit einem flexivischen gegenstück der sog. umgekehrten schreibung zu tun. Die formen auf *-nessa*, *-nyssa* für zu erwartendes *-nesse*, *-nysse* deuten vielleicht, sowie andere fälle von *-a* für rgm. *-e*, auf eine geschwächte aussprache der vollen endvokale und daraus folgende unsicherheit der schreibung; doch ist die zahl der rgm. formen so gross, dass eine solche erklärung recht unsicher bleibt.

c) Bei den wenigen belegten *wā*-stämmen treten mehrere analogisch neugebildete formen im LPs. auf. Neben ns. *stow* etc. 68,26. 75,2. Hy. 1,8 steht *stowe* 36,36; neben gdas. *stowe* etc. 40 einmal gs. *eardungstowes* 41,5. Befremdend ist die endung im ap. *clawu* 68,32. Neben ns. *sc(e)adu* 43,20. 79,11 steht *sceaduwe* 108,23 und *sceaduwa* 101,12. 143,4 (indessen macht der zusammenhang in den beiden belegen von *sceaduwa* die erklärung der form als nom. pl. nicht unwahrscheinlich); im gdas. sind belegt *sc(e)aduwe* 87,7. 106, 10. 14 u. *sc(e)adue* 22,4. 56,2; daneben ds. *sceade* 2 (u. a. 16,8), unsicher ob eine bildung nach dem muster der *ā*-stämme, oder zu dem neutr. *scead* gehörig. Der flexion der *ā*-stämme gemäss ist der nap. *syna* 7,10 gebildet. Neben rgm. gdas. *læswe* 3 (u. a. 94,7), *læsuwe* 99,3 steht gs. *læswen* 22,2, welche form, falls nicht fehlerhaft geschrieben, eine analogiebildung nach der schwachen deklination ist.

3. *i*-deklination.

a) Maskulina. Zahlreiche kurzsilbige und langsilbe mask. sind im LPs. belegt. Die deklination ist die im spätws. gewöhnliche. Nap. geht immer auf *-as*, gp. auf *-a* aus. Das wort *mete* heisst im plural rgm. *mettas* etc. Neben nap. *stæpas* 4, *stepas* 1 steht *stapas* 5. Zu nas. *hlyt* 21,19 gehört nap. *hlyta* 30,16 mit (falls nicht ein schreibfehler) fem. oder neutr. endung.

Anm. Stark auseinander gehen die formen des wortes *wyll(e)*, vgl. Glossar. Im ae. erscheinen hier überhaupt verschiedene bildungen (s. Bosw.-Toller); immerhin ist der nap. *wylla* 73,13 (nach dem typus der *jā*-stämme?) etwas befremdend.

b) Neutra. Von kurzsilbigen ist belegt nur gs. *speres* 1. — Recht reichlich vertreten ist die bei Sievers § 267 u. anm. behandelte gruppe von wörtern. Ihre flexion ist überhaupt die gemeinws. Von bemerkenswerteren formen seien erwähnt der maskulinische nap. *flæscas* 26,2 (neben *flæsc* 4); der endungslose nap. *gemynd* 2; neutraler gs. *lyftes* 17,12 und nap. *lyftu* 106,29; rgm. heisst es im nap. *grinu* (*grynu*) 5. Ein neutraler gs. ist *forwyrdes* 1.

c) Feminina. Nur langsilbige sind belegt. Der ns. überwiegend endungslos, erscheint aber einigemal mit analogischem *-e*: *bene* 118,170; *spede* 141,6 (*sped* 5); *mihte* 67,35 (*miht* 7); *ansyne* 26,8. Unsicher ist ob *bytte* 118,83 hierher gehört, oder ob eine schwache nebenform (vgl. Bosw.-Toller Suppl.) anzunehmen ist; sonst ist von diesem worte nur ds. *bytte* 32,7. 77,13 belegt. Der gs. hat in der regel die endung *-e*, nur einmal erscheint analogisches *mihtes* 88,18 (neben *mihte* 4). Der ds. hat die endung *-e*, und auch im as. ist *-e* mit wenigen ausnahmen (*miht* 1, *scyld* 1) vollständig durchgeführt: *æhte, bene, spede, mihte, ansyne, tide* u. s. w. (zahlreiche belege in allen teilen des LPs.). Lat. as. procellam ist 106,29 mit *ysta* glossiert. Nur in dem ausdrucke *on w(e)or(u)ldu w(e)or(u)ld* steht häufig ein endungsloser as. (vgl. Glossar). Nap. hat ganz überwiegend *-a*; nur ausnahmsweise *-e*: *ansyne* 1. Einigemal tritt eine analogiebildung nach der schwachen deklination auf: *ansynan* 82,17; *gledan* 17,9. 14. 139,11 (vgl. in den frühme. Lambeth-Homilien 43: heore teres beoð berninde gleden). Neben *weor(u)lda* 2 steht *weoruldu* 54,20 Der gp. geht in der regel auf *-a* aus; einmal mit schwacher endung *wyrtena* 36,2.

Anm. Unverändert im ganzen sing. ist *æ*; pluralformen sind nicht belegt. Mask. u. fem. ist *sæ*: gs. *sæs* 2, *sæ* 9; nap. *sæs* 2. Von *geðeaht* ist im nap. neben *geðeahta* 1, *geðeaht* 1 auch *geðeahtas* 32,10(2) mit mask. endung belegt.

4. *u*-deklination.

a) Maskulina. Die kurzsilbigen *sunu* und *wudu* stimmen überhaupt zum ws. normalparadigma. Indessen ist von *sunu* im gs. nur *ðæs sunu* Hy. 15,6(2) belegt; neben gs. *wuda* 36,35 steht die neubildung *wudes* 103,20. 131,6; im gp. *wuda* 1 und *wudana* 95,12. — Von den langsilbigen ursprünglichen *u*-stämmen kommen nur ein paar formen vor, die nicht in das schema der *o*-deklination hineinpassen, nämlich ds. *felda* 77,12 (neben *felde* 2; gs. *feldes*, nap. *feldas*) und der ds. *to grunda* Hy. 4,6 (neben *grunde* 1), welche form interessant ist, weil im ae. sonst von dem alten *u*-stamm *grund* formen nach der *u*-deklination zu fehlen scheinen.

b) Feminina. Der as. *duru* 1 und der nap. *nosa* 1 stimmen zum normalparadigma. Von *flor* ist nur ds. *flore* 1 belegt. Recht schwankend ist die flexion von *hand*, indem neben gs. *handa* 16,14 u. ds. *handa* 13 auch gs. *hande* 94,7 und ds. *hande* 9 stehen; dazu noch ein paar mal *hand* in offenbar dativischer funktion: *of hand minre* Hy. 6,55; *to swyðran hand* Hy. 13,5. Im as. kommt neben *hand* 10 auch *hande* 54,21. 73,11 vor, sowie öfters *handa* (z. b. 36,24. 37,3. 137,7. 144,16), wo es sich indessen um pluralformen handeln mag. Im nap. steht neben häufigem *handa* einmal *hande* 57,3. Die besonders im abschnitt P^2 in mehreren kasus nicht selten auftretende form *hande* beruht offenbar auf dem einfluss der *ā*-deklination.

5. Schwache deklination.

Die überwiegende mehrzahl der belegten formen von mask., fem. und neutr. wörtern stimmen zum normalparadigma. Im gdas. und nap. kommt neben rgm. *-an* etwa 10 mal *-en* vor. Der gp. geht ca. 20 mal. auf *-ena*, ca. 28 mal auf *-ana* aus; dazu ganz vereinzelt *-æna, -ona, -yna*; *eagna* 1 (neben *-ena* 1, *-ana* 2); *næddran* (l. *nædryna*) 13,3.

Anm. 1. Im ns. der feminina kommt neben der normalendung *-e* einigemal *-a* vor: *hearpa* 107,3; *weoduwa* 108,9; *swiðra* 20,9. 25,10 (neben *swiðre* 16). Neben mehr als 200 belegen des schw. fem. *eorðe* steht ganz vereinzelt st. ns. *eorð* 1, gs. *eorðe* 1. Dreimal erscheint *heorte* als das.: 77,9. 84,9. 96,11; ob hier wirklich

starke formen vorliegen oder nur nachlässige glossierung, ist schwierig zu entscheiden (daneben rgm. *heortan* 83, *-en* 3). Zum rgm. schw. paradigma stimmen 31 belege von *tunge* im LPs. Daneben kommen einige eigentümliche formen vor: *tunge* 119,2. 138,4 entspricht einem lat. ablat. sg. lingua; man könnte eine nachlässige wiedergabe der lat. form durch einen ae. ns. vermuten, wenn nicht adjektivische bestimmungen von deutlicher dsf. form das wort begleiteten (*facenfulre, minre*); als ap. steht *tunge* 139,4. Neben dem schw. *tunge* scheint also ein st. *tung* belegt zu sein. Sonderbar (fehlerhaft oder ap. von *tung*?) ist *tunga* (latein as.) 11,4 (2 mal; im folgenden verse 11,5 steht der rgm. as. *tungan*). — Das wort nap. *gegyrlu* 101,27. 103,8, dp. *-um* 1, das im ae. überhaupt schw. mask. ist, hat sich offenbar hier der flexion der neutr. *o*-stämme angeschlossen.

Anm. 2. *timpestera* l. (vom korr.) *glywbydenestra* (tympanistriarum) 67,28 sind offenbar fem. bildungen auf *-estre*; zum starken gp. vgl. Sievers § 276 a. 4. In der form *timpestera* scheint beeinflussung seitens der mask. nom. agent. auf *-ere* vorzuliegen.

Anm. 3. Bei den fem. abstr. auf *-u* (*-o*) sind im ns. kürzere nebenformen ohne endung — *hælo* u. *hel, fyrhtu* u. *fyrht* — verbreitet. Im gdas. steht *hæle* neben *hælo*; rgm. heisst es *ylde*. Eigentümlich (vielleicht gs.) ist *hælu* (lat. gp. salvationum) 27,8.

Anm. 4. Im gp. der schw. deklination (einschl. der fälle, wo schwache endung bei wörtern anderer deklination auftritt) sind im LPs. die endungen *-ena* und *-ana* ungefähr gleich häufig belegt. Die ws. normalform ist bekanntlich *-ena* und im grossen u. ganzen scheint *-ana* in ws. denkmälern verhältnismässig selten zu sein. Von anglischen denkmälern hat Vesp. Ps. fast ausnahmslos *-ena*; Rushw.[1] dagegen gebraucht neben *-ena* sehr häufig *-ana*. Dass das auftreten von *-ana* im LPs. auf anglische vorbilder zurückzuführen wäre, ist u. a. schon deshalb wenig wahrscheinlich, weil diese endung in den abschnitten P^2 und Hy. 1—14 besonders verbreitet ist, welche sonst in wichtigen punkten (z. b. überwiegendem *y* als umlaut v. *ea* und vorherrschen der synkope in 2. 3. sg. prs. ind.) dem anglischen gebrauch fern stehen. Beachtenswert ist aber, dass in den Aldhelm-Glossen, besonders in der hs. H, *-ana* häufig auftritt (Schiebel s. 47); schwache endung im gp. (bisweilen auch in anderen kasus) von starken subst. ist in den Aldhelm-Glossen nicht selten (Napier, OEG. s. 42).

6. Kleinere deklinationsklassen.

a) Vereinzelte konsonantische stämme. Die meisten belegten wörter stimmen zu den normalparadigmen bei Sievers. Von dem worte *boc* sind belegt im ds. *bec* 138,16 und *boc* 68,29, und im gs. *ðære boc* l. *bec* 39,8. Das wort *niht* hat im gs. *nihtes* 135,9 u. dreimal adverbial; bemerkenswert ist, dass *nihte* nicht bloss rgm. im ds. gebraucht wird, sondern auch einigemal (z. b. 104,39. 120,6. 129,6) als as. (neben *niht* 2); so auch nap. *nihta* 6,7. Hy. 8,8. Einfluss der *ā*-deklination ist hier offenbar.

b) Die formen der verwandtschaftsnamen stimmen überhaupt zum spätws. gebrauch. Im gp. steht neben *fæðera* 1 auch *fæderena* 48,20. Zu filiae 9,15 steht *dehter* l. *dohtra*: der glossator mag in der auffassung der lat. form (gs. oder np.) geschwankt haben; *dohtra* 72,28 ist vielleicht gp. trotz des latein. gs.

c) Stämme auf *-nd*. Von *freond* und *feond* sind im nap. *frynd* 1, *fynd* 41 neben *freond* 2, *feond* 15 belegt, wobei die letzteren formen ganz überwiegend dem abschnitt P^3 angehören. Interessant ist die analogische verbreitung des umlauts in ein paar singularformen von *feond*: ns. *fynd* 40,12. 42,2. 73,3. 10. 18 (neben *feond* 11) und gs. *fyndes* 54,4. 60,4. 63,2. 77,61 (*feondes* 4), also ganz überwiegend in P^2. — Von den formen anderer partizipialstämme ist nap. *æslitendras* 118,119. 158 bemerkenswert.

d) Stämme auf *-os, -es*. Charakteristische formen kommen nur von ein paar wörtern vor. Zu *cealf* sind nap. *cealfru* 49,9. 50,21 und mit mask. endung *cealfas* 21,13 belegt.

Von *cild* etc. heisst nap. rgm. *cild*; im gp. steht neben *cilda* 1 auch *cildra* 8,3; dp. *cildum* 1. Von *lamb* sind nur formen ohne *r* belegt.

II. Adjektiv.

Ich beschränke mich hier auf einige kurze bemerkungen.

Der st. dsmn. sowie der dp. der adjektiva geht in der regel auf *-um* aus. Nur selten tritt die abgeschwächte endung *-an* (ganz vereinzelt *-un, -en*) daneben auf. In der gdsf. ist *-re* ohne mittelvokal die normalform; ausnahmsweise erscheint der ausgang *-ere*. Der gp. hat rgm. ohne mittelvokal *-ra*.

Im st. nap. ist im LPs. *-e* als die rgm. endung aller genera bei sämtlichen adjektiven anzusehen. Diese endung ist mehrere hundert male belegt; nur selten treten andere endungen (*-a, -u*) auf. Die endung *-a* habe ich etwa 10 mal notiert, und zwar nicht nur als napf., sondern auch als bestimmung von substantiven anderen geschlechts, weshalb es sich vielleicht nur um nachlässigen gebrauch einer der sprache des glossators nicht mehr geläufigen form handelt. Die wenigen belege auf *-u* sind dagegen meist noch historisch berechtigte napn. von kurzsilbigen adjektiven.

In der schwachen adjektivdeklination kommt neben der gewöhnlichen endung *-an* bisweilen auch die abgeschwächte form *-en* vor (und ein paar mal *-on*). Ganz vereinzelt (vielleicht nur schreibfehler) erscheint im schw. nsm. *-e* und im schw. nsf. *-a*. Der fehlerhafte dsf. *facenfulran* 119,3 ist wohl durch unvollständige korrektur von st. *-fulre* entstanden.

Anm. In asm. *heahne* 1, nap. *heache* 103,18 — den einzigen belegen des positivs von *heah* — ist *h* analogisch wiederhergestellt worden. Andererseits fehlt *h* nicht nur in den flektierten formen *ðweore, -um*, sondern auch im ns. *ðweor* 2, *ðweorr* 100,4.

Die komparationsformen von adjektiven sind im LPs. nicht reichlich vertreten. Im allgemeinen stimmen sie zum ws. gebrauch. In den flektierten formen der superlative auf *-ost* erscheint durchaus überwiegend *-est-*. Neben dem umgelauteten komp. *strengra* 34,10 steht unumgelauteter superlativ *strangestum* 17,18. Ohne umlaut erscheint der komp. *iungrum* 148,12 Die stark schwankenden superlative von *heah* und *neah* sind in den bemerkungen zur lautlehre berücksichtigt worden.

Die wenigen im LPs. belegten zahlwörter erfordern keine bemerkung. — Auch in bezug auf die pronomina beschränke ich mich auf einen hinweis auf die in meinem Glossar vollständig zusammengestellten formen. Interessant ist das vorkommen zweier belege des possessivpron. *sin* im LPs.: dp. *sinum* 13,1; *synum* 17,16. Das in ae. prosa bekanntlich äusserst seltene wort kommt, soweit ich es habe kontrollieren können, in den anderen ae. Psalterversionen nicht vor.

B. Konjugation.

I. Die endungen.

Die 1. sing. ind. praes. hat (selbstverständlich mit ausnahme einiger fälle, wo kontraktion eingetreten ist, was auch im folgenden unterverstanden wird) so gut wie ausnahmslos die endung *-e*. Einmal erscheint *-a*: *ic fara* 25,4.

Die endung der 2. sing. ind praes. sowie der 2. sg. ind. praet. der schwachen verba ist rgm. *-st*. Bei verschmelzung mit dem pronomen heisst es *cweðsðu* neben *cweðst ðu*, *wenstu* neben *wenst ðu*; einmal belegt ist *hnappas ðu*.

Die 3. sg. ind. praes. hat, wo nicht durch synkope veränderungen hervorgerufen worden sind, rgm. die endung *-ð*. Der endungsvokal in 2. 3. sg. prs. stimmt, insofern er bewahrt bleibt, zum gemeinws. gebrauch; ein paar mal wird *-yst* für rgm. *-est* geschrieben. Die 2. schw. konj. hat normalerweise *-ast*, *-að*, nur ganz vereinzelt erscheint *-ost*, *-oð*: *geliðegost* 88,10. 93,13; *amasost* Hy. 5,16; *gegædcroð* 146,2 (vgl. Sievers § 412 a. 5; die kent. Glossen haben einigemal in der 3. sg. *-oð*, s. Irene Williams, Bonner Beitr. 19, s. 157). Über berührungen zwischen der 1. und 2. schwachen konjugation soll unten gehandelt werden.

Eine etwas eingehendere behandlung erfordert die frage nach der synkope in der 2. u. 3. sg. prs. sowie nach dem auftreten des *i*-umlauts in den betreffenden formen starker und reduplizierter verba.

Anm. Über die verbreitung und die bedingungen der synkope sind die ausführungen bei Sievers § 358 zu vergleichen. Die verba kontrakta haben im LPs. ausnahmslos synkope. In der 2. 3. sg. von *sellan* (*syllan*) sind mit einer einzigen ausnahme (*ymbselleð* 31,10) nur synkopierte formen belegt, i. g. beinahe 30 mal und zwar rgm. auch im abschnitt P³, wo sonst (vgl. unten) vollformen häufig auftreten. — Es heisst im LPs. *nemneð* 146,1.

Synkope ist, soweit dieselbe im ws. auftritt, im LPs überhaupt als das normale anzusehen. Im ganzen denkmal betragen die synkopierten formen etwa 84 %, die vollformen etwa 16 % sämtlicher in betracht kommenden belege. Doch gestalten sich, wie schon oben s. 12 angedeutet wurde, die verhältnisse in verschiedenen teilen der hs. nicht ganz gleichmässig. Im abschnitt P² betragen die vollformen nur ca. 7 %, in den Hy. 1—14 gar nur 2 % aller fälle (im Hy. 15 kommt nur ein einziger beleg, die synkop. 3. sg. *sitt*, in betracht). In der hauptglossierung von P³ bilden die vollformen etwas mehr als 40 % aller belege; der korrektor (P³k) gebraucht dagegen rgm. synkopierte formen. In den Ps. 1—45 giebt es ca. 12 % vollformen; etwas zahlreicher (ungefähr 25 %) sind dieselben in dem „übergangsgebiete“ Ps. 46—52. Ein unterschied in der behandlung von starken und schwachen verben lässt sich überhaupt nicht beobachten; vielmehr ist die proportion der vollformen bei starken und schwachen verben ungefähr dieselbe.

In synkopierten formen kommen die bei Sievers § 359 behandelten konsonantischen veränderungen im LPs. in der regel zum vorschein. Nur ei paar bemerkungen sind hier nötig. Neben zahlreichen formen mit vereinfachter gemination steht ein paar mal doppelkonsonant, z. b. *gefyllð* 36,21. — Wo *d* vor *st* tritt, wird meist die etymologische schreibung *dst* gebraucht: *gebidst*, *gelædst*, *awendst* etc.; doch ist auch die schreibung *tst* recht häufig: *ondrætst*, *geeaðmetst* u. a. Ausfall des *d* nach konsonant kommt auch vor: *(a-, for)gylst* 3, *behealst* 1, *awenst* 2, *gescylst* 1. Ein verschiedenes verhalten einzelner abschnitte des LPs.

lässt sich in dieser beziehung nicht beobachten. — Ausfall von *t* vor *st* zeigt *onlyhst* 17,29; dagegen *chtst* 82,16. — In der 3. sg. verschmelzen *d* und *t* mit der endung *ð* zu *t*. Auch nach vokal wird dabei im LPs. durchaus überwiegend einfaches *t* geschrieben (ca. 50 mal), nur ausnahmsweise *tt*, z. b. *ongytt*. Es heisst *ætbret* 75,13 und (*to-*, *geond*)*stræt* 147,16(2). Nur einmal wird auslautendes *-d* geschrieben: *underðeod* 143,2. — Für *g* nach langem vokal oder *l* wird vor *st*, *ð* etwas öfter *h* geschrieben (z. b. *astihst*, *-stihð*; *forswelhð* 57,10) als *g* (z. b. *swegð*; *forswelgð* 20,10); in den formen von *bringan* kommt teils *ng*, teils *nc* und vereinzelt *ngc* (*gebryngeð* Hy. 3,9) vor. — Für *c* nach vokal wird im LPs. in st. verben ausnahmslos und auch in schw. verben durchaus überwiegend unverändertes *c* geschrieben: *tobrycst*, *sprecð* etc.; *tæcst*, *tæcð*, *secst*, *secð* u. s. w. Nur ein paar mal steht *h*: *gerehð* 24,9; *astrehst* 84,6 (neben *recð* 86,6; *acwecð* 7,13). — Stammschliessendes *ð* erscheint vor *st* immer unverändert: *cwyðst*, *cweðsðu*, *gecyðst*. — Für *s* + *ð* tritt nur ausnahmsweise *st* ein: *gerist* 32,1; sonst herrscht die etym. schreibung *sð*: *alysð*, *cwysð*, *fysð*.

Der *i*-umlaut (einschl. des alten wechsels von *c* u. *i*) ist in der 2. 3. sing. der starken verba sehr verbreitet. Doch kommen bei gewissen typen von verben häufig kurzformen mit beseitigtem umlaut vor. Die vollformen sind normalerweise umlautslos; als vollform mit umlaut könnte höchstens *forwyrðeð* 111,10 gedeutet werden (*agyldeð* 136,8 ist wohl sicher umlautslos).

Von den synkopierten formen, auf die allein die folgenden bemerkungen bezug haben, sind diejenigen der verba kontrakta fast ausnahmslos umgelautet: *wiðtihð* 9,30; *forðatyhð* *146*,8; *-wrihst*, *-ð* 4; *-sihst* (*sixst*) 4, *-syhst* 1, *-sihð* 10, *-syhð* 4; daneben mit beseitigtem umlaut einmal *beseohst* 34,17; ferner *ofslihð* Hy. 4,12; *ðwyhð* 57,11; auch in *ofslehst* 138,19; *ðwehst* 50,9 möchte ich einen nicht-strengws. umlaut erblicken, wenn auch umlautslose form mit *ea* > *e* vor *h* hier vorliegen kann; schliesslich *-fehst* 3, *-fehð* 5.

Von formen übriger verba sind einige als zweideutig schwierig zu beurteilen; so (*a-*, *for*)*gylst* 3, *-gylt* 7 (umlautslos ist *agelt* 17,28. 30,24); *forgifð* 2, *-gyfð* 3; *forgitst* 1, (*on-*, *-under-*, *for*)*gyt*, 3, *ongytt* 1 (ohne umlaut *forgetst* 43,24). Als umlautslose form ist wohl *asceacð* 7,13 anzusehen, wie auch *tosceat* 102,12 (vgl. oben s. 73).

Von den übrigen verben ist folgendes zu bemerken. Umlaut haben die zwei belegten formen der kl. II: *toclyfst* Hy. 5,12 und *hrywð* Hy. 6,19 (daneben vollform *hreowcð* 109,4). So auch die in betracht kommenden verba der kl. VI: *færst* 59,12; *færð* etc. 14,2. 23,7. *102*,16. 103,23. Hy. 5,6 und *stent* (*stænt*) etc. 23,3. 75,8. 91,7. 93,7. 16. — Nur umgelautete kurzformen sind ferner belegt von: (kl. III) *forcyrfð* *128*,4; *awyrpst* *87*,15. 139,11; (*a-*, *to*)*wyrpð* 32,10. 51,7. 76,8. 93,14 und *forwyrð* 1,6 9,19. 36,29. 40,6. 48,18; (kl. IV) *cymst* 100,2; *cymð* etc. 36,13. 49,3. 64,3. 89,10. 97,9. 108,18. *120*,1. Hy. 5,3 (vollform *cumeð* 120,1); (redupl. kl.) *fyldð* etc. *9*,31. 36,24. 89,6; *blewð* 89,6. 91,18. Hy. 5,24 (*bloweð* 102,15. 131,18); *blawð* 147,18; *(to)fleowð* 1,3. 57,9 und das eigentümliche *flywð* 67,3. — Synkopierte formen mit und ohne umlaut sind von folgenden verben belegt: (kl. IV) *tobrycst* 55,8; *tobricð* 45,10 — *tobrecð* 28,5; (kl. V) *fortrytst* Hy. 5,16 — *tretst* 90,13; *cwyðst* *93*,20 — *cweðst* (*cweðsðu*, *cwæðsðu*) 10 (in P^1 u. P^2), *cweð* 28,9. 86,3; (redupl. kl.) *oncnæwð* 73,9. 91,7 — *oncnawð* *102*,16 (vollform *oncnaweð* 137,6. 138,14); *toscæt* 81,1 — *toscat* 67,15 (*tosceat* s. o.); *gehyltst* *129*,3; *hylt* etc. 76,10. 93,9. 96,10. *120*,7. Hy. 3,13 — *gehealtst* 11,8; *behealst* 90,8; *healt* etc. 18,12. 40,3. 120,4. 3. 136,9 (vollform *healdeð* etc. 126,1.

138,10. 144,20. 145,7. 9). — Nur umlautslose formen sind belegt von: (kl. III) *swelt* 40,6; *forswelgð* 20,10; *-swelhð* 57,10; *ætbretst* Hy. 14,5(2); *ætbret* 75,13; (kl. V) *sprecð* 2,5. 14,3. 36,30. 48,4. 84,9(2). 100,7. *105*,2. *126*,5. 144,21; *etst 127*,2; *wrecð* Hy. 6,60; (red. kl.) *gewealt* 58,14 (das viermal vorkommende *gewylt* gehört wahrscheinlicher zu dem im LPs. häufig belegten schw. *gewyldan*). Eine ausgeprägte vorliebe für umgelautete bezw. umlautslose synkopierte formen in einem oder dem anderen abschnitte des LPs kommt nicht zum vorschein. Zahlreich sind die umlautslosen kurzformen nur von verben mit den stammvokalen *e* u. *ea*, sonst bilden sie eine verschwindende ausnahme.

Anm. Die umlautslosen kurzformen mit *e* und *ea* stimmen zum spätws. gebrauch und sind z. t. auch im kentischen anzutreffen; vgl. Sievers § 371 a. 3. 4. Auch ein kleiner prozentsatz von umlautslosen vollformen ist in spätws. denkmälern gar nicht selten. Die grosse zahl der vollformen im abschnitt P³ des LPs. ist aber der beachtung wert. Es ist nicht ausgeschlossen, dass der einfluss einer anglischen vorlage hier mit im spiele sein könnte, wenn auch P³ sich in dieser beziehung nicht entfernt mit dem klassischen beispiel eines aus anglischer in eine südliche mundart übertragenen prosatextes — der Bedaübersetzung — vergleichen lässt, wo (in der hs. T) die vollformen fast ausschliesslich herrschen; vgl. die Diss. von Eger s. 8 f. Ich bin aber keineswegs davon überzeugt, dass diese erklärung die einzig mögliche wäre. Unsere kenntnis der in spätaltenglischer zeit in den verschiedenen teilen Südenglands wirklich gesprochenen sprache ist im grunde recht gering. Tendenzen zur verdrängung der synkopierten formen durch vollformen mögen in manchen gegenden vorhanden gewesen sein und kommen auch in gewissen frühmittelenglischen texten aus südlichen gebieten, z. b. im Poema Morale und besonders in den sog. Lambeth-Homilien (Cohns Diss. s. 39) deutlich zum vorschein. In einem späten denkmal wie dem LPs., dessen sprache überhaupt grosse schwankungen und beträchtliche abweichungen vom strengwestsächsischen typus aufweist, dürfte ein stellenweise verhältnismässig starkes auftreten von vollformen auch aus der mundart des glossators ohne annahme der einwirkung einer eventuellen vorlage erklärt werden können. Doch bleibt die sache selbstverständlich recht unsicher.

Der plur. ind. praes. und die 2. pl. imp. gehen auf *-að* aus; eine ganz vereinzelte ausnahme ist *behatað* 75,12.

Der sing. opt. praes. geht auf *-e* aus; zweimal habe ich *-a* notiert: *fealla* 7,5; *ondrœda* 32,8. — Im plur. opt. praes. ist das altws. *-en* nur etwa 5 mal belegt. Die durchaus überwiegende endung ist *-an* (mehr als 100 mal); etwa 20 mal erscheint *-un*, ca. 5 mal *-on*. Die fälle mit *-un*, *-on* gehören zum weitaus grössten teil dem abschnitt P¹ an.

Der imp. sing. der verschiedenen klassen von verben stimmt durchaus überwiegend zum ws. normalgebrauch. Einigemal dringt bei starken verben der umlaut der 2. 3. sg. ind. analogisch in den sg. imp. ein: *(be-, for)sih* 24,19. 118,132. 137,8 (neben *-seoh* 20 in verschiedenen teilen der hs.); wohl auch *onwrig 118*,18 (wo nun freilich andere vielleicht anglische ebnung annehmen möchten) neben *awreoh* 36,5. Auch in *wyrp* 50,13. 118,10 (neben *weorp* 54,23. 70,9) bin ich geneigt, eine derartige analogische form zu erblicken; vgl. oben s. 70. Schliesslich gehört hierher vielleicht *bryc* (posside) 78,11. — Neben *-foh* 7 steht die schreibung *-fog* 1 und (opt.?) *-fo* 1. — Abgesehen von dem bei einigen verben hervortretenden schwanken zwischen der 1. und der 2. schw. konjugation, treten im imp. sg. vereinzelte analogische bildungen anderer art auf; so *getrym* 1 (neben *-tryme* 2; das verbum weist auch andere formen nach dem muster der langsilbigen auf); *sett* 1 (*sete* 9) und anderseits *gehwyrfe* 1 (*-hwyrf* 2), *ylde* 1. Neben *-hefe* 1 steht *-hef* 2 (z. b. 73,3).

Im unflekt. infinitiv steht neben rgm. *-an* ein vereinzeltes *-en* in *upahebben* 1. Der

flektierte inf. hat ungefähr gleich häufig *-anne* und *-enne*. — Das part. praes. hat *-ende* ganz vereinzelt *-ynde*; *faranden* 88,12 mag verschrieben sein für *-endan*). In der 2. schw. konj. herrscht im LPs. im flekt. inf. und im part. praes. der ws. normaltypus: *-ianne, -ienne* u. *-i(g)ende*. Eine ausnahme bildet vielleicht pprs. *droppende* 71,6; doch sind die flexionsverhältnisse des selten belegten wortes nicht ganz klar.

Im plur. ind. praet. ist die häufigste endung *-on* (ca. 450 mal); etwa 60 mal erscheint *-un*, ca. 50 mal *-an*, ganz vereinzelt *-en*. Dabei ist es nicht ohne interesse zu notieren, dass die belege mit *-un* fast ausschliesslich dem abschnitt Ps. 1—45 angehören, wogegen im abschnitt P^3, wo man am ehesten eine anglische vorlage anzunehmen geneigt sein könnte, fast ohne ausnahme die endung *-on* herrscht.

Das part. praet. der starken verba hat als normalendung *-en* (ca. 200 mal). Daneben begegnet aber *-on* 15 mal und *-an* 4 mal: *oncnawon* 9,17; *ongiton* 9,17; *upahafon* 17,47. Hy. 8,19, *-one* 36,20 und *upahofon* 45,11(2); *gewordon* 21,15 und *gewurdone* 32,9; *tobrocone* 41,11; *toðundon* 72,21; *gesawon* 83,8. 101,17; *fordruncon* 106,27; *anumon* 108,23; *bewregone* 31,1 mag verschrieben sein für *bewrogene*; *utasceofan* 36,9; *anburnan* 72,21; *ætspurnan* 94,10; *ofslagan* 105,38. Diese formen sind also auf verschiedene abschnitte des LPs. verteilt; verhältnismässig zahlreich sind dieselben in P^1, recht selten in P^3.

Anm. Es fällt mir schwer, in der endung *-on, -an* etwas anglisches zu sehen — wobei wohl dann an Rushworth[1] zu denken wäre, wo indessen (Brown II, s. 54) kein *-on*, nur wenige *-an* und ein *-un* vorkommen. Der Vesp. Ps. hat ausnahmslos *-en*. Das auftreten vereinzelter formen auf *-on, -an* ist vielmehr eine in späteren ws. und überhaupt südengl. quellen nicht ganz seltene erscheinung. Solche formen sind zu belegen z. b. im Liber Scintillarum (Perlitz s. 60; 5 mal *-an*), in den Aldhelm-Glossen (spätws. mit kentischer färbung, Schiebel s. 49), in der hs. B des Nicodemus-Evangeliums (A. Schmitt, s. 116; recht zahlreiche *-on*); vereinzelt auch in den Harley-Glossen (Boll s. 83), im Boëthius (Krawutschke s. 47), in den Gesetzen Aethelreds (Karaus s. 65) und Knuts (Wroblewski s. 42).

II. Tempusbildung der starken verba.

Die meisten im LPs. belegten ablautenden und reduplizierenden verba folgen in ihrer tempusstammbildung den gemeinwestsächsischen regeln. Nur wenige verba erfordern einige kurze bemerkungen.

Kl. I. Zu dem schwachen verbum *swiðan* begegnet das starke praet. *oferswāð* 12,5 (auch bei Aelfric belegt). — *befrinan* geht im LPs. vollständig nach der kl. I: 3. sg. prs. *befrinð* 1, pl. *-frinað* 1, prt. pl. *befrinan* 1. — Das kontr. *wreon* etc. schwankt zwischen kl. I und kl. II. Praet. sg. *wreah* 10 (*wreag* 1) geht nach kl. II, nach kl. I dagegen 2. sg. prt. *wrige* 1, pl. *wrigon* 1. Der pl. prt. *wreogan* 54,6 mag einen kentischen *u/o*-umlaut (Bülbring § 235. 238) haben, ist aber vielleicht eine analogische neubildung im anschluss an die praesensformen mit *ēo*. Im part. praet. steht neben (dem z. b. in den ws. Evang. belegten) *wrigen* 5 auch *unwrogene* 17,16; über *bewregone* 31,1 vgl. oben.

Kl. III. *bredan* erscheint in allen formen durchgehends ohne *g*. Die belegten formen von *(geond-, to)stre(g)dan* können jedenfalls alle schwach sein; deutlich schwach ist 2. sg. prt. *gindstreidest* 43,12.

Kl. IV. Die praeterita von *niman* und *cuman* sind im LPs. nach rgm. spätws. art *nam — namon, com — comon*.

[1] No 3.

Kl. V. Prt. pl. *cwǽdon* 143,15 ist, wie aus dem vorhergehenden stehen gebliebenen fehlh. *he* hervorgeht, aus sing. *cwæð* nachlässig korrigiert. — In 2. sg., plur. und opt. prt. von *seon* etc. ist *sawe, -on* 21 in allen teilen der hs. die normale form; vereinzelte abweichungen sind opt. *geseawe* 40,7 (falls nicht fehlerhaft geschrieben, eine eigentümliche kontamination von *seah* und *sawe*?) und plur. *gesagon* 96,6 u. *geseagon* 67,25 — beide formen nicht strengws., letztere an die in der Hattonhs. der mittelkent. Evangelien häufige schreibung *geseagan, -en* erinnernd. Im pp. kommen nur formen mit innerem *w* vor (*sewen, sawen*). — Ein starkes *gefeon* ist im LPs. nicht belegt, wohl aber die schwachen formen prs. u. imp. pl. *feagað* 97,8; *gefeagað* 2,11. 5,12; *-feogað* 50,10; fl. inf. *feagenne* 105,5; prt. sg. *gefeade* 15,9 — also in verschiedenen teilen der hs., vor allem aber in P1. An einigen der zitierten stellen fehlt das wort in den übrigen glossierten Psaltern, soweit diese mir zugänglich waren. Das wort scheint wesentlich anglisch zu sein (vgl. oben s. 54 und Jordan s. 89 f.) und ist wohl aus irgend welchen vorlagen übernommen worden oder durch übersetzertradition bewahrt geblieben. Die schwache flexion im LPs. erinnert freilich auffallend an die formen des verbums in Lindisfarne und Rushworth 2; doch fällt es schwer, irgend einen direkten zusammenhang mit dem northumbrischen in unserem denkmal anzunehmen. Schwache formen des verbums mögen eine viel grössere verbreitung gehabt haben, als unsere spärlichen quellen festzustellen ermöglichen.

Kl. VI. Der vokal *æ* der 2. 3. sg. praes. wird im LPs. nicht verallgemeinert, sondern es heisst im imp. sg. *far*, ppрs. *farende* etc. — Nebeneinander belegt sind praesensformen mit *æ* und *e* in *stæppan — steppan*, wobei *e* ein wenig häufiger als *æ* vorkommt. Eine deutliche verteilung der schreibungen auf verschiedene abschnitte des denkmals lässt sich kaum feststellen; doch überwiegt *e* entschieden in P1. Die strengws. schreibung ist bekanntlich *stæppan*; doch lassen sich *e*-formen nicht nur auf anglischem gebiete (z. b. *steppan* 1 in Ru. 1, s. Brown I, s. 27) und in den kent. Glossen (I. Williams, BBtr. 19, s. 112) aufweisen, sondern auch z. b. in den Metra d. Boethius (Krawutschke s. 10) und sogar in dem strengws. Liber Scintillarum (Perlitz s. 62). Ob in den belegen mit *e* im LPs. ausserwestsächsische (kentische oder anglische) einflüsse mit im spiele sind, scheint mir deshalb recht zweifelhaft. Die vereinzelte schreibung *forðstappað* 88,35 ist vielleicht nur ein schreibfehler für *-stæppað*. — Im part. praet. der verba der kl. VI ist im LPs. das im spätws. normale *a* (Sievers § 368 a. 4) durchaus vorherrschend: *faren, grafen, hafen, slagen* etc. Einmal begegnet umgelautetes *slegen* neben *slagen* 4. Neben *hafen* 31 (in verschiedenen teilen der hs.) steht das eigentümliche pp. *upahofon* 2 mal in demselben verse 45,11. Die analogische form *hofen* (die bei der späteren entwicklung des verbums eine wichtige rolle spielt, s. NED. und Bülbring, Geschichte d. Abl. s. 102) scheint in ae. quellen nur äusserst selten belegt zu sein (z. b. 1 mal in Lindisf., 1 mal in der Laudhs. d. Sachsenchronik, z. jahre 795, in einer umgebung, die durchaus ws. aussieht; Cambr.Psalter 130,1 steht nach Wildhagen *ahafyn*, nicht wie bei Spelman — zit. in BT. Suppl. — *ahofyn*). Wie weit verbreitet diese analogiebildung in der umgangssprache der spätae. zeit gewesen sein mag, lässt sich nicht ermitteln; auch wäre es recht gewagt, in den beiden belegen des LPs. ohne weiteres entlehnungen aus einer bestimmten ausserws. mundart annehmen zu wollen.

Redupl. kl. Die anglischen praeterita *heht* etc. fehlen gänzlich im LPs. — Das

praet. von *slapan* ist st. *slep*. — Das praet. von *ondrædan* heisst im sg. rgm. *ondred* 4, im plur. dagegen *ondrædon*, *-un* 54,20. 76,17. 77,53. Das rgm. auftretende einfache *d* macht es schwierig, in *ondrædon* eine schwache form zu sehen. Es scheint hier ein analogisches eindringen des stammvokals des praes. vorzuliegen. — Neben zahlreichen praet. auf *-eow* (*bleow*, *eneow* etc.) steht einmal *onbeblew* 104,19. — Das praet. von *tosc(e)adan* kommt im LPs. zweimal vor, und zwar jedesmal schwach: *-sceadde* 105,33; *-scaddon* 65,14. Schwache praeteritalformen dieses verbums sind freilich bisher nur in den northumbrischen denkmälern und vereinzelt in der Bedaübersetzung (Klaeber, Anglia 25, s. 269; Eger s. 58) angetroffen worden. Ich kann aber auch hier nicht ohne weiteres eine entlehnung aus anglischen quellen für die belege des LPs annehmen. Vielmehr scheint es mir nahe zu liegen, dass bei einem verbum, das im me. fast ausschliesslich mit schwacher flexion auftritt (s. Bülbring. Gesch. d. Abl. s. 108), schon in ae. zeit schwache praeteritalformen in der umgangssprache sehr verbreitet gewesen sein mögen; solche formen konnten sich dann auch dem glossator eines in bezug auf die schreibung wenig geregelten späten südenglischen denkmals wie des LPs. aufdrängen.

III. Schwache verba.

1. Erste klasse.

a) Ursprünglich kurzsilbige verba.

Einige von diesen verben haben entweder vollständig oder in grosser ausdehnung ihre ursprüngliche flexion bewahrt. Andere dagegen weisen starke berührungen mit der 2. schwachen klasse auf.

Letzteres gilt vor allem von den verben auf *r*. Mehrere flexionsformen erlauben keine entscheidung über die zugehörigkeit zur 1. oder 2. klasse (prs. sg. 1., plur., opt., inf., part. praes.), die charakteristischen unterschiede kommen aber zum vorschein in 2. 3. sg. ind. praes., imp. sg. und im praet. und part. praet., wobei indessen wenigstens die plur. praeteritalformen auf *-edon* recht indifferent sind, da sie auch in der 2. schw. klasse sehr verbreitet sind. Nur indifferente formen sind belegt von *derian* (s. mein Glossar); von *bewerian* ist ausser einem part. prs. der imp. sg. *bewere 33*,14 nach kl. I belegt. Von *ferian* sind an charakteristischen formen belegt: prt. sg. *-ade* 77,26; *-ode 135*,16 und flekt. pp. *-ode* 44,15 nach kl. II, wogegen 2. sg. prt. *-edest* 79,9 und pp. *-ede* 45,3 wahrscheinlich der traditionellen flexion folgen. Von *herian* erscheint in 3. sg. prs. nur *-að* 5 (u. a. 101,19) und im imp. sg. *-a* 145,2. 147,12. Hy. 1, 7; im pp. neben *-od* 9,24 u. *-ode* 43,9. 62,12. 63,11 *104*,3 auch *-ed* 33,3. 105,5. Das verbum (*a-*, *ge*)*nerian* hat 2. sg. prs. *-ast* 17,44. 49; 3. sg. *-að* 33,8. 36,40. 88,49 u. *-eð* 21,9. 24,15; imp. sg. *-a* 20 (u. a. 139,2. 5. 142,9. 143,7. 11) u. *-e* 38,9. 118,153. 170; prt. *-ode* 17,18. 56,5. 106,20; *-odest* 53,9. 55,13 u. *-ede* 106,6. 114,8; *-edest* 85,13. Hy. 2,13; pp. *-ed* 123,7. Neben prt. *beseyredyst* 20,3 u. pp. *-ede* 77,30 steht 3. sg. *aseyrað* 83,13. Zahlreich sind die belege von *astyrian*: 3. sg. *-að* 28,8; prt. *-odest* 59,4; *-ode* 76,19; pp. *-od*, *-ode* ca. 25, *-ed*, *-ede* 8; bemerkenswert ist, dass *-od(e)* überall vorherrscht ausser im abschnitt P3 (und viell. in Ps. 46—52), wo *-ed(e)* die regel ist (einmal *-ad* 111,6). Nur belege nach kl. II kommen vor von *amerian*: *-odest* 16,3. 65,10; pp. *-od(e)* 11,7. 17,31. 65,10. Nach kl. II geht 3. sg. *swerað* 14,1. — Die berührungen mit kl. II sind somit bei den verben auf *r* ausserordentlich stark; zu beachten ist, dass prt. auf *-ede*

und pp. auf *-ed* im abschnitt P³ vorherrschen, während sonst die analogischen bildungen die häufigsten sind.

Bei den verben auf nasal kommen ebenfalls, wenn auch nicht in derselben ausdehnung wie bei den eben behandelten verben, berührungen mit der klasse II vor. Von *fremman* etc. sind die formen mit *-mm-* alle rgm., so auch das part. praet. *fulfremed* 17,34. 88,38. 138,22. Hy. 6,4. 15,31; im prt. steht aber neben *-edest* 8,3. 10,4. *39*,7. 67,10 auch *-ode* 7,14 u. *-odest* 30,20, und der kl. II folgen 3. sg. *-að* 88,23 u. imp. *-a* 16, 5. 79,16. Die verba *gremian* und *aðenian* sind duchgehends verba auf *-ian* und haben in 3. sg. prs. *grœmað* 73,10 und *aðenað* 57,8; die formen des praet. gehen aber fast rgm. auf *-ede* 8, *-edest* 2, *-edon* 12 aus; nur vereinzelt *aðenodun* 36,14. Schwankungen nach zwei richtungen hin zeigt *trymman* etc. Eine in deutlichem anschluss an kl. II gebildete form ist nur prt. *getrymodest* 40,13. Sehr zahlreich sind aber die formen, welche einen einfluss seitens der flexion der langsilbigen (*fyllan* u. dgl.) erfahren haben; solche formen sind. 3. sg. prs. *-trymð* 7,8. 36,17. *48*,6. 54,11. 88,22. 90,5. 103,15; imp. sg. *getrym* 50,14; prt. *-trymdest, -on* 16,9. 21,13. 73,13. 79,16. 87,18. *117*,11. Hy. 4,24; pp. *-trymmed, -ede, -edre* 70,3. 6. 138,16. Zahlreiche formen (s. das Glossar) stimmen zur normalflexion. Die formen nach dem muster der langsilbigen sind reichlich vertreten in P², verhältnismässig selten in P³.

Anm. 1. Rgm. ist das pp. *awœned 130*,2. So auch *to[h]lymnað* 23,7; *a[h]linnað* 23,9. Zum typus *nerian* stimmen die im LPs. belegten formen von *dwelian*; ferner die vereinzelte 1. sg. prs. *swilige* 6,7. — Von den wenigen belegen von verben auf spiranten mag *hryscdon* 108,25 regelmässig sein; *gesiwefod* 3,6 und *underwriðað* 36,24 sind nach dem typus der kl. II gebildet.

Anm. 2. Die starken berührungen vor allem der verba auf *r* mit der klasse II sind ganz in übereinstimmung mit dem sprachgebrauch Aelfrics; vgl. die Dissertationen von Schwerdtfeger s. 49 f., Brühl s. 43 f., Braunschweiger s. 32 f. Auch formen von *trymman* nach dem muster der langsilbigen kommen z. b. in Aelfrics Heptateuch vor (Brühl s. 45).

Die verba auf verschlusslaute (die nicht unter die sog. unregelmässigen — Sievers § 407 — einzuordnen sind) stimmen gänzlich zur ws. normalflexion; vgl. im Glossar *hwettan, gelettan, spryttan* und die zahlreichen belege von *settan* etc.

b) Ursprünglich langsilbige und mehrsilbige verba.

Diese überaus zahlreichen verba flektieren im LPs. überhaupt nach der gemeinws. art. Doch sind einige bemerkungen über dieselben nötig.

Im praet kommen die bei Sievers § 405 erwähnten kleinen veränderungen bei der hinzufügung des *-de* in der regel zum vorschein. Folgendes ist dabei zu bemerken. Es heisst rgm. *fylgde* 1. Neben *wergdon* 61,5 (zu *wyrgan*) steht *awyrgedest* Hy. 5,18 und *wyriode* 54,13 nach kl. II, eine störung, die auch im inf. *wyrian* 104,15 und prs. plur. *wergiað* 108,23 mit im spiele sein mag. Von *byrgan* (gustare) ist der einzige beleg im LPs. imp. pl. *onbyriað* 33,3. — Die verba auf vokal + *d* haben im praet. rgm. *dd*: *brædde, fedde* etc. (ca. 60 belege); eine vereinzelte ausnahme ist *geðeode* 1. Das praet. von *geeaðmedan* heisst aber durchaus überwiegend *-mette* 10; auch das pp. *-met* 9 ist als die regel anzusehen; daneben *-med* 1, *-meded* 3 und nach der kl. II *-medad* 87,16, wozu prt. pl. *-meðedon* 21,10 stimmt. Diese verschiedenen typen des verbums kommen auch bei Aelfric vor (s. Schwerdtfeger s. 18, Brühl s. 54 f.). Die wenigen verba auf *ð* schwanken im praeteritum: *cyðde* 3, *cydde* 5; *ðurhswiðde* 1; analogisch umgebildet ist *aytte* 79,14. — Neben *hyspte* etc. 4 (*hypste* 1) steht mit etym. schreibung *hyspde* 3.

Das part. praet. geht bei verben auf einf. *l, m, n, r* sowie auf *f, s* in der unflektierten form meist auf *-ed* aus: *aceled, aswœmed, gestryned, gelœfed, alysed* etc. Doch kommen auch synkopierte formen vor, wie

onælđ 2 (*-ed* 3), *gehælđ* 1, *gedemđ* 1 (*-ed* 1), *ymbwæfđ* (*bewæfed* 1), *gehwyrfđ* 4 (*-ed* 1); i. g. sind etwa 40 formen auf *-ed*, ca. 10 auf *-đ* belegt. Die einzige form mit kons. anlaut. endung hat synkope: *gehyrdne* 1. Bei vokalisch anlautender endung überwiegt synkope: *todælde, gedemde* etc.; doch auch *gestrynede, arærede; gedrefede* 8 neben *-drefde* 9 und *todræfedde*(!) 67,2 neben *-dræfde* 2. — Die verba auf *g* haben unflekt. meist *-ed*: *gebiged* 2 (aber auch *gebigd* 1), *gebylged* 1, *bebyrged* 1, *awerged* 2 aber *gelængd* 1; flekt. *gebigde* 1, *gemengde* 1, aber *awyrgeda* etc. 6. — Bei verben auf *đ* nach vokal ist in allen formen, unflekt. u. flekt., die ws. synkope die regel, wobei in der unflekt. form fast immer einf. *đ* geschrieben wird: *gelæd, tobræd, gefed* etc. (ausnahmsweise *đđ*: *behydd* neben *-hyd*). Die wenigen verba auf *ð* schwanken: *oferswyðed* 1, *swyđdum* 1; *gecyd* 1, *-cydde* 1. — Verba auf geminata haben in der unflekt. form meist die volle endung *-ed*: *gefylled, gecyrred* etc. (ca. 30 mal), nur ganz selten erscheint synkope: *gefyld, gecyrd*. Bei kons. anl. endung steht meist *-ed*: *-wemmedne, -re*, aber *frumcendne* 1; bei vokal. anl. endung herrscht schwanken, jedoch überwiegend ohne synkope: *gefyllede* 12, *-fylde* 2; *-wemmedum* (*-an, -e*) 5, *-wemdon* 1; *-cennede* (*-an*) 3, *-cende* (*-es*) 3 (wohl fehlerh. *ankennan* 21,21 für *-ndan*); *-cyrrede* 7. — Durchaus überwiegend ist synkope mit übergang *d* > *t* bei den verben auf *p, t, c*: *bedypt, gehæt, tobryt, gemet, fordyt, awest, geriht* etc.; ausnahmsweise vollform: *onlihted, gemætfæsted*. Flekt. formen rgm. mit synkope: *tobrytte, tostencte* etc. — Die verba auf *ld, nd, rd* haben unflekt. in der regel synkope: *ahyld, gewend, begyrd* u. s. w. (ca. 30 mal), nur selten (4 mal) *-ed*: *gescynded, awended, begyrded*. Flekt. formen synkopieren ausnahmslos.

Die verba auf muta + liquida nach langvokalischer oder geschlossener silbe haben im LPs. wie überhaupt im spätws. die neigung in die kl. II überzutreten. So heisst es in 2. sg. prs. *gefrefrast* 118,82; opt. *-ige* 118,76; prt. *-ade* 68,21. *118*,50; *-odest* 70,21. 85,17; *-adest* Hy. 1,2; pp. *-ad* 76,3; zur kl. I stimmt pp. *-ed* 118,82; pl. *-ede* 125,1 u. wohl auch prt. pl. *-edun* 22,4. Von *(ge)timbrian* geht das praes. durchaus nach kl. II: *-iað* 126,1; *-ige* 88,5. *126*,1; *-i(g)ende* 117,22. 146,2; so auch in der regel das praet.: *-ade* 77,69. 101,17; *-odest* 73,16; *-odan* 1, aber auch *-edon* 128,3; pp. *-ad* 88,3. 121,3, aber flekt. *-ede* 50,20. 68,36. Ferner sämtliche belege von *hingrian* (darunter pprs. auf *-iende* einigemal in P^3); so auch pp. *bedyglod* 138,15, flekt *-ade* 77,4 neben der zweideutigen form *-edon* (*-un*) 9,16. 16,14. Schliesslich pp. *forglendrad* 43,25. Beachtung verdient, dass auch der abschnitt P^3, wo im prt. u. pp. formen auf *-ed(e)* hier wie in der kl. II (s. u.) verhältnismässig häufiger sind als sonst im LPs., die praesensformen der angeführten verba — im gegensatz zum Vesp. Ps. (vgl. Sievers § 404 a. 1 c) — nach der kl. II bildet.

c) Die sog. unregelmässigen verba der kl. I (Sievers §§ 407. 408).

Die meisten von diesen verben erfordern keine bemerkung. Über die formen *astræhte, awæht, awræht* s. oben s. 81; rgm. sind *cwehte* 2; *rehte, gereht* 6, *gedreht* 2, *astrehte* 3. Neben pp. *gelæht* 3 steht prt. *gelahton* 43,11. Rgm. *æ* hat prt. u. pp. von *tæcan*. Über *weorhte* 13 (neben rgm. *worhte*) u. 3. sg. *weorcð* 1 vgl. oben s. 61. Die bei Sievers § 407,2 behandelten verba auf *c* haben im LPs. im part. u. pp. ganz überwiegend *ht*: *yhte* (*ehte*) 3, *bepæht(e)* 3, (*genea-, geriht-, geðeod*)*lahte* 10; doch *genealæcton* 106,15. 118,159 und das eigentümliche *oðriccetan* 17,6. — Die verba auf *w* zeigen, wie im ws. überhaupt der fall ist, zahlreiche schwankungen und neubildungen. Nur formen mit normal bewahrtem *w* aber teilweise mit anlehnung an kl. II sind belegt von *nyrw(i)an*: opt. sg. *generewe* 68,16 u. pprs. *-nyrwiende* 34,5. Nach kl. II geht 3. sg. *syrwað* 9,36(2). Ganz zum typus *nerian* (mit beeinflussung seitens der kl. II) stimmt *smyrian*: prt. *-ede* 88,21; *-ode* 44,8; pp. flekt. *-edum* (*-edan*) 17,31. 104,15. — Doppelbildungen (mit *rw* u. *rg*) scheinen vorzuliegen in *tyrw(i)an, tyrg(i)an*: *tyrwed* 73,10; pl. *-wiað* 65,7. 67,7; pprs. *-wiende* 77,8; prt. *-wedon* 77,40; *-wodan* 77,56; *-wadon* 77,41 (also in P^2); prt. *tyrigde, -on* 104,28. *105*,33; vgl. zu diesem worte NED. s. v. *tar*. — Nach kl. II gebildet ist pp. flekt. *ymbfrætewode 143*,12. — Die belegten formen von *belæwan* sowie die stark schwankenden formen von *ætywan* (*-eowan, -eowian*) und von *eigan* (*eegan* s. o. s. 65) stimmen zum spätws. gebrauch (bemerkenswert wäre höchstens 3. sg. prs. *ætywað* 58,12). Über die formen von *ðywan* (im LPs. im anschluss an kl. II gebildet) und *ðy(ga)n* vgl. Sievers § 408 a. 12. 18.

Ausser den im vorhergehenden schon erwähnten, grösstenteils überhaupt im spätws. sehr verbreiteten, berührungen mit der kl. II kommen noch bei anderen verben der kl. I im LPs. bisweilen formen nach dem muster der kl. II vor. Kein grosses interesse beanspruchen vereinzelte belege von teils seltenen, teils auch sonst mehrfach schwankenden verben, wie prt. *droppetodon* 67,9; *grimetodon* 34,16 (u. viell. auch *-edon* 2,1); 3. sg. *a[h]ræfnað* 129,3; prs. pl. *endebyrdiað* 49,5; pp. *forðylmode* 138,12; pp. *gewylmberode* 43,23; pprs. *tobrysiende* 28,5. Mehr beachtung verdienen folgende fälle. Neben ca. 60 rgm. belegen von *gedrefan* steht pp. *gedrefod(e)* 29,8. 30,10. 11. 45,4. Von *ehtan* (17 rgm. formen) sind belegt 1. sg. prs. *-ige* 17,38; pl. *-iað* 34,3; pprs. *-i(g)ende* 30,16. 34,6. 142,3; *-egende* 68,27. 118,150; *ehtigendum* 108,31. 141,7. Von *(ge)hihtan* sind 47 belege rgm.; nach kl. II gebildet sind 3. sg. *-að* 20,8. 33,9; pl. *-iað* 32,18. 33,23; pprs. *-iende* 25,1. Zu *cyrran* etc. (59 rgm. formen) gehört pp. *gecerrod* 31,4; zu *geliffæstan* (11 rgm. belege) imp. *-fæsta* 8 mal u. prt. *-odest* 1 (fast alle belege im Ps. 118). Von bildungen auf *-læcan* gehört hierher 3. sg. *loflæcað* 118,175; prs. pl. *genealæciað* 54,19 u. opt. *-læcige* 118,169. endlich pp. *gelyfod* Hy. 7,11 (17 rgm. formen). Ich kann in dieser erscheinung nichts dialektisches erblicken, sondern einfach eine spätws. ausdehnung einer tendenz, die bei zahlreichen verben der kl. I auch in der sprache Aelfrics mehr oder weniger vollständig durchgedrungen ist. Bemerkenswert ist, dass gerade von den beiden oben angeführten verben, die besonders häufig formen nach der kl. II aufweisen, *ehtan* und *geliffæstan*, auch in dem dialektreinen spätws. Liber Scintillarum formen dieser art auftreten (3. sg. *geliffæstað*, prs. pl. *ehtiað*; s. Perlitz s. 63).

2. Zweite klasse.

In den folgenden kurzen bemerkungen berücksichtige ich nicht die schon oben behandelten verba der kl. I, welche dem einfluss der kl. II ausgesetzt gewesen sind, wohl aber die alten *ō*-verba, die sich im ae. der kl. II angeschlossen haben.

Im praet. 1. 3. sg. ist der ausgang *-ode* mehr als 150 mal belegt, *-ade* und *-ede* jeder ca. 35 mal. In der 2. sg. steht neben *-odest* ca. 40 auch *-adest* ca. 10, *-edest* 7, *-udest* 1. Im praet. plur. erscheinen formen mit innerem *-od-* ca. 60 mal, solche mit *-ad-* 10 mal, formen mit *-ed-* etwas mehr als 60 mal, *-udon* 1 mal. — Im part. praet. steht unflektiertes *-od* etwa 75, *-ad* 25 bis 30 mal; nur ein paar mal erscheint *-ed*, 1 mal *-ud*. Auch flektiert meist *-od-* (mehr als 50 mal), *-ad-* etwa 7 mal, *-ed-* 10, *-ud-* 1 mal.

Das im „strengsten“ spätws. vorherrschende *-od* im praet. und part. praet. ist somit auch im LPs. die häufigste form der ableitungssilben; *-od* ist i. g. mehr als 5 mal so oft belegt wie *-ad*. Von den fällen mit *-ad* gehört ein verhältnismässig sehr grosser teil den abschnitten P^2, P^3k u. Hy. 1—14 an. Formen mit *-ad* sind bekanntlich auch in südenglischen texten z. t. recht verbreitet; in den Harley-Glossen (Boll s. 90 f.) und in den Kentischen Glossen (I. Williams, BBtr. 19, s. 158 f.) bilden die formen auf *-ade*, *-ad* die mehrzahl aller in betracht kommenden belege.

Mehr beachtung verdienen die belege mit *-ed*. Formen mit innerem *-ed-*, vor allem im plur. praet., sind in strengws. texten sehr verbreitet. Im part. prt. ist unflekt. *-ed* im LPs. eine ganz seltene ausnahme und auch in flekt. formen ist *-ed-* nur spärlich vertreten. Ein besonderes interesse beanspruchen aber die 1. 3. sg. praet. auf *-ede*. Die belege sind

folgende: *gecleofede* 118,25. 31; *hatede* 138, 21. 22; *geleornede* 118,7; *ðrowede* Hy. 15,41; *cleopede* 29,3. 90,15. 118,145. 146. 147. 119,1. 129,1. 140,1. 141,2. 6; *(ge)hufede* 46,8. 108,18. 114,1. 118,47. 48. 113. 119. 127. 140. 159. 163. 167; *ateorede* 106,8. 142,7; *gefultumede* 106,12; *genihtsumede* 49,19; *gestaðolede* 47,9. 135,6; *gesweotolede* 147,20; schliesslich das wohl fehlerh. *aðunede* 38,3 (für *adumbede*; 38,10 steht *adumbode*). Von den aufgezählten 36 belegen gehören nicht weniger als 29 dem abschnitt P³ an, 3 dem übergangsgebiete Ps. 46—52, das mit P³ gewisse ähnlichkeiten hat. Dies ist gewiss kein zufall; vielmehr muss man die verhältnismässig häufigen 1. 3. sg. praet. auf *-ede* als eine eigentümlichkeit jedenfalls des abschnitts P³ betrachten. Interessant ist die tatsache, dass unter den belegen auf *-ede* sich viele formen von verben befinden, welche einmal der *ē*-klasse angehört haben oder wo jedenfalls verbindungen mit jener klasse vermutet werden können. So *gecleofian*, *hatian*, *geleornian*, *ðrowian*, *cleopian*; über *lufian* vgl. Karsten, Beiträge zur Geschichte der altgermanischen *ē*-Verba, in Mém. de la Soc. Néophil. à Helsingfors, II, s. 175 f.; zu *ateorian* s. NED. s. v. *tire*. Mit *adumbian* ist ahd. *artumbēn* zu vergleichen (Karsten, s. 246); *genihtsumian* könnte jedenfalls der bedeutung nach hierher gehören (Sievers § 411 a. 5); *gefultumian* schwankt zwischen der 1. und 2. klasse; in *gesweotolede* und *gestaðolede* mag es sich um eine dissimilationserscheinung handeln (vgl. das daneben belegte *gestaðelode* 2). — Handelt es sich in der eben besprochenen erscheinung um etwas dialektisches? In späten strengws. texten sind prt. sg. auf *-ede* zweifellos recht selten, wenn auch sogar bei Aelfric vereinzelt formen wie *hufede*, *wunede*, *onscunede* auftreten (s. Brühl s. 66 f.). In den mercischen texten, Vesp. Ps. (Zeuner s. 115) und Ru.[1] (Brown II, s. 66) kommen nicht wenige formen auf *-ede* vor, wobei die alten *ē*-verba gut vertreten sind. Aber auch in den Kentischen Glossen und im Kent. Psalm (Sievers § 413 a. 5 und I. Williams, BBtr. 19, s. 158) kommen unter den überhaupt wenig zahlreichen belegen solche auf *-ede* vor, und in den kentisch gefärbten Aldhelm-Glossen sind, nach den knappen angaben bei Schiebel s. 49 zu schliessen, formen mit *-e-* sowohl im praet. wie im part. praet. nicht selten. Es ist nicht unmöglich, dass wir es hier im abschnitt P³ des LPs. mit anglischen einflüssen zu tun haben, aber auch eine beeinflussung seitens des kentischen ist keineswegs ausgeschlossen, falls nämlich überhaupt auswärtige einflüsse anzunehmen sind.

3. Dritte klasse.

Die belegten formen von *habban* stimmen gänzlich zum strengws. gebrauch, und auch *libban* verlangt wenig bemerkungen (formen wie part. praes. *lifigende* sind auch in Aelfric-texten gar nicht selten; s. z. b. Schwerdtfeger, s. 37 f.). Das praes. von *secgan* schwankt zwischen *e* und *æ*, wobei *e* überwiegt (*æ* vor allem, aber nicht ausschliesslich, in P² u. Hy. 1—14). Bei *hycgan* treten auch ein paar praeteritalformen mit *y* auf: *forhygde* 101,18; *-est* 118,113 (also in P³); daneben stehen formen von *hogian* nach der kl. II. — *smeagan* u. *ðreagan* stimmen überhaupt zum ws. normalparadigma; bemerkenswert wären höchstens 1. sg. prs. *ðrea* 49,21 neben *ðreage* 49,3 und die vereinzelten schreibungen *smeadde* 1 (*-ade* 8) und *ðreaddon* 1 (*-ade*, *-adest* 6). — Über die mögliche bedeutung der nicht selten auftretenden praet. sg. auf *-ede* bei *cleofian*, *cleopian* etc. s. oben. *ðeowian* hat im praet einmal *ðeowde* 17,45 (so auch bei Aelfric; s. Schwerdtfeger s. 45), geht aber sonst nach kl. II. Neben *hnappian* begegnen auch *æ*-formen: 3. sg. *hnæppað* 120,4; prt. pl. *hnæppodan* 75,7 und prt. sg. *hneppade* 118,29.

IV. Kleinere gruppen.

Unter den formen der praeteritopraesentia seien hervorgehoben: pprs. *cunnendum* 1; 2. sg.

bedearfst 1 nach analogie der rgm. konjugation; *gemunan* zeigt starke beeinflussung seitens der rgm. verba: imp. sg. *gemune* 1 (neben *gemun* 10), pl. *gemunað* 1 (*gemune ge* 1); auch schw. pp. *gemund* 82,5.

Beim verbum substantivum verdient beachtung der opt. praes. *wese* 108,7. 118,15. 80. 173. 121,7; plur. *wesan* 7,13. 103,35. 108,8. 9. 13. 15. 113,8. 128,6. 129,2 134,18. Fast alle belege gehören dem abschnitt P^3 an; ein paar mal ist eine parallelglosse hinzugefügt worden (*beon* 103,33. *108*,9). Diese optativbildung scheint im ae. überhaupt sehr selten zu sein; vgl. die Diss. von Made, s. 46. Das NED. giebt nur ein paar belege aus dem Pariser Psalter; bemerkenswert ist, dass auch die kentisch gefärbten Boëthius-Metra ein beispiel von *wese* haben (s. Krawutschke s. 48).

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Nachträgliche berichtigungen zum ersten teil dieser arbeit.

Zum texte: Ps. 11: für 2. (vor *Vana*) lies 3. — Ps. 46: f. 8. (vor *Regnabit*) l. 9. — Ps. 52: f. 2. (vor *Dixit*) l. 1. — Ps. 77: vor *Et temptauerunt* soll 56. stehen. — Ps. 84: f. 3. (vor *Eripite*) l. 4. — Ps. 90: f. 3. (vor *Scapulis*) l. 4. — Ps. 95: streiche 9. vor *Tollite*. — Ps. 102: f. 5. (vor *Faciens*) l. 6. — Ps. 111,4 gehört fussn. 6 zu *rectis* (vgl. Psalt. Rom.). — Ps. 117,12 f. *domine* l. *domni*. — Ps. 127,5 gehört *dominus* (s. fussn.) vor *ex*. — Ps. 131: vor *speranit* l. 5. — Ps. 138,20 l. *ge cwecaþ*. — Hy. 1,4 l. *ge hladaþ, ge secgaþ*.

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